SRI GUR PANTH PRAKASH

(RATTAN SINGH BHANGOO)

VOLUME II
(Episodes 82 to 169)

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ENGLISH TRANSLATION BY
KULWANT SINGH

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Dedicated to Dr Kharak Singh

"The Guide, the guardian of my heart, and soul

Of all my moral being"

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Gurbani, states, '*Babania kahanian putt sputt karen*' (Guru Granth Sahib, p 951) which means worthy sons create worthy history. Keeping this noble tradition alive and being a true inheritor of the rich legacy of his illustrious ancestors and legendary Sikh warriors S Mehtab Singh Mirankot, S Sham Singh head of the Karoresinghia Misl and S Rai Singh, Rattan Singh Bhangoo had chronicled the Sikh history in his magnum opus 'Sri Gur Panth Prakash' (1841). Following and furthering the same instinct, now the sixth generation descendents of S Rattan Singh Bhangoo settled mainly in the villages of Bhari, Saidpura, Kotla and Badla in district Fatehgarh Sahib as well as in distant foreign lands have jointly sponsored the publication of this volume of English translation of Rattan Singh Bhangoo's great epic. The Institute of Sikh Studies, Chandigarh acknowledges this contribution and thanks S Dildar Singh Bhangoo, Lt Col Daljit Singh Bhangoo, S Daljit Singh Bhangoo PCS and the entire Bhangoo dynasty for their spontaneous and gracious gesture in funding this project.

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PREFACE

Rattan Singh Bhangoo, a direct descendant and grandson of two of the most illustrious Sikh warriors, is the author of *Sri Guru Panth Parkash*, a social chronicle and a poetico-historical epic of Sikh history particularly of the darkest and the most violent 18th century. This epic, being based on the eye-witness accounts of his illustrious ancestors about the Sikh-Mughal and Sikh-Afghan battles and superhuman sacrifices of the legendary Sikh warriors, the eighteenth century Sikh history comes alive in its poetic verses. Imbued with the spirit of setting the record straight immediately after the highly biased and distorted writings of his contemporary Muslim and Hindu scribes about the Sikhs and their struggle for their sovereign human rights, Rattan Singh Bhangoo was a "man of the moment" in the historical sense. His chance encounter with the British political resident at Ludhiana and the latter's keen desire to learn about Sikh history provided him the proper opportunity to record the major events of Sikh history from the inception of Sikh religion upto the end of eighteenth century. In this poetic epic of one hundred and seventy episodes selected subjectively, there runs a consistent under-current of the author's highly philosophical and ideological vision about Sikh religion and its distinct ethos and divine sanction behind its inception. Rebutting the contemporary Muslim scribe's derogatory version about the Sikhs being rebellious subjects without any religious ideology or Divine sanction for their alleged claims to sovereignty, this Sikh chronicler brings out the major contours of Sikhism depicting the evolution of Sikh religion from the moment of birth and divine revelation of the first Sikh Guru, Guru Nanak upto the foundation of the Sovereign Sikh rule. With the depiction of the major vignettes of Sikh history such as Guru Nanak's mission of preaching the word of God through his sermons, travels and revealed poetic verses, the propagation of Sikh religion by the third Sikh Guru, Guru Amardas through establishment of several dioceses, *manjis*, the martyrdom of Guru Tegh Bahadur, the creation of the Khalsa by the tenth Sikh Guru, sacrifices of Guru's four sons, Banda Bahadur's organised reprisal against the Mughals, persistent and relentless confrontation of the eighteenth century Sikh warriors and their Superhuman sacrifices, Bhangoo proves before his interlocutor that Sikhism is a divinely ordained religion with its distinct holy book, ideology, church and identity.

Access to this great epic has so far been limited to Punjabi knowing readers only. A vast section of English knowing readers has, however, remained unaware of this great epic, and has thus been deprived of the inspiration it carries. To meet this keenly-felt need, the Institute of Sikh Studies decided to produce an English translation of this great Sikh epic. Prof Kulwant Singh, who was commissioned to do it, has completed this translation in two volumes. The first Volume with the first 81 episodes has already been published by the Institute of Sikh Studies in 2006. The second volume, now being published by the SGPC, will shortly be available to English readers.

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The present volume, consisting of 88 episodes, consists of legends of Sikh warriors belonging to the post Banda Bahadur period. It records the great sacrifices made by the legendary Sikh warriors like Bhai Mani Singh, Bhai Taru Singh, Bhai Subeg Singh Jambar, Sardar Mehtab Singh, Sardar Gurbakhsh Singh Nihang together with the relentless struggle of the Khalsa under the leadership of legendary Sikh warriors like Nawab Kapur Singh, Sardar Jassa Singh Ahluwalia, Sardar Jassa Singh Ramgharia and Sardar Beghel Singh. Besides these legends, the volume chronicles the two historical genocides of the Sikhs popularly known as *Chhotta* and *Wada Ghallughara*, Babur's invasion of India, Ahmad Shah Abdali's repeated invasions and Khalsa's consistent confrontations with the Mughal and Afghan tyrants and their ultimate establishment of Sikh sovereignty over Punjab towards the closing years of the eighteenth century. The description of factional fratricidal fight between Bandhai and Tat Khalsa factions of the Khalsa, founding of the Phulkian states, Sikh-Rohilla, Sikh-Maratha and Sikh-Jat relations also forms a significant part of this volume. The evolution of the central Sikh doctrines of *Gurmatta*, *Guru Granth* and *Guru Panth* and Sikh sovereignty have been highlighted as the core principles which enabled the Khalsa Panth to fight the Mughal and Afghan tranny and finally establish itself as a sovereign power.

Prof Kulwant Singh has added a detailed introduction, which greatly enhances the value of this publication. He has described this work as an epic comparable to some of the best ones in the Eastern as well as Westerm classical literature. There is one difference, however, that Bhangoo's epic is based on history, unlike some of the others which are largely mythological, or reflect the author's imagination, unrelated to any historical facts.

Bhangoo wrote this epic in Punjabi verse. He was, however, well-versed in Persian and Sanskrit also. This is clear from the liberal use of vocabulary from these languages in the text. Apart from the accuracy and vividness of the account given by the author in various episodes, a remarkable feature is the astonishing brevity of his expression. Its translation without loss of original beauty, is no easy task. Prof Kulwant Singh, has, however, not only succeeded, but has come out with laurels. As a result of his efforts, we have a highly readable versified free English rendering of the epic.

I wish to express my sincere thanks to Dr Prithipal Singh Kapur who helped us to get this volume published by SGPC for a wider circulation. We acknowledge the SGPC's financial generosity for the publication of this voluminous work. I am deeply greatful to Bhai Ashok Singh, President, Institute of Sikh Studies, Chandigarh, Dr Kirpal Singh, Dr Gurbakhsh Singh and Dr Birendra Kaur for the valuable help rendered by them in this task.

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INTRODUCTION

The second volume of the English Translation of *Sri Gur Panth Prakash* (1841), originally written in Punjabi by S. Rattan Singh Bhangoo consisting of 88 episodes from episode 82 to 169, is in the hands of the readers. The first volume consisting of 81 episodes narrates the Khalsa Panth's birth and origin by Divine dispensation with the birth of the first Sikh Guru, Guru Nanak and its evolution through the consistent efforts of the succeeding nine Sikh Gurus for the propagation and crystalisation of its fundamental doctrines. This process reaches its culmination with the final establishment and acceptance of *Sri Guru Granth Sahib* as the eternal Guru of the Sikhs. It further highlights the establishment of a distinct Sikh church (Gurdwara), the Sikh emblem and the flag, the Sikh code of conduct including the dress code following Khalsa's initiation by the tenth Sikh Guru, Guru Gobind Singh in 1699 at Anandpur Sahib by administering khandey-ki-pahul to the first batch of five chosen Singhs. It also records the relentless struggle of the Khalsa Panth for achieving the goal of Sikh sovereignty concomitant upon its divine sanction, from its birth upto the conquests of Baba Banda Singh Bahadur and his subsequent martyrdom. All these Sikh tenets of the Khalsa Panth's spiritual and temporal sovereignty; supremacy of *Guru Granth* and *Guru Panth*; the inevitability of making unconditional sacrifices and even attaining martyrdom for upholding and realising those objectives have been laid out and illustrated very well in the first part of this epic. It records the voluntary sacrifices of Guru Tegh Bahadur, the armed struggle waged by Guru Gobind Singh and his dedicated band of initiated Singhs including his four sons and subsequently by the highly indoctrinated and empowered Banda Singh Bahadur and his several hundred companions. Thus, majority of the episodes narrated in Volume I encapsulate the philosophical and metaphysical basis of the genesis of the Khalsa Panth together with the *modus operandi* of the assigned *dramatis personae* to make this spiritually-oriented ideological order and faith flower and flourish despite the oppressive reign of terror let loose on them by the ruling Mughal rulers and their Indian collaborators, the Hill chiefs.

I

The episodes in Vol. II describe in greater detail and in greater number the sacrifices made by the post-Banda Bahadur period Sikh warriors under the most trying circumstances to realise their divinely-ordained and cherished goal of sovereignty for the Sikhs. This they are shown to be achieving through an armed struggle adopting an array of strategies including *guerilla* tactics, hit-and-run strategy known in Singh parlance as *Dhai Phat* and at times entering into negotiations with their adversaries when it suited the former in military and material terms. During this gruelling period of almost one hundred years throughout the entire span of eighteenth century when these valiant Sikh warriors and religious crusaders, driven out from their homes and hearths by the excessively outnumbering mighty forces of

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the state and alien invaders, had to go without food, shelter and even the barest minimum necessities of life. During these times of extreme adversity and dire necessity, they had to survive through loot and plunder of sometime even their own people and retire to the wilds, ravines, caves and lions' dens. But throughout this century-long period of skirmishes, encounters, battles and bloodshed leading to two large-scale massacres of Sikh soldiers and their families popularly known as two *Ghallugharas*, never for a moment did these religious crusaders and valiant Sikh warriors allowed their indomitable faith to be shaken in their Gurus' prophetic declaration of their ultimate sovereignty and their reign. Neither did they doubt the sanctity and piety of their sacrifices and the their ultimate destiny of being recognised as martyrs in the highest Divine Court. Nor even for a moment did these devout Singh warriors feel the absence of the invisible presence of their Guru amidst them whenever they prayed together in a congregational assembly of five or more Singhs while confronted with any seemingly insurmountable ordeal or a threat of catastrophic dimensions, be it the occasion of leaving a fort; leading an invasion to free a helpless Brahmin girl from the mighty Pathan adductors of Kasur or Sayyads of Luhari Jalalabad; sorting out the ticklish issue of claiming their exclusive claim over the offerings made at the sacred shrine against the claim of Bandayee Singhs or during the worst ordeal of passing through two massacres (*ghallughara)*, to name only a few. Taking for granted the scriptural text as embodying the commandments of the Sikh Gurus, they regarded the Gurus' words that appeared on its random opening after a congregational prayer as a writing on the wall and a direct message from the Divine. That is why, despite their meagre military resources and minuscule strength in numbers in comparison to the well-provided and well-equipped hordes of Mughal and Afghan adversaries, they neither blinked, nor flinched nor even retreated their steps from the field of battle once they had heard the Guru's words and understood their import and essence. Thus, *Guru Granth* is the supreme Guru for the Khalsa Panth and the resolution (*Gurmatta*) adopted in a congregational assembly *Guru Panth* in the presence of *Guru Granth* is a commandment sanctified by the Guru which could neither be violated nor remain unfulfilled. Rattan Singh Bhangoo's epic *Sri Gur Panth Prakash* repeatedly tries to bring home to his readers these basic tenets of G*uru Granth* and *Guru Panth*. It is by adhering to these basic Sikh tenets that those eighteenth century Sikh veterans succeeded in their goal of becoming sovereigns of their region and chased away the most formidable invaders not only from Punjab but from the whole of India for all times to come. It is on their faith in these basic Sikh tenets that their sacrifices and supreme acts of martyrdom have become a stuff of the legends which the whole Sikh Panth remembers with reverence in their daily prayer in its sacred shrines and individual homes. This daily repetition of the supreme sacrifices in Sikh prayer consciously and un-consciously rejuvenates the well-springs of their faith in the Sikh gurus and their ideology and makes it an integral part of their mindset and psyche. What the Sikh prayer catalogues, and encapsulates and states briefly has been illustrated and highlighted profusely, as if in a mosaic, on a vast scale in this epic of Sikh history at places in as sublime a verse as that of some other well-known Indian and western epics. Many of these legendary Sikh warriors come almost alive with their distinct features before the readers' eyes, such being the impact of Bhangoo's lofty poetic verse and deft rendering of their deeds of great valour and supreme sacrifice. The epic is a veritable portrait gallery of a galaxy of eminent Sikh warriors in words.

Before enumerating and elaborating their legendary deeds of bravery and sacrifice,

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let us first refer to the major occasions and instances where the Khalsa Panth resorted to seeking guidance from *Guru Granth* and thereafter arrived at a unanimous resolution *Gurmatta* in the light of Guru's indicated and implied Will. A few examples will suffice. Before launching an attack on the powerful Pathans of Kasur one of whom had abducted a Brahmin's wife, Khalsa Panth unanimously resolved to seek Guru's commandment through a prayer.

Chaupai : Thereupon, the whole Khalsa congregation went to Darbar Sahib,
With folded hands and a single prayer they stood before the Guru.
They being the Guru's followers and the Guru being their Divine Lord,
They begged the Guru to indicate what was His Divine Will. (26)

Must the Guru indicate the destruction of the city of Kasur,
Provided His Divine Will approved of His followers' cause.
Thus with folded hands the whole gathering stood,
With some still prostrating after paying their obeisance. (27)

Guru Granth Sahib being the true embodiment of the Sikh Gurus,
Must it provide a true direction to the Sikh congregation.
As the head priest looked at the text after turning over a page,
It was the turn of hymn in the "Raga Basant" which read as follow: (28)

Pauri : "With the support and protection from the true Lord,
Have I put the five most powerful demons under leash.
With His Divine presence lodged within my mind,
Has he made me meditate upon His lotus feet (Divine).
With all the afflictions and frustrations wiped out,
Have I become hale and hearty forever indeed.
With meditating upon His Name day and night,
Have I got liberated from death again and again,
With the true instructions from the true Lord,
Has Nanak received comfort and happiness."

Dohra : So much delighted the Khalsa felt after listening to Guru's word,
As if they had already taken over the city of Kasur.
Khalsa slogans of victory did they shout out of joy,
As if they were already beating war drums of victory. (29)[1]

(SGPP, Episode 142, Vol. II, pp. 555, 557)

During the conflict between the Bandai Singhs and the Tat Khalsa Singhs over the claim over offerings made at the sacred shrine on the Diwali occasion, Divine intervention from the *Guru Granth* is again sought through a congregational prayer. The controversy is soon resloved. As two slips of paper wrapped with a cotton thread and each one inscribed with the Bandai and Khalsa slogans of "Fateh Darshan" and "Waheguru ji ki Fateh" are dipped in the holy waters of the sacred pool, the slip bearing the Khalsa slogan "Waheguru ji ki Fateh" starts

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floating while the other goes down:

Chaupai : "They prayed that they had faith in the Guru's Omniscience,
As His Will prevailed eternally in the past, present and future.
Whichever religion His Divine Will wished to flourish, should flourish,
Till this planet earth was going to stay, exist and last. (19)

While the written draft of the Divinely approved religion should float,
The version that the Divine will disapproved should get drowned.
Nothing could remain hidden from the (Omniscient) Divine Guru,
Since He was the creator as well as the preserver of everything. (20)

Dohra : Both the factions stood before the Guru with folded hands,
And joined the prayer in a loud chorus.
They prayed to the Guru to let that faction's packet float,
Whose religion the Divine Will wished to prevail and flourish. (24)

Immediately after the police officials handed over the letter,
The arbitrators handed it over to the Tat Khalsa after reading it.
Disclosing that the version with "Waheguru ji ki Fateh" had floated,
The arbitrator pronounced the judgement to both the factions. (27)[2]

(SGPP, Episode 72, Vol. I, pp. 443, 445)

Similarly Bhai Taru Singh takes a vow to make a supreme sacrifice against the oppression of the Mughals and the whole congregation prays to the Guru, *Guru Granth Sahib* for the fulfilment of the wish of the devout Singh:

Chaupai : Thereafter, praying with folded hands in a congregational prayer,
The people prayed for Bhai Taru Singh's success in his ordeal.
The Sikh congregation prayed to God Almighty.
"May God help to keep his faith till his last breath". (3)[3]

(SGPP, Episode 109, Vol. II, p. 281)

A prayer at the time of Martyr Gurbakhsh Singh Nihang's sacrifice is made in the same vein and gets soon fulfilled:

Chaupai : The Khalsa Panth which the Divine Guru had himself initiated,
So much suffering had that Khalsa Panth gone through.
The wretched invader (Ahmad Shah Abdali) who had been called from Kabul,
Must he be done away with as had Banda Bahadur destroyed the Mughals. (92)

So much had he tortured the Khalsa Panth,
That he be not allowed to invade (Punjab) any more.

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May God's own Khalsa be strengthened to fight,
May all the wicked invaders be decimated by the Khalsa. (93)

May Punjab's wealth and resources be reserved for the Singhs,
Why must invaders from the South and the West take those away?
Delighted did the Divine Guru feel at Gurbakhsh Singh's plea,
"So be it", uttered the Divine Satguru at that moment. (94)

To the dark dungeons of hell did Abdali go the same year,
Delighted did the entire Khalsa Panth feel at this development.
Listen further to the account of the events in the post Abdali days,
The way the Gilja Pathans were butchered by the Singhs. (95)[4]

(SGPP, Episode 156, Vol. II, p. 651)

Even the Nawab of Lahore, Khan Bahadur, unable to bear the excrutiating pain due to blockage in his urinary tract, following his wicked act of torturing Bhai Taru Singh, is depicted as seeking divine intervention desperately through a Sikh prayer as enshrined in *Guru Granth*:

Chaupai : Whatever had been inscribed in the sacred Guru Granth,
The Sikhs believed it truly to be the word of God.
That he, too, wished to test the veracity of that inscription,
So said the Nawab of Lahore to Subeg Singh there. (38)

He had also heard the Singhs reciting the sacred text,
Which had been inscribed under the title "Sukhmani":
"Though Perpetrator of atrocities on the saint has nowhere to belong,
But even a sinner is redeemed if a Saint pleaseth, sayeth Nanak. (39)

Though slandering of a Saint is the worst kind of affliction,
But even a slanderer attains salvation if a Saint wills, sayeth Nanak.
Though none can provide protection to a slanderer of a saint,
Even such a sinner can be liberated of sin if a saint wills, says Nanak. (40)

If these inscriptions of the Guru really state the truth eternal,
Then let his sins be condoned as per these inscriptions. (41)[5]

(SGPP, Episode 112, Vol. II, p. 305)

Next in the line of Sikh sovereignty after *Guru Granth* is *Guru Panth* or the Khalsa Panth. The author starts tracing the whole sequence of its evolution quite early in the epic in one of the question-answer sessions with Captain David Murray:

Dohra : Then David Murry enquired of me,
That I should reveal the secret of the Sikh Guru's lineage.

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How other Sikh Gurus succeeded Guru Nanak,
I must narrate the whole sequence and detail. (1)

Chaupai : Then I supplied him with all the details,
That Guru Angad Dev succeeded Guru Nanak.
If I started narrating the biographical details about Guru Angad,
The present volume would never come to its end. (2)

Guru Angad Dev was succeeded by Guru Amar Das,
Who deserved to be an inheritor of the Guru's seat.
As he made the rulers of twenty two states his followers,
Whosoever claimed to be a ruler, became his follower. (3)

Guru Ramdas became the perfect Guru thereafter,
Since then Guruship remained vested in the Sodhi Dynasty.
The succession then passed on to Guru Arjun and Guru Hargobind,
And Guru Hargobind had to pick up sword to kill Paindey Khan . (4)

He became an embodiment of both spiritual and temporal powers,
As he even defeated Shahjahan in the field of battle.
He also vanquished Lalla Beg and Kambar Beg in battles,
But, later on, the emperor patched up with Guru Hargobind. (5)

Dohra : Thereafter Guru Har Rai and Guru Harkrishan followed,
And attained the status and glory of Sikh Gurus.
Their blessings fulfilled all the desires of their followers,
Who offered their services to the Gurus out of gratitude. (6)

Chaupai : Then Guru Tegh Bahadur was the next successor,
Who gave up his life for the protection of others' human rights.
He made the supreme sacrifice in this Dark Age (Kaliyuga),
And protected the religious rights and rituals of the Hindus. (7)

Then Guru Gobind Singh succeeded as the sovereign prophet,
Who bestowed Sovereignty on the Khalsa Panth.
As one lamp lights another lamp and illuminates,
So the ten Sikh gurus succeeded one after another. (8)[6]

(SGPP, Episode 11, Vol. I, pp. 55, 57)

A similar dialogue about Guru Panth's sovereignty has been recorded in the later part of the epic which is reported to have taken place between the run-away Nadar Shah and Zakariya Khan, the then Nawab of Sirhind:

Chaupai : On his return to Lahore, he asked Khan Bahadur of Lahore,

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About the identity of those who had robbed his war booty.
He thundered that those who had waylaid his treasures,
He would raze their country to dust and ashes. (3)

Then Khan Bahadur, responding to his query, remarked,
That his plunderers did not belong to any specific country.
They could feed themselves and relax while on the move,
They had not any definitely fixed place for their stay. (4)

Neither did they bother about any taste while feeding themselves,
Nor did they feel any pain while being tortured.
Neither did they care to drink water in the peak of summer,
Nor did they need any warmth in the extreme winter. (5)

While they bothered little about their cereal food being grinded,
They fought fiercely in battle with utmost agility.
Each one of them could fight against a hundred adversaries,
Since they were not scared of death at all. (6)

Dohra : They were too desperate to sacrifice their lives,
For upholding their religion and its fundamental ethos.
The Mughals had exhausted themselves in exterminating them,
But they could not reduce their numbers in any manner. (7)

Then Nadar Shah enquired further from Khan Bahadur,
Which prophet's descendents were these Khalsa Singhs?
Did their religious order increase of its own volition,
Or did they convert from some other religious order? (8)

Then Khan Bahadur traced their whole genealogy,
How they owed their origin to birth of Guru Nanak?
He narrated the various miracles associated with Guru Nanak,
As he had heard those narrated from Janamsakhis. (9)

Chaupai : He narrated how the Mughals had tortured Nanak's followers,
And the way the Mughals committed atrocities on the Singhs.
He narrated the miraculous resilience that the Singhs displayed,
And the way the Mughals had executed the Sikh Gurus. (10)

As Nadar Shah kept on listening to Khan Bahadur's narration,
Khan Bahadur narrated all the past details of their execution.
He narrated how Guru Tegh Bahadur had sacrificed his life,
And the way the Guru's four Sahibzadas were murdered by Mughals. (11)

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Hearing this, Nadar Shah shook his head in despair,
Remarking that the Mughals had reaped what they had sown.
He further remarked how could one conquer those,
Whom God Himself had come to provide protection. (12)[7]

(SGPP, Episode 95, Vol. II, pp. 129, 131)

It is with this unflinching faith in the inevitability of the sovereignty of the Khalsa Panth that S. Darbara Singh, the spokesperson of the Khalsa Panth, initially rejects the offer of Nawabship to the Singhs offered by Nawab of Lahore:

Chaupai : Responding to Khalsa Panth's proposal Darbara Singh remarked,
Why should he think of accepting Nawabship ?
Since Satguru (Guru Gobind Singh) had promised sovereignty to the Sikhs,
He visualized that the moment for fulfillment of guru's prophecy was fast approaching.(36)

Since the Khalsa Panth's claim for sovereignty was legitimate,
They would surely achieve it either in this world or in heaven.
Whatever prophetic words Satguru had said to the Sikhs,
Those were bound to be fulfilled instead of going waste. (37)

Even if the pole star shifted its position or earth shook from its axis,
Satguru's prophetic words would never remain unfulfilled.
Why should he barter that promised sovereignty with the wretched Nawabship,
Which was replete with subordination and harassment. (38)

Dohra : Satguru had conferred sovereignty on the Khalsa Panth,
As well as on each individual Singh of that fraternity.
Wherever a Singh sets his foot and settles on earth,
He establishes his own self-reliant/autonomous sovereignty. (39)[8]

(SGPP, Episode 90, Vol. II, pp. 81, 83)

Since this sovereignty has to rest with the *Guru Panth* ultimately, it is made absolutely clear on the very first day of the initiation of the Khalsa Panth by the tenth Sikh Guru, Guru Gobind Singh. After initiating the five chosen Singhs, the Guru himself bows down and receives initiation from Khalsa initiates:

Dohra : Whatever ceremonial procedure Satguru had devised earlier,
He repeated the same procedure once again.
He begged to be initiated himself in the same manner,
From those five chosen ones whom he himself had initiated. (20)

Chaupai : After being initiated by the five initiated ones in the same manner,
He came to be known as Teacher-disciple rolled into one.
This has been the tradition from the very beginning,

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As Guru Nanak had also accepted Guru Angad as his Guru. (21)[9]

(SGPP, Episode 15, Vol. I, pp. 87, 89)

Later on, during the battle of Chamkaur Sahib, the tenth Guru passed on the sovereignty to the Khalsa Panth symbolically by making one of the Singhs (Sant Singh) to wear the Guru's crown and robes before leaving the mudfort at the dead of night:

Chaupai : But so it be, the blame had gone to the Mughals,
As our ancestors' words had come out to be true.
Now I would confer sovereignty on the Khalsa Panth,
By anointing them as my true successors. (7)

Satguru vacated the seat on which he was sitting,
And made a Singh named Sant Singh occupy that seat,
Removing his own turban from his revered head,
He placed it on Sant Singh's head with his blessings. (8)

Then removing his crown, he put it on Sant Singh's head,
As well as he made Sant Singh wear his own royal garments.
Following Sikh Guru's tradition, he appointed the Singhs as his successors,
Much in the tradition of Guru Nanak appointing Guru Angad his successor. (9)

Asking the remaining Singhs to pay obeisance to his successor,
The Guru bestowed the Singhs with power of sovereignty.
Thereafter, the Guru instructed Sant Singh to this effect:
That he should prefer martyrdom to being captured by the enemy. (10)[10]

(SGPP, Episode 19, Vol. I, pp. 127, 129)

Still later, on the occasion of commanding Banda Bahadur to lead the Khalsa Panth, the Guru advised him to work in tandem with the Khalsa Panth and be a partener in the sovereignty that had been bestowed upon the Khalsa Panth. When Banda Bahadur still insisted on seeking special spiritual powers exclusively for himself after the Singhs had snatched from him the double-edged sword bestowed on him by the Guru, the Guru felt delighted at the assertiveness and aggressiveness of the Khalsa with which they had taken back the symbolic emblem of sovereignty from Banda Bahadur, which legitimately belonged to them. Thereafter, the Guru told him clearly that he (the Guru) had already vested the sovereignty in the Khalsa Panth and that he could also have his share of Guru's blessings and be a partner of that sovereignty and the Khalsa commonwealth by being one of them after praying in the company of five Singhs:

He also entreated the Guru to bestow him with certain miraculous powers,
So that he might also win some fame and reputation.
But if he ever betrayed and defied the Will of the Khalsa,
Then the Guru had every right to withdraw His pleasure. (8)

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Hearing this, the guru repeated his earlier declaration,
That he had handed over all the powers to the Khalsa Panth.
Since the Guru had admitted Banda Singh into the Khalsa Panth,
Banda Singh was equally entitled to share those powers. (9)

Whenever the need arose, he should gather an assembly of five Singhs,
And make a joint prayer for the fulfilment of his wish.
Receiving these instructions, Banda Singh launched on his mission,
And marched with his contingent towards Sirhind. (10)[11]

(SGPP, Episode 30, Vol. I, p. 201)

II

This sovereignty, spiritual as well as temporal, born out of the manifest Will of the Divine, after operating through the lives of ten Sikh Gurus and thereafter getting embodied in the sacred *Guru Granth* and *Guru Panth* forever, has had its fair share of sacrifices and martyrdoms much the same way as in all other spirutuo-religious ideological orders. Making a sacrifice of one's life for adhering to and vindicating the distinctiveness of one's faith and religion is an inbuilt, spontaneous and instinctive urge in all the adherents of every faith. The urge to make sacrifice and die for one's faith arises from the deepest recesses of the conscience of the faithful as he finds his cause to be just and legitimate. This justness and legitimacy of his cause makes his sacrifice sacrosanct and his act of sacrifice an act of martyrdom. Martyrdom, sought and achieved for the vindication of one's faith, is the noblest deed that a human being can ever perform. That is why all religions and nations hold their martyrs in the highest esteem and raise monuments in their memory. Sikhism and the Sikhs worship their martyrs. They remember and invoke their blessings in their daily prayer. Rattan Singh, in this epic, records a series of Sikh sacrifices and acts of martyrdom of the Sikh warriors in flashes of most sublime poetry, beginning with the martyrdom of Guru Tegh Bahadur:

Chaupai : Thus Guru Tegh Bahadur made the supreme sacrifice without compromising his dignity,
And protected both his religion as well its practices.
Not only he saved his body from being sewn in raw leather,
But also laid the blame of execution squarely on the Muslims. (53)

The foolish Muslim rulers did not realize their stupidity,
That the Guru was determined to lay the blame on their head.
Thus, Guru Tegh Bahadur had made the supreme sacrifice,
He had sacrificed his life for the protection of others' rights. (54)[12]

(SGPP, Episode 12, Vol. I, p. 69)

It was in the same spirit that majority of the Tenth Guru's initiated Singhs refused to desert the Guru during the siege of Anandpur Sahib reiterating their faith in the Guru and ideology even at the cost of their lines:

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Chaupai : The Khalsa Singhs declared that they were the repositories of their faith,
That they would not betray their faith even at the cost of their lives.
That they were ready to die hundred times, what to talk of one sacrifice,
That they would not betray their faith at any cost.(37) [13]

(SGPP, Episode 18, Vol. I, p. 115)

Similarly, the four sons of the tenth Guru sacrificed their lives for the same cause of Sikh faith and religion, the two elder sons achieving martyrdom in the field of battle at Chamkaur Sahib and the two younger ones facing the executioners' sword with steadfast courage and faith at Sirhind. This series of sacrificial sagas and acts of martyrdom continued throughout the span of eighteenth century involving the heart-moving sacrifices of Baba Banda Singh Bahadur and his companions, Bhai Mani Singh, Bhai Tara Singh Dalwan, Bhai Taru Singh, Bhai Mehtab Singh, Nihang Gurbakhsh Singh Bhai Subeg Singh and countless others.

Bhai Taru Singh's answer to the people of his village, who come forward to pay ransom to the Mughal officials for seeking his release, best sums up the spirit of all the Sikh martyrs:

Declaring that he would never flee from his impending death,
Definitely would he offer himself for sacrifice to the Mughals.
The Guru had not only sacrificed his own life for the Sikhs,
He had sacrificed his sons and grandsons as well. (34)

It was for the glory and expansion of the Khalsa Panth,
That Guru had put an end to his own family line.
He being the devout follower of the Sikh Gurus,
How could he flee from making a sacrifice? (35)[14]

(SGPP, Episode 106, Vol. II, p. 237)

S. Subeg Singh and his infant son too express similar santiments at the time of their execution:

Why should one give up one's faith for a temporal life,
How could man escape death as it is inevitable.
The Sikh Gurus had served the cause of Khalsa Panth,
Even as they sacrificed their lives together with their progeny. (27)

All the four sons of the Guru had given up their life,
Sacrificing their lives at the altar of goddess of war.
As they had sacrificed their whole family for the sake of Sikhs,
What distinction would the Sikhs earn preserving their progeny? (28)[15]

(SGPP, Episode 105, Vol. II, p.)

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Rattan Singh Bhangoo's sublime verse sum up these noble deeds of sacrifice in episode 110, while narrating S. Mehtab Singh's execution:

Chaupai : Praise, more praise be to Bhai Mani Singh,
Who got his body dismembered to keep his faith.
Praise be to Bhai Dyal Singh of Shahesar,
Who got himself crushed among spoked wheels for his faith. (10)

Praise be to Subeg Singh Jambar and his son,
Who kept meditating even while being crushed on a rack.
Praise to all those Singhs who kept their faith,
Who shed their mortal frame in the name of their Guru. (11)[16]

(SGPP, Episode 110, Vol. II, p. 285)

So in Sikhism "The idea of Sovereignty" says Dr J.S. Grewal, "as closely associated with martyrdom had originated with Guru Nanak and had been passed from one successor to another. Guru Arjun, Guru Harkrishan, Guru Tegh Bahadur and Guru Gobind Singh, whose four sons attained martyrdom, put this idea into practice. The moral triumph of the martyr strengthened the position of the Khalsa vis-a-vis God and weakened the position of their adversaries. Consequently martyrdom enhanced the power and sovereignty of the Khalsa on the earth."[17]

Thus, this epic, besides chronicling the sagas of supreme sacrifices by the Sikh Gurus and the Sikhs for upholding the values of their faith and religion, also acquires the status of a seminal work for the preservation as well as presentation of the most basic Sikh tenets of sovereignty of *Guru Granth*, *Guru Panth*, and the Sikh tradition of *Gurmatta* and Sikh martyrdom. The epic writer's whole-hearted effort appears to be both on conceptualising these tenets as well as demonstrating the technique and tradition of materializing these concepts as living role models so that the coming generations may learn to preserve and uphold this rich heritage and legacy of their faith.

By accomplishing these two objectives, this epic has come to hold a unique positon among the few available resources of contemporary Sikh history. It is perhaps for this reason that a twentieth century Sikh historian remarked that had Rattan Singh Bhangoo not composed his *Panth Prakash*, we would have known very little Sikh history.[18] Hari Ram Gupta regarded *Guru Panth Parkash*, an 'extremely valuable' and a 'first-rate authority' on Sikh history.[19] Variouss other historians like Dr Ganda Singh[20], G. C. Narang[21] and Indu Bhushan Banerjee[22] have acknowledged its relevance and borrowed heavily from it while writing their books on Banda Singh Bahadur and the Post Guru Period of Sikh history. Sirdar Kapoor Singh has referred to this work time and again while writing his philosophical treatise on Sikhism.[23] Despite these super-human deeds of sacrifices and acts of martyrdom both by the Sikh Gurus and the Sikh warriors to uphold and espouse the basic tenets of Sikh sovereignity and its acknowledgement by an overwhelming number of eminent scholars of Sikh history, there still persists a belief in certain quarters which feels shy of according this poetic work the status of an epic while admitting it to be a "social chronicle" and a "masterpiece" in the same breath. Let us analyse some of the definitions of an epic as given by certain literary theoriticians

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in order to see what makes a poetic work an epic and see wether Rattan Singh Bhangoo's work belogns to this genre. Epic, according to Oxford Dictionary "is a long narrative poem of heroic deeds." Another literary theoretician M.H. Abrams says, "In its standard sense, the term epic or heroic poem is applied to a work that meets at least the following criteria: it is a long narrative poem on a serious subject, told in a form and elevated style, and centred on a heroic or quasi-divine figure on whose actions depends the fate of a tribe, a nation, or (as in the instance of John Million's *Paradise Lost*) the human race."[24] Among the other characteristics of an epic are "its hero as a figure of great national or cosmic importance", its setting which is "ample in scale or even larger", the action which 'involves superhuman deeds in battle' in which "God and other, supernatural beings take an interest or an active part; narrated in a ceremonial style which is deliberately distanced from ordinary speech and propositioned to the grandeur and formality of the heroic subject and epic architecture and begins in *medias res* that is in the middle of things." Considering all these characteristics as parameters of an epic, Rattan Singh Bhangoo's *Gur Panth Prakash* fully qualifies for being an epic of a sublime order. It narrates the evolution of a nation and a religion, the Khalsa Panth, enumerating the superhuman deeds of human valour, endurance and sacrifice in a grand poetic style over a span of vast space and time. The Sikh heroes and martyrs, both among the divine Sikh Gurus and the human Sikh warriors can be counted among the world's greatest martyrs by any reckoning. Bhangoo's flashes of poetry touch the sublime while narrating some of these deeds of rare sacrifice. The contrary view which denies this poetic work the status of an epic, ignores all these attributes of this work because it thinks erroneously that Bhangoo's work lacks in the "homogeneity of personages and events which communicates wisdom as the corelative of truth". But it fails to realise that homogeneity in this poetic composition, as in all other epics, is one of vision and its steadfast projection of that vision rather than the homogeneity of personages and events. All the diverse personages and their sacrificial deeds of valour and sacrifice which form the *dramatis personae* of this Sikh epic right from the Sikh Gurus to the last Sikh warrior stand for and uphold the same homogeneity of supreme principle throughout the span of this epic - the principle of sovereignty of the Khalsa Panth and its achievement and preservation even at the cost of their lives. How can the personages and events belonging to different periods of time and facing different circumstances be homogeneous? Thus, this epic, like all other epics, has heterogeneous personages and encounters to uphold a homogeneous vision of Khalsa Panth's evolution, preservation, promotion and ultimate sovereignty.

III

As stated earlier in the first volume, *Sri Guru Panth Prakash*, besides being one of the widely acknowledged historical sources and social chronicles of the eighteenth century Sikh history, presents a fascinating portrait gallery of great Sikh warriors and martyrs. While Guru Tegh Bahadur, Guru Gobind Singh, the four Sahibzadas, the forty *Muktas* and Baba Banda Bahadur have been portrayed as great martyrs in the first volume, the glorious deeds of superhuman valour and supreme sacrifice of several Sikh warriors belonging to the post-Guru and post-Banda Bahadur period have been recorded and portrayed in the second part of this epic. These selfless, devout and highly indoctrinated and motivated warriors, by virtue of their commitment to their faith and ideology, have become icons and epochal figures in

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Sikh history as well as in the collective consciousness of the Sikh Panth. Flashes of Bhangoo's inspiring verse have immortalised them in the public memory. Foremost among these Sikh martyrs is Bhai Mani Singh who got his whole body dismembered limb by limb after being held guilty of defaulting in the payment of an agreed sum of state tax to the contemporary Mughal ruler for holding a congregation at the sacred shrine on the occasion of Diwali as well as refusing to convert to Islam. Bhai Mani Singh's sacrifice is the epitome of all the Sikh religious attributes which the latter Sikh martyrs tried to emulate. The author sums up Bhai Mani Singh's whole life in the following verse:

Chaupai : Mani Singh was a saintly enlightened person,
As well as a celibate, and a renowned meditative soul,
He was perfect in resolution, meditation and self-realisation,
As well as perfect in human endurance and courage. (2)

He was industrious, religious, devoted and scholarly,
Who had reposed complete faith in Satguru's teachings.
Since he had lived in the sacred company of the Guru,
He became thoroughly groomed in the Sikh way of life. (3)

Since he had broken bread with the great Guru,
He became a man of resolution and firm convictions.
He would drive home the spirit of Sikhism to the Sikhs,
As well as award punishment to those erring in Sikh conduct. (4)

He would indoctrinate young minds in Sikh way of life,
As well as preach Sikhism among all the four castes.
He would narrate many episodes from Guru's lives to the Sikhs,
Partly by quoting from the Gurus, partly through self-composed anecdotes. (5)[25]
(SGPP, Episode 93, Vol. II, pp. 105, 107)

An anonymous contemporary bard quoted by Rattan Singh Bhangoo sums up Bhai Mani Singh's supreme sacrifice in a typical *kabit* style verse:

Kabit : Being the greatest Sikh among the Sikhs,
Being the greatest spiritual devotee among the devout,
Bhai Mani Singh could be declared as unbeatable in faith,
In the annals of Sikh faith throughout,
Having earned a great applause in the world,
Having sacrificed his life for the sake of religion,
He got himself slaughtered for the sake of faith,
Without displaying a trace of the slightest fear.
Sikhs having been delighted with his sacrifice,
The wicked having been contaminated with his act,

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He decimated evil all around the world,
With the sword of his spiritual enlightenment.
He who claimed himself to be a Gursikh,
He alone could accomplish such a deed.
No one could excel Mani Singh in sacrifice,
Either from amongst the rich or the poor as well. (1)[26]

(SGPP, Episode 93, Vol. II, p. 119)

Bhai Taru Singh, likewise, refuses to part with his sacred Sikh hair and bears the extreme torture of being scalped alive after being charged with harbouring and feeding the defiant, militant Khalsa Singhs fighting for the Sikh cause. In a dramatic question-answer dialogue with his torturer, the Nawab of Lahore, Bhai Taru Singh vindicates his resolve to sacrifice his life with his sacred hair intact:

Dohra : The same day (after getting Bhai Taru Singh's scalp scraped),
The Nawab of Lahore put forth a poser to Bhai Taru Singh.
How could Taru Singh justify his much touted claim,
That he would not part with his hair without his head? (28)

Chaupai : Rejecting the Nawab's claim of removing his (Taru Singh's) hair as false,
Bhai Taru Singh explained that his hair had gone along with his scalp.
Since his body alone had been dispossessed of his hair,
Nawab's claim on both these counts had been proved false. (29)

Explaining his remarks further to the (arrogant) Nawab,
He told the Nawab that the latter had not understood his words.
Since his (Taru Singh's) (sacred) hair remained intact on his scalp,
Nawab's claim about both Bhai Taru Singh's hair and skull were false. (30)[27]

(SGPP, Episode 111, Vol. II, pp. 293, 295)

Equally glorious is the martyrdom of S. Mehtab Singh of Mirankot who, after beheading the wicked Massa Ranghar in broad daylight for his sin of desecrating the sacred shrine Harmandir Sahib, presents himself voluntarily before the Lahore Nawab to join the fraternal company of Bhai Taru Singh and gladly jumps on the engine of torture to be pierced and persecuted to uphold the dignity of his faith. Rattan Singh Bhangoo, whose grandfather this martyr was, describes his martyrdom as follows:

The way Mehtab Singh had resolved to make a supreme sacrifice,
He placed himself between the two spoked wheels voluntarily.
Praise be to the blessed Singh and his noble sacrifice,
Who made the supreme sacrifice to keep his Sikh faith. (23)

Bhai Taru Singh felt ecstatic after hearing of this act,
That Mehtab Singh had voluntarily made a supreme sacrifice.

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Priase, Praise unbounded be to great Mehtab Singh,
Who had joined him (Bhai Taru Singh) in the noble cause voluntarily. (24)[28]
(SGPP, Episode 110, Vol. II, p. 287)

Another unique legend belongs to Nihang Gurbakhsh Singh who takes a vow to sacrifice his life in defence of the sacred shrine Harmandir Sahib as the news of Ahmad Shah Abdali's invasion reaches Amritsar. His life and sacrifice epitomise all the eighteenth century Sikh warriors who had pledged their lives to combat the Mughal and Afghan oppression and tyranny and achieve the goal of Khalsa Panth's sovereignty. The epic writer defines the real character and motivation of these defenders of the Sikh faith in one of the most sublime verses:

Dohra : He alone deserves to be called a Nihang,
Who remains indifferent to joys and sorrows.
He alone is worthy of being called highly detached,
Whose constitution remains unaffected by pain or comfort. (6)

He who is firm in conviction, character and meditation,
He who is generous in charity and perfect in bravery.
He who remains engrossed in his own regimen,
Even when Sikh dignitaries come doting upon him. (7)

Chaupai : Whenever an opportunity for waging a war arises,
Never does he shirk from making a supreme sacrifice.
Whenever his religious ideology comes under threat,
Readily does he offer himself to combat that threat. (8)

Wherever there is a war being waged,
Among the front runners would he stand.
Wherever a beat of the war drum is heard,
First among the front runners would he be to reach. (9)[29]
(SGPP, Episode 156, Vol. II, pp. 631, 633)

A monument *Shaheed Ganj* was constructed by the Singhs on the spot where Nihang Gurbhakh singh and his companions were cremated in Amritsar at the back of Sri Akal Takht. The epic writer's imaginative verse deifies and mythologises this Sikh martyr as his sacred soul is taken to heaven (*Sachkhand*) by the spirits of earlier Sikh martyrs. The True Guru Satguru is persuaded by the spirits of Bhai Mani Singh, Bhai Taru Singh and other Sikh martyrs to make Nihang Gurbakhsh Singh's soul take a human birth once again and become a king of kings among the Sikhs. The Divine Guru, acceding to the martyrs' prayer blesses Nihang Gurbakhsh Singh to be born in the house of another great warrior S. Charat Singh after tweleve years to become the supreme Sikh sovereign, implying Maharaja Ranjit Singh:

Dohra : Graciously did the Divine Satguru accede to
What the martyrs' souls had beseeched.

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Never is the Guru distinct from his Sikhs,
Nor are His Sikhs any bit distinct from their Guru. (111)

Chaupai : As the Divine Guru acceded to the Singhs' plea,
Delighted did their souls feel at the Guru's grace.
Once again did Gurbakhsh Singh's soul ask the Guru,
How could the (sovereign) Khalsa follow his command? (112)

Thereupon, the Divine Guru expressed His divine Grace,
Saying the Guru had invested Gurbakhsh Singh with His powers.
The Khalsa upon whom the Guru had conferred sovereignty,
Would Gurbakhsh Singh be the supreme sovereign among them. (113)

The whole Khalsa Panth would abide by his command,
Vanquished he be whosoever dared to fight against him. (114)[30]

(SGPP, Episode 156, Vol. II, p. 655)

Most-heart moving of all is the sacrifice and martyrdom of Subeg Singh Jambar and his infant son. Even though he had been in the service of the Nawab and had mediated many a time between the Nawab and the Khalsa Panth, yet he was coerced to convert to Islam or face prosecution and torture. He, like the other Sikh martyrs, preferred death to conversion because even after accepting Islam he was destined to die one day at last:

Great was the Nawab, greater still was his faith in Islam,
Great must be his sense of justice, he being a legal expert.
Should he (Subeg Singh) convert to Islam for fear of death,
Would he never die after his conversion to Islam? (10)

If death is imminent even after getting converted,
Why should he give up his own religion in this life?
He would gladly convert to Islam to escape death,
Provided Islam guaranteed that he would never die. (11)

As Islam was very dear to the worthy Nawab,
So was his (Subeg Singh's) own religion very dear to him.
He pleaded to be immediately executed on the torture rack,
And be done away without any further loss of time. (12)[31]

(SGPP, Episode 105, Vol. II, p. 217)

When the most inhuman and excruciating torture fails to crush the spirit and morale of this Sikh martyr, his infant son is brought and passed through a similar torture before Subeg Singh's eyes. This infant Sikh martyr, after a very brief and temporary recantation, also reiterates his allegiance to his own faith in the midst of extreme torture:

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As the Nawab started questioning the child,
The child turned a deaf ear to all his queries.
Asking the child to get converted to Islam,
He promisted to spare his life after his conversion. (52)

At this the child told the Nawab (in unmistakable terms),
That his own faith's teachings were dear to him.
As he (the child) had received God's true Name from his Guru,
The Guru had blessed him with the Divine name "Waheguru". (53)[32]

(SGPP, Episode 105, Vol. II, pp. 225, 227)

Besides these Sikh martyrs, the galaxy of Sikh warriors includes the heroic deeds and military exploits of a few others. Prominent among those are Nawab Kapoor Singh, S. Jassa Singh Ahluwalia, S. Sukha Singh, S. Bota Singh, S. Sham Singh, S. Charat Singh and S. Baghel Singh. These Sikh warriors have been immortalised in this epic for their selfless service, rare administrative and military accumen, and their acts of dare-devilry in the teeth of extreme enemy oppression and tyranny. They have become legendary heroes in Sikh history for bringing about the prophesied sovereignty of the Khalsa Panth as well as cutting the umbilical chord of the Mughal rule by blocking and plugging for ever the Mughal and Afghan invasions from the north west. The epic sums up the unique contribution of these Sikh warriors as follows:

It was Nadir Shah who had captured Delhi,
Full seventy thousand people had he massacred.
The warrior who had killed the mighty Nadir Shah.
The same warrior had tasted defeat at the hands of the Singhs. (48)

As Nadir Shah had come to be known as Delhi's destroyer,
So had Ahmed Shah come to be known as Nadir Shah's destroyer,
So had Khalsa panth come to be known as Ahmed Shah's destroyer,
Who had forced (the mighty) Ahmad Shah Abdali to flee. (49)[33]

(SGPP, Episode 158, Vol. II, p. 679)

These Sikh warriors occupy a place of prominence among the Khalsa Panth for their complete allegiance and commitment to the basic Sikh doctrines of selfless service to the Sikh cause, unconditional eagerness to make sacrifice in the defence of their faith and practice of Sikh Code of Conduct in letter and spirit. S. Kapoor Singh is singled out for the conferment of Nawabship on him purely on the basis of his selfless service and sacrifices rendered to the Khalsa Panth:

S. Kapoor Singh was attending upon the congregation at that moment,
Moving the hand fan with quick strokes for fanning the air.
He had faced the stroke of enemy's sword on his face single handed,
The scar being still as fresh on his face as the scar on moon's face. (42)

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With the scar, still fresh and raw on his face,
He had won the hearts of the whole Khalsa Panth.
A thought ran across the mind of entire congregation simultaneously,
As if it was a moment of coincidence for the whole congregation. (43)

Dohra : At that moment, a devout Singh beloved of the Guru,
Was heard reciting the following line of Gurbani!
"The honour of serving the Guru's devotees goes to those,
Who become worthy of the grace of Guru's saints." (44)

Chaupai : As S. Kapoor Singh was fanning with the hand fan,
He became the focus of the gracious eyes of the congregation.
As the congregation heard the sacred line of the Divine Guru,
Everyone agreed to accept the message of the Gurbani line. (45)

Since the one performing service deserved to be honoured,
S. Kapoor Singh should be conferred with the proffered robes.
As the Khalsa Panth ordered him to pick up the robe of honour,
S. Kapoor Singh bowed down to accept Khalsa Panth's gracious offer. (46)[34]
(SGPP, Episode 90, Vol. II, pp. 225, 227)

After taking over the command of the Khalsa Panth force, to Nawab Kapoor Singh goes the credit of organizing the splintered bands of Singhs into five contingents (misls) initially and assigning various duties to the Singh soldiers on the basis of merit and skill of each Singh soldier.

Dohra : Thus, the whole Khalsa Panth was organized into five contingents,
With five distinct emblems for their identification.
The five standards representing each contingent,
Were planted in the precincts of Akal Takht. (26)

Chaupai : The first emblem was allocated to the martyred Nihang Singhs,
Who were represented by Baba Deep Singh and Karam Singh.
The second contingent was headed by Karam Singh Dharam Singh,
From Amritsar belonging the Kshtriya caste of Singhs. (27)

The two elderly Singhs from ancient lineage represented the third,
Coming from the Trehan-Bhalla clans of great gurus.
S, Dasondha Singh who headed the fourth contingent,
He hailed from village Kot Buddha of Gill Jat Sikhs. (28)

The fifth contingent was put under the command of Bir Singh Ranghreta,
Which consisted of thirteen hundred horse-mounted Singhs.

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Such a command and control structure was put in place,
Which Rattan Singh (the author) has narrated as he heard it. (29)[35]
(SGPP, Episode 90, Vol. II, p. 91)

Later on these contingents and *misls* multiplied in strength, but the command and control principle introduced by Kapoor Singh continued to guide the Khalsa force. During his stay in Malwa he initiated Baba Ala Singh, the Patiala chief, into Khalsa Panth and lent him support to occupy more territory. Thereafter he renovated Darbar Sahib before the Diwali festival and Malwa Singhs offered many horses and provisions to him for the journey. On the way, the Khalsa ransacked Sirhind once again to avenge Sahibzadas' execution. It was under his command and inspiring leadership that Khalsa Panth contingents robbed and dispossessed Nader Shah the Afghan invader who was returning to Kandhar after looting, plundering the most valuable treasures at Delhi and slaughtering seventy thousand defenceless inhabitants of India. The dialogue between the dispossessed and beaten Nader Shah and Nawab Khan Bahadur of Lahore, as recorded by the epic writer in this epic, bears a testimony to the indomitable will and physical grit of the Khalsa Panth soldiers under the command of Nawab Kapoor Singh:

Chaupai : On his return to Lahore, he asked Khan Bahadur of Lahore,
About the identity of those who had robbed his war booty.
He thundered that those who had waylaid his treasure,
He would raze their country to dust and ashes. (3)

Then Khan Bahadur, responding to his query, remarked,
That his plunderers did not belong to any specific country.
They could feed themselves and relax while on the move,
They had not any definitely fixed place for their stay. (4)

Neither did they bother about any taste while feeding themselves,
Nor did they feel any pain while being tortured.
Neither did they care to drink water in the peak of summer,
Nor did they need any warmth in the extreme winter. (5)

While they bothered little about their cereal food being grinded,
They fought fiercely in battle with utmost agility.
Each one of them could fight against a hundred adversaries,
Since they were not scared of death at all. (6)[36]
(SGPP, Episode 95, Vol. II, pp.129, 131)

Another legendry figure among the eighteenth century Sikh warriors is S. Jassa Singh Ahluwalia who inherited the legacy of commanding Khalsa Panth from the most venerated Nawab Kapoor Singh and became worthy of being addressed as *Sultan-ul-Kaum* of the Khalsa Panth for his qualities of leadership and selfless service. Steeped in the Sikh way of life by his devout mother and initiated by Nawab Kapoor Singh, he like his mentor, rose to the highest

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position among the Khalsa Panth. Nawab Kapoor Singh blessed his adopted progeny to be the chief:

> The Khalsa Panth which had made Kapoor Singh a Nawab,
> Would one day make the boy (Jassa Singh) a sovereign.
> Since that moment, the boy became worthy of Khalsa Panth's grace,
> And came to be known as Jassa Singh Kalal, the sovereign. (15)[37]
> (SGPP, Episode 91, Vol. II, p. 97)

Next in the hierarchy of these Sikh heroes is S. Sukha Singh. To him goes the credit of accompanying Mehtab Singh on the expedition to behead Massa Ranghar and slaughtering Karma Chhina, the state informer and slaughterer of many a Singh. Among all the Sikh warriors, he is the bravest and the most daring. Initiated by S. Sham Singh, chief of Karoresinghia Misl, he attempts to commit suicide after his sacred hair were shorn by his parents after doping him with a heavy dose of narcotics. Later on after stealing the mare of a village chief, he joins a Singh contingent but compensates the village chief by robbing a rich goldsmith in a crowded Lahore market in broad-day light. During Ahmad Shah Abdali's advance towards Delhi after the occupation of Lahore, Abdali throws a gauntlet to the Singhs through a written epistle to come out of their hiding if they claimed themselves to be great warriors and engage in a single combat with one of his most muscular Durrani soldiers. As S. Charat Singh, still tender in years, picks up the gauntlet Sukha Singh volunteers to take up this challenge on his behalf. In a hand to hand fight that takes place between the Durrani soldier covered with a steel armour from head to foot, Sukha Singh pierces his dagger through his steel armour killing the boasting enemy instantly. Among his other exploits as a brave Sikh warrior included ransacking of Sarai Noordin, Chhina village inhabitants of which had been conspiring against the Singhs and were instrumental in the arrest and persecution of many a Singh. In another rare act of bravery, he sneaks on a horseback and manages to take a dip in the sacred pool at Amritsar in broad day light in the midst of heavily guarded premises from all sides after the Mughals had publically dared the Singhs to touch the waters of the sacred pool. During the first massacre of the Sikhs by the forces of Dewan Lakhpat Rai in the swamps of Kahunwan popularly known as *Chhota Ghallughara*, One of Sukha Singh's legs gets badly wounded and broken by a bombshell. But he carries on the fight by tying his broken leg with the horse's saddle. Finally, he achieves martyrdom during another invasion of Ahmad Shah Abdali. No wonder, Rattan Singh Bhangoo has recorded his daring acts of brvery and sacrifice in as many as seven episodes.

Two towering portrayals in succession of Sikh warriors are those of S. Sham Singh and S. Baghel Singh. These two Sikh warriors, commanding the Kroresinghia Misl in turn, have accomplished legendry victories for the Khasa Panth and hastened materialisation of Sikh sovereignty. S. Sham Singh had the good fortune of having seen and met the tenth Sikh Guru, Guru Gobind Singh in the company of his revered father. Having been initiated into Khalsa Panth by a devout Singh Mastan Singh, he took over the Sikh seminary of his religious teacher after the latter was commanded to accompany Baba Banda Singh Bahadur to Punjab. He not only became the chief of Kroresinghia Misl but also had the good fortune of being Nawab Kapoor Singh's confidant *Sunehria*. His contingent Misl produced such great Sikh warriors as Sukha Singh, S. Karam Singh Paijgarh, S. Karora Singh and S. Baghel Singh. His Misl subdued

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the Phulkian state force consisting of Malwai Brars and 'their collaterals when they attempted to encroach upon the territory of S. Sham Singh's *Misl*. Sham Singh had the distinction of collecting a ransom of seven lakh rupees from the powerful jat ruler of Bharatpur just for honouring the jat ruler with an embrace symbolic of jat's allegiance with the Khalsa Panth. He distributed this amount among the ten Sikh Misls in proportion to their respective strength. In fact, S. Sham Singh and Nawab Kapoor Singh formed the twin pillars of Khalsa Panth under whose joint command the ten Sikh Misls functioned and carried on the struggle for achieving complete Sikh sovereignty. Rattan Singh Bhangoo brings out the glorious achievements of these ten Sikh Misls through the epic simile of Lord Krishna and his ten Yadava contingents over the evil "Jamankal" from the Hindu mythology.

Dohra : As there were ten Misls of the Yadav clan,
So there were ten Misls in the Khalsa Panth.
As Lord Krishna commanded the ten Yadav Misls,
The tenth Sikh Guru directed the Khalsa Misls. (20)

Chaupai : As the Yadavs escaped Kaljaman's onslaught,
So would the Singhs escape Abdali's invasion.
The number of times Jamankal invaded the Yadavs,
The same number of times Abdali invaded the Singhs. (21)

As Lord Krishna got Kaljaman destroyed by the Yadavs,
So did the tenth Guru get Abdali decimated by the Khalsa.
As all the Muslim rulers were annihilated by the Khalsa,
The Khalsa Panth shouted slogans of Guru's victory. (22)[38]

(SGPP, Episode 163, Vol. II, p. 747)

The portrait gallery of eighteenth century Sikh martyrs and warriors will not be complete without mentioning the glorious contribution of S. Baghel Singh and S.Charat Singh. S. Baghel Singh, commanding the Kroressinghia Misl, not only burnt alive the wicked Sayyad abductor and hanged his Ahluwalia procurer of Luhari Jalalabad both of whom had kidnapped the daughter of a helpless Brahmin from the distant trans-Yamuna region but also rehabilitated her in the house of her would-be inlaws by solemnising her marriage as a daughter of the Khalsa Panth, giving a handsome amount in dowry as well. He extended not only the frontiers of territorial occupation of the Khalsa Panth in the East but also occupied Delhi for ever a year in 1783. He not only demarcated and constructed the seven sacred shrines associated with the Sikh Gurus in Delhi, but also levied and collected 38% share out of every rupee (Six annas out of a rupee) that came to the Delhi state treasury as octroi for the construction and renovation of dilapidated Sikh shrines. His brave exterior and charismatic personality created a terror among the Muslims. He went to see the Delhi's emperor Shah Alam II at the latter's invitation without bowing his head before the emperor as was the custom.

S. Charat Singh has been portrayed as the bravest among the brave in this epic. If Baba Banda Singh Bahadur is the hero of the first part of this epic, S. Charat Singh is indisputably the foremost among the Sikh warriors in the second part. His acts of bravery,

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his fearlessness and his courageous acts of offence and defence are the stuff of which legends are made. He is portrayed as an epitome of Khalsa grit and dare devilry. S. Charat Singh's mettle as a Sikh warrior with a superhuman skill and bravery comes to the fore during the most fierce battle between Khalsa forces and those of Ahmad Shah Abdali that took place around the villages of Kup and Poheer near Malerkotla. This battle is also known as the greatest massacre or *Wada Ghallughara* in Sikh history. S. Charat Singh is the hero of this unequal battle between the Sikhs and the Mughals. He proves to be the saviour of many a Sikh lives in this battle. His heroic deeds of offence and defence are the ultimate in Sikh war history. Rattan Singh Bhangoo has delineated his warrior profile in the most sublime verse:

Chaupai : Uncountable was the number of wounds which S. Charat Singh received,
Innumerable were the arrows, lances and swords which hit his body.
Whosoever did S. Charat Singh hit like the mighty Bhim Sain,
His every blow resulted in wounding his adversary in fight. (148)

Dohra : From the concluding day of this massacre of the Sikhs,
Did S. Charat Singh's stock sore high among the Singhs.
Many a life of Sikhs in the caravan had he saved,
Putting his own life at a great risk determinedly. (149)

Chaupai : Praise be to S. Charat Singh said each member of the caravan,
They owed their life to S. Charat Singh's valorous deeds.
Whosoever survived, survived because of S. Charat Singh's efforts,
Thus did they praise S. Charat Singh all in one voice. (150)

Thus did they bless him gathering in a congregational prayer,
Undoubtedly would he be a chief among the Singhs.
May he become a chief among the Khalsa Panth,
Unitedly did they shower their blessings on this great Singh. (151)

Surely would he become a sovereign, some surmised,
Undoubtedly would he occupy the Lahore throne, others opined.
Admittedly would he take over Multan, some believed,
Clearly would he conquer Kashmir and Kabul, others declared. (152)

From Delhi to the South to the mountains in the East,
Definitely would his writ run in all directions.
Thus did the whole caravan pray for S. Charat Singh,
That the entire Khalsa Panth might accept his leadership. (153)[39]

(SGPP, Episode 136, Vol. II, pp. 515, 517)

S. Bota Singh calls the bluff of Mughal Nawab of Lahore of having exterminated every Sikh in the State, by putting up a toll tax barrier on the highway to Lahore in a broad day light

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and sacrifices his life fighting against the battery of Mughal soldiers who had come to arrest him. S. Hatthoo Singh Majhail, after his arrest by the Mughal authorities, achieves martyrdom when his body is torn into two parts by tying his two legs to two elephants pulling in opposite directions. Martyr Mit Singh sacrifices his life while fighting against Jahan Khan. S. Tara Singh of village Dalwan achieves martyrdom while fighting against the mighty Moman Khan and his most muscular Mughal warriors like Taki Khan, Mansa Ram and Daya Ram. He is one of those Sikh warriors who upheld the principle of Sikh honour and dignity at the cost of their lives:

> Thus, S. Tara Singh accomplishing a legendary deed,
> Became famous (as a martyr) in the whole world.
> Following the great Guru's words in letter and spirit,
> He sacrificed his life rather than compromising his dignity. (50)[40]
>
> (SGPP, Episode 86, Vol. II, p. 43)

IV

Sri Gur Panth Prakash, besides being a seminal work delineating basic Sikh doctrines and recording the glorious deeds of sacrifice and martyrdom of prominent Sikh warriors, is also an authentic social chronicle of some of the major upheavals, cultural and cross-cultural currents in the contemporary Sikh and Indian society. Prominent among these movements are the two massacres of the Sikhs-one in the swamps of Kahnuwan, District Gurdaspur and the second near the villages Kup and Poheer on the Ludhiana Malerkotla highway. Nearly one lakh militant Sikhs and their families perished in these two massacres. These are known as *Chhota Ghallughara* and *Wada Ghallughara* respectively. The first massacre was the result of an encounter between the Khalsa force and the Mughal forces together with the forces of several Hill chiefs. The Mughal force was led by Dewan Lakhpat Rai whose elder brother Dewan Jaspat Rai was killed by the Singhs in an earlier encounter near Eminabad. The second massacre of the Sikhs on a much larger scale occurred during the Khalsa carvan's escape towards the Malwa region after the devastation of Majha including the nearly complete destruction of Harmandir Sahib by Abdali's forces. As the retreating Khalsa had ransacked Sirhind, its governor Jain Khan and Pathan rulers of Malerkotla conspired to block the Khalsa passage as Ahmad Shah Abdali's forces were invited to attack the Khalsa force from the rear. In the battle that ensued, the Khalsa force, being outnumbered and encircled from all sides, fought bravely but the Sikh casualties ran into several thousands. This was the worst massacre of the Sikhs in their entire history. As Rattan Singh Bhangoo's father and uncle had both participated in this fierce battle, his account of this massacre seems to be quite reliable.

> In all twenty thousand Singhs could reach upto this point,
> While many others died or got scattered from the caravan.
> The eye-witnesses reckoned that there were one lakh Singhs,
> Fifty thousand of whom survived, the rest having perished in this massacre. (143)
>
> My father (S. Rai Singh) put the figure at thirty thousand Singhs,
> Who perished in this crusade, the rest having returned safe.

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As both my (author's) father and uncle were part of this crusade,
I have narrated this episode after listening this account from them. (144)[41]
(SGPP, Episode 136, Vol. II, p. 515)

Among the other episodes about Khalsa encounters and achievements are those of the slaughter of Jain Khan, Nawab of Sirhind and destruction of Sirhind for the second time; massacre at Morinda and slaughter of Muslim converts' families who were instrumental in arresting of younger Sahibzadas and handing them over to the Nawab of Sirhind, the sacrifices of Sikh martyrs belonging to Randhawa clan of villages Chamunday and Kairon Nanglia, the love-hate relationship between the Malwai Brars and Majhail Singhs; the siege of Jat rulers' fortress at Deegh and Ghumer and the rapprochement between the Khalsa and the Jats, the origin, evolution of Phulkian dynasty and Khalsa-Phulkian inter-active relationships. Among the cultural currents that this social chronicle depicts are the emergence of some splinter Sikh groups such as *Chandialias*, Jandialias Niranjanias who, having originated from the Sikh Panth, came into conflict with the Khalsa Panth for purely mercenary reasons and causing a considerable damage to the Khalsa movement. Another sect that caused the maximum damage to the Khalsa Panth was that of the Sultanis. Members of this sect, though they dressed and lived like the Hindus, professed their faith in a Muslim Pir known as Sakhi Sarvar. The members of all these sects turned informers and collaborators with the Mughal and Afghan rulers and were instrumental in getting many Sikh martyrs like Bhai Taru Singh, Mehtab Singh and others arrested and executed. For instance, it was Harbhagat Niranjania who led a Mughal raiding party to invade S. Mehtab Singh's village of Mirankot. It also records the crumbling of the mighty Mughal empire and the subsequent internecine war between its four powerful ministers who tried to chalk and consolidate territories inside and around Delhi with Ghiasudin Gazdi inviting the Marathas and Najib-ud-Daula inviting Ahmad Shah Abdali. The epic writer says that as a thorn is used to take out another thorn from the human flesh, the Divine power willed to get the tyrannical Mughals decimated by the Afghans as it had earlier ordained the Mughals to replace the despotic Lodhis. Finally, it was given to the Khalsa panth to hit the last nail in the coffins of both the Mughals and the Afghans:

It was Nadir Shah who had capatured Delhi,
Full seventy thousand people had he massacred.
The warrior who had killed the mighty Nadir Shah,
The same warrior had tasted defeat at the hands of the Singhs. (48)

As Nadir Shah had come to be known as Delhi's destroyer,
So had Ahmed Shah come to be known as Nadir Shah's destroyer,
So had Khalsa panth come to be known as Ahmed Shah's destroyer,
Who had forced (the mighty) Ahmad Shah Abdali to flee. (49)[42]
(SGPP, Episode 158, Vol. II, p. 679)

The epic records two other events of his times. These are the invasion of Babur at the persistent request of Daulat Rai Lodhi of Sultanpur to seek blessings of Guru Nanak for the extinction of the Mughal empire, and demarcation and construction of a symbolic platform

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at Sirhind at the place of Sahibzada's execution by the repentant Wazir Khan, Nawab of Sirhind. While both these are facts of history, much of the mythological baggage with which the epic writer has loaded these two incidences does not appeal to the sensibility of a modern reader. In the second incident, Bhangoo's version differs from the centuries-old Sikh belief, and perhaps historical records as well, when he states that the two younger Sahibzadas were beheaded instantly by a butcher with a sickle inside Wazir Khan's court after they refused to covert to Islam. It was many years after their execution that a platform was raised with the Nawab's permission at state expense on the advice of his Muslim clerics to rid the Nawab of several bodily ailments, which in their opinion, were a consequence of his sinful act of killing Guru's two innocent sons. This version runs counter the age-old belief that the younger Sahibzadas were bricked alive and finally beheaded. In Babur's case, Bhangoo depicts Guru Nanak blessing Babur and his dynasty to rule for seven generations by putting seven handfuls of connabis' leaves in Babur's lap indicating that his dynastic rule at the end of his seven generations will be uprooted by the followers of Guru Nanak at the cost of great sacrifices, because Babur's descendents would have turned tyrants and oppressors like his predecessors the Lodhis. Although, it is historically true that the Mughals ruled effectively for seven generations, but the myth of Guru Nanak's blessings on Babur and sending the latter to heavens riding on Guru Nanak's wooden staff and showing him the highly subordinate position of prophet Mohammad among the hierarchy of world's prophets in the Divine Court and Guru Nanak's splendid position and closest proximity with the Divine seem more to be flights of his poetic fancy rather than incidents based on hard historical facts. Nevertheless, these two myths also highlight the sanctity of Sahibzada's sacrifice and Guru Nanak's divinity which fit into the overall design and scheme of this epic, though the excessive exaggeration and their mythological dimension somewhat blunts the modern readers' sensibility. On the whole, his liberal use of mythology, especially of the Hindu mythology, has been very successfully and skillfully employed as has already been pointed in the introduction to the first volume of the translated version of this epic. The Hindu myths about *Nehkalank Bhassmantar*, *Kaljaman*, have been used so dexterously to emphasize the authenticity and inevitability of Sikh Sovereignty having a divine sanction that their use places Rattan Singh Bhangoo among some of the best modern Western and Eastern poets who have used myths from the ancient Greek and Hindu fertility cults to bring about the decadent aspects of their contemporary cultures and civilizations. As we analyse this aspect of Bhangoo's epic, he seems to be a man of vast erudition and scholarship, his doggerel colloquial verse covering the bulk of his epic notwithstanding. Taking into account his repeated references to appropriate hymns from the *Adi Granth*, *Ramayan*, *Mahaabharata*, *Tantric Lore Chandi Astotar* and *Zafarnamah*, it appears he was quite conversant with the ancient Indian classics and common beliefs and opinions of his contemporary society, though bulk of his information came through oral and traditional resources. To conclude in the words of Dr J.S. Grewal, "There is some hearsay, which the author (himself) points out and there is much graphic detail which could come ultimately from first hand observation. Not only actions, but also sentiments, beliefs, ideas and emotions come into play to make the *Prachin Panth Prakash* a rare kind of document. It embodies an understanding of the Khalsa tradition by a respectable member of the Khalsa who was deeply religious in his feelings and acutely political in his outlook on the world. This, in itself, is a telling comment on the Khalsa of his times and of the days of his ancestors."[43]

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Apart from being a social chronicle of the contemporary times and an epic projecting a vision of Khalsa's sovereignty and its inevitable realization due to Sikh Guru's prophetic sanction together with the portrayal of legendary Sikh warriors and martyrs, this work contains rare insights amounting to value judgements. For instance, in the first part, its author had dwelt upon the dialectical relationship between one's ideology and progeny through illustrations from both Hinduism and Islam and the need to sacrifice one's progeny, if need be, to uphold one's ideology:

> By keeping one's own family and progeny near one's heart,
> One can not preserve and promote one's own ideology.
> Much as an agricultural piece of land over grown with weeds,
> Cannot give a wholesome yield of grains. (10)[44]
>
> (SGPP, Episode 13, Vol. I, p. 73)

In the second part of this epic Bhangoo, being a direct descendent of those Sikh warriors who belonged to the Tat Khalsa (Majhail) faction of the Khalsa force, after the latter's rift with Banda Bahadur faction, has been found to be somewhat biased by some readers in favour of the faction consisting of warriors from his own stock. His deriding and debunking of Banda Bahadur, just before his defeat and death after his extreme glorification bordering almost on deification earlier, seems to confirm this impression. However, Bhangoo's catholicity of vision and impartial outlook towards personages and events comes out here as well. In a few lines of rare insight and a philosophical observation, he looks up on the miserable plight of the Tat Khalsa Singhs as a consequence of their betrayal and desertion of Banda Bahadur and his companions who were being held under seige by the Mughals at Gurdas Nangal. This reflection makes Bhangoo, not only an impartial observer of the two warring factions but also a poet with a deep analytical mind who was capable of making an indepth study of the strengths and weaknesses of the contemporary Khalsa Panth organization and presenting a balanced opinion on the whole situation. While SGPC approved version edited by Dr. Jeet Singh Seetal has given only two lines about this observation and deleted the rest of the four lines, Dr Balwant Singh Dhillon's edited version (Singh Brothers 2004) has retained the complete text of this observation. SGPC version reads :

> Sortha : Banda Singh had let out a curse on the Khalsa Panth,
> When he had to confine himself in the fort (at Gurdas Nangal).
> The Khalsa Panth had to bear the consequences of their sinful act,
> Of not reaching out to the support of Banda Singh. (5)[45]
>
> (SGPP, Episode 88, Vol. II, p. 55)

Dr B.S. Dhillon's version, however, carries the full text of this observation in continuation with above-mentioned lines which reads as follows:

> Dohra : Thereafter the scatterd Singhs hid themselves in the wilds,
> As in whatever little strength had they been left behind.

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Repentant did these Singhs feel at that time,
As they remembered Banda Bahadur at that moment. (6)

Chaupai : Truly was Banda Bahadur given to Khalsa Panth (by the Guru),
Surely had we (Khalsa Panth) got him killed.
Had we attempted to stand by Banda Bahadur,
Definitely could he not be killed by the Mughals. (7)

Certainly could we have decimated the Mughals by now,
Nor would have we been harassed as much.
Truly had his curse fallen upon us (the Khalsa Panth),
As he had already let out such a curse. (8)[46]
(Dr B.S. Dhillon (Singh Brothers, Amritsar 2004), SGPP, Episode 82.2, p. 198)

All these insights and observations reflect Bhangoo's vision matching that of a great epic writer, and reflect his sound knowledge of Sikh history, his erudition and scholarship and his profound thinking.

In the editorial written in Punjabi by Giani Gurdit Singh the *Prachin Panth Prakash* issue of *Singh Sabha Patrika*, he states, "S. Rattan Singh was an educated aristocrat . He could read and analyse epics written in Persian. He also had a knack for composing poetry. Above all, whereas his family lineage belongs to family of the martyrs of village Mirankot, his educational background is linked to the poet Sainapat, a court poet of Guru Gobind Singh. Rattan Singh Bhangoo himself has referred to this link in one of his other compositions." [Translation mine][47] Giani Gurdit has come across the manuscript of another composition written by Rattan Singh Bhanoo which is known as *Hanuman Natak*. In the preamble to this dramatic verse, Bhangoo has stated his educational background. Translated into English this introductory verse reads as follows:

Dohra : Praise be to Sri Guru Gobind Singh
Who is worthy of great name and fame.
Fifty two poets had he kept in his court,
Who remained immersed in the nectar (or knowledge). (13)

In this sacred pool of nectar full of knowledge,
Did they daily immerse themselves at its nine steps.
Among them was included (the poet) Sainapat,
Who hailed from a Jat stock from Majha. (14)

Amanuensis had he been to the (tenth) Guru,
And a composer of innumerable melodies.
Initiated was he by administering Khandey-ki-Pahul,
As he endeared himself to the Divine Guru. (15)

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Thereafter proceeding to the region of Majha,
Did he found a village in that region.
It was in the vicinity of village Jagatpura,
That he had set up his household there. (16)

Dohra : Whosoever was fortunate to have his company,
Highly enlightened and wise did he become.
Chandan Saina Singh was one of these disciples,
To the forested region Majhori Dhan did he belong. (17)

One of them was a Brahmin,
By the name of Punjaba was he known.
At the village of Mirankot did he settle,
Leaving his own native place Chander Gram. (19)

Kaur Singh did he (the Brahmin) teach,
Who happened to be my (Rattan Singh's) elder brother.
Of S. Mehtab Singh were they grandsons,
S. Mehtab Singh being the father of Rai Singh. (20)

From this brother of mine did I receive education,
Thus did this seminary keep imparting Guru's education.
With this sort of grace of the True Guru,
I (Rattan Singh) also got blessed with education. (21)[48]

Hanuman Natak, p. 3 (A Handwritten Manuscript)

This poetic work was composed by Rattan Singh Bhangoo in the year 1881 B.S. or 1834 A.D. whereas *Sri Gur Panth Prakash* was composed in 1898 B.S. or 1841 A.D. I hope this documentary evidence about Rattan Singh Bhangoo's educational background meets the demand of section of the readers of the first part of the translated version of Sri Gur Panth Prakash by the author, who had pointed out that the translator had taken no pains to provide any information about the author's credentials for being an epic writer. The same section while acknowledging that Rattan Singh Bhangoo's verse being "a hybrid language" of Gurmukhi despite being colloquial Punjabi, is "arduous" in reading, has also faulted the translator for making his translation explicatory, while admitting at the same time that the translator "has extended its reading range." It is precisely for this so-called explicatory stance of translation of this work of otherwise archaic idiom that innumerable number of readers, both in India and abroad, have commended this monumental effort on the part of the translator by way of a positive feedback both to the translator as well as to the Institute of Sikh Studies.

Rattan Singh Bhangoo's major source of 18th century Sikh history being oral and traditional form of listening to the Sikh sagas from his elders, there are a few differences in the dates of certain historical incidences. For instance, he mentions the year of Bhai Mani Singh's martyrdom as 1794 B.S. as he heard it from his father but the writer of Shaheed Bilas

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mentions it as 1791 B.S. or 1734 A.D. Mir Mannu's death is mentioned as 1823 B.S. or 1766 A.D. but, as per historical records, Mir Mannu died in November 1753. Similarly, the year of Ahmad Shah Abdali's death is recorded in Bhangoo's epic as 1823 B.S. or 1766 A.D., but historical records place it on October 23, 1772 A.D. Certain names such as those of Jassa Singh Ahluwalia's father's name, Nawab Aslam Khan in place of Zakaria Khan and Abdul Samad Khan in place of Zakaria Khan in episodes 90 and 91 have been wrongly recorded. But for these variations in dates here and there, there is hardly any variation between his version and historical records in the sequence and chronology of major events. That speaks volumes for the credibility of this epic as a social chronicle of the times as well as Bhangoo as chronicler and epic writer.

We hope that this second volume improves upon the first volume so far as the quality of translation is concerned and makes up all the deficiencies which have been pointed out by the readers and reviewers of the first volume. For transliteration in Roman script below each couplet of the Punjabi verse, we remain highly indebted to Dr. Gurpreet S. Lehal, Head, Department of Advanced Centre for Technical Development of Punjabi Language, Literature and Culture, Punjabi University, Patiala for providing us with the latest software prepared by them for the automatic transliteration of Punjabi text into Roman script, free of cost. The key to this internationally accepted phonetic symbols for various sounds for reading the transliterated version is given below once again as in Volume I for the readers' convenience and assistance:

Gurmukhi-Roman Transliteration Table

ੳ		ਨ		ੳ	ō
ਅ		ਪ		ਅੰ	
ੲ		ਫ		ਾ	ē
ਸ		ਬ		ਿ	
ਹ		ਭ		ੀ	ē
ਕ		ਮ		ੁ	
ਖ		ਯ		ੂ	ē
ਗ		ਰ		ੇ	ē
ਘ		ਲ		ੈ	
ਙ	ē	ਵ		ੋ	
ਚ		ੜ		ੌ	
ਛ		ਸ		੦	
ਜ		ਸ਼		੧	
ਝ		ਹ		੨	
ਞ		ਖ਼		੩	
ਟ		ਗ਼		੪	
ਠ		ਗ਼		੫	
ਡ		ਜ਼ਾ	ē	੬	
ਢ		ਫ਼		੭	
ਣ		ਲ਼	ē	੮	
ਤ		ੳ		੯	
ਥ		ੳ	ē	ੱ	
ਦ		ੲ	ē	ੰ	
ਧ		ਐ		ੴ	

The translator is extremely grateful to the Institute of Sikh Studies and its management

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for providing him with the sponsorship for undertaking this work. For consistent discussion, explanation and exposition of several references in the body of this work, I remain indebted to the scholarly guidance of Dr Kharak Singh. Thanks are also due to Bhai Ashok Singh Bagrian and Dr Kirpal Singh for their inspiring support. Mr. Ramesh Kumar, who typed the entire manuscript, did all the type setting and compilation of the whole book in Punjabi, English and Roman script, deserves my grateful thanks. With the completion of this second volume the complete Sri Gur Panth Prakash has been translated into English. Any suggestions, amendments and relevant observations will be welcomed for incorporation in the second edition of one of the primary sources of Sikh history. I hope this humble endeavour will meet the long-felt need of English knowing readers interested in the subject.

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References:

All the quotations from the text both in Punjabi and English are from the translated version of *Sri Gur Panth Prakash* (SGPP) Vol. I & II translated by Kulwant Singh, published by Institute of Sikh Studies, Chandigarh (First edition 2007-2008)

1 ਚੌਪਈ : ਤਬ ਸਬ ਖਾਲਸੋ ਗਯੋ ਦ੍ਰਬਾਰ । ਹਾਥ ਜੋੜ ਸਭ ਇਕ ਮਨ ਧਾਰ ।
ਦੀਜੈ ਵਾਕ ਜੁ ਕਰਨੋ ਹੋਈ । ਤੂੰ ਸਤਿਗੁਰ ਹਮ ਹੈਂ ਸਿਖ ਤੋਈ ।੨੬।

chaupaî : tab sab khâlsô gayô darbâr. hâth jôrd sabh ik man dhâr.
dîjai vâk ju karnô hôî. tûn satigur ham hain sikh tôî.26.

ਕਸੂਰ ਮਾਰਨ ਕੀ ਦੀਜੈ ਅਵਾਜ । ਹੈ ਜੋ ਕਰਨੇ ਸਿੱਖਨ ਕਾਜ ।
ਹਾਥ ਜੋੜ ਸਭ ਸੰਗਤ ਖੜੀ । ਟੇਕ ਮਥੋ ਕਿਛ ਭੁਇ ਪਰ ਪੜੀ ।੨੭।
kasûr mâran kî dîjai avâj. hai jô karnç sikkhan kâj.
hâth jôrd sabh sangat khardî. tçk mathô kichh bhui par pardî.27.

ਤੂ ਗੁਰੂ ਗ੍ਰੰਥ ਸਚੀ ਹੈਂ ਦੇਹ । ਸਿਖ ਸੰਗਤ ਕੋ ਸਚ ਵਾਕ ਦੇਹੁ ।
ਚਕ ਪਤਰੋ ਤਬ ਗ੍ਰੰਥੀ ਦੇਖਾ । ਬਸੰਤ ਵਾਰ ਕੋ ਆਯੋ ਲੇਖਾ ।੨੮।
tû gurû garnth sachî hain dçh. sikh sangat kô sach vâk dçhu.
chak patrô tab garnthî dçkhâ. basant vâr kô âyô lçkhâ.28.

ਪਉੜੀ : ਪੰਜੇ ਬਧੇ ਮਹਾਬਲੀ ਕਰਿ ਸਚਾ ਢੋਆ ।
ਆਪਣੇ ਚਰਣ ਜਪਾਇਅਨੁ ਵਿਚਿ ਦਯੁ ਖੜੋਆ ।
ਰੋਗ ਸੋਗ ਸਭਿ ਮਿਟਿ ਗਏ ਨਿਤ ਨਵਾ ਨਿਰੋਆ ।
ਦਿਨੁ ਰੈਣਿ ਨਾਮੁ ਧਿਆਇਦਾ ਫਿਰਿ ਪਾਇ ਨ ਮੋਆ ।
ਸਚ ਪੂਰੇ ਗੁਰ ਉਪਦੇਸਿਆ ਨਾਨਕ ਸੁਖ ਹੋਆ ।

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paurdî : pañjç badhç mahâbalî kari sachâ dahôâ.
âpanç charan japâinu vichi dayu khardôâ.
rôg sôg sabhi miti gaç nit navâ nirôâ.
dinu raini nâmu dhiâidâ phiri pâi na môâ.
sach pûrç gur updçsiâ nânak sukh hôâ.

ਦੋਹਰਾ : ਗ੍ਰੰਥ ਬਚਨ ਸੁਨ ਖ਼ੁਸ਼ ਭਏ ਲਈ ਕਸੂਰ ਜਨੁ ਮਾਰ ।
ਕਰੈਂ ਨਗਾਰੇ ਜੈਤ ਕੇ ਗੁਰ ਫਤੇ ਸੁ ਊਚ ਉਚਾਰ ।੨੯।
dôhrâ : garnth bachan sun khush bhaç laî kasûr janu mâr.
karain nagârç jait kç gur phatç su ûch uchâr.29.

SGPP, Episode 142, Vol. II, pp. 554, 556

2 Ibid.
ਚੌਪਈ : ਹੇ ਸਤਿਗੁਰ ਸਭ ਜਾਨੀ ਜਾਨ । ਭੂਤ ਭਵਿੱਖਤ ਔ ਬ੍ਰਤਮਾਨ ।
ਜੌ ਤੂੰ ਪੰਥ ਵਧਾਯਾ ਲੋੜੈਂ । ਲਾ ਕਰ ਪ੍ਰਿਥਮੀ ਜੋ ਨਿਭੈ ਓੜੈ ।੧੯।
chaupaî : hç satigur sabh jânî jân. bhût bhavikkhat au bartmân.
jau tûn panth vadhâyâ lôrdain. lâ kar parithmî jô nibhai ôrdai.19.

ਤਾਂਕੀ ਚਿੱਠੀ ਅਬ ਤਰ ਆਵੈ । ਜਿਸ ਪੰਥ ਘਟਨੋਂ ਉਸ ਬੁਡ ਜਾਵੈ ।
ਤੁਮ ਤੇ ਛਾਨੀ ਕੋਊ ਨ ਬਾਤੈ । ਤੁਮ ਨਿਜ ਕਰਤੈ ਨਿਜੈ ਬਿਧਾਤੈ ।੨੦।
tânkî chitthî ab tar âvai. jis panth ghatnôn us bud jâvai.
tum tç chhânî kôû na bâtai. tum nij kartai nijai bidhâtai.20.

ਸੋਰਠਾ : ਇਮ ਭੀ ਆਖੈਂ ਬਹੁਤ ਖੜੇ ਸਿਆਨੇ ਨਰ ਤਹੀਂ ।
ਜੋ ਚਿੱਠੀ ਦੋਊ ਤਰਤ ਰਹੈਂ ਪੰਥ ਦੋਊ ਅਮਰ ।੨੪।
sôrthâ : im bhî âkhain bahut khardç siânç nar tahîn.
jau chitthî dôû tarat rahain panth dôû amar.24.

ਦੋਹਰਾ : ਠਾਂਢ ਭਏ ਕਰ ਜੋਰ ਸਭ ਊਚੋ ਕਰ ਅਰਦਾਸ ।
ਚਿੱਠੀ ਤਿਸੈ ਤਰਾਈਓ ਕਰਨੋ ਜਿਸੇ ਪ੍ਰਗਾਸ ।੨੪।
dôhrâ : thândh bhaç kar jôr sabh ûchô kar ardâs.
chitthî tisai tarâîô karnô jisç pargâs.24.
ਤੁਰਤ ਦਰੋਗਨ ਪਕੜ ਮੰਗਾਯੋ । ਪੜ੍ਹ ਕਰ ਖਾਲਸੇ ਹੱਥ ਫੜਾਯੋ ।
ਫਤੇ ਗੁਰੂ ਕੀ ਹੈ ਤਰ ਆਈ । ਦੋਊ ਓਰ ਉਨ ਆਖ ਸੁਨਾਈ ।੨੭।
turat darôgan pakard mangâyô. pardah kar khâlsç hatth phardâyô.
phatç gurû kî hai tar âî. dôû ôr un âkh sunâî.27.

SGPP, Episode 72, Vol. I, pp. 442, 444

3 Ibid.
ਚੌਪਈ : ਫਿਰ ਸਤਿਸੰਗਤ ਸਭ ਹਥ ਜੋੜੇ । ਨਿਭੈ ਲਾਜ ਸਿੱਖੀ ਕੀ ਓੜੈ ।
ਸਿਖ ਸੰਗਤ ਯੌ ਕਰੈ ਅਰਦਾਸ । ਸਿੱਖੀ ਸਾਥ ਨਿਬਾਹੀਂ ਸਾਸ ।੩।
chaupaî : phir satisngat sabh hath jôrdç. nibhai lâj sikkhî kî ôrdai.
sikh sangat yau karai ardâs. sikkhî sâth nibâhîn sâs.3.

SGPP, Episode 109, Vol. II, pp. 280

4 Ibid.,
ਚੌਪਈ : ਜੋ ਹਜੂਰ ਨਿਜ ਪੰਥ ਰਚਾਯਾ । ਅਬ ਤਿਸਨੈ ਹੈ ਬਹੁ ਦੁਖ ਪਾਯਾ ।

ਕਾਬਲ ਤੇ ਜੋਊ ਕੁਤੋ ਮੰਗਾਯੋ । ਬੰਦੈ ਜਿਮ ਉਸ ਚਹੀਅਤ ਗਲਾਯੋ ।੯੨।
chaupaî : jô hajûr nij panth rachâyâ. ab tisnai hai bahu dukh pâyâ.
kâbal tç jôû kutô mangâyô. bandai jim us chahîat galâyô.92.

ਬਹੁ ਦੁਖ ਇਨ ਖਾਲਸੈ ਦਯੋ । ਅਬ ਇਸ ਚਹੀਯਤ ਫੇਰ ਨ ਅਯੋ ।
ਤੇਰੋ ਖਾਲਸੋ ਆਪ ਲੜਵੈਯੋ । ਇਨ ਹੀ ਤੇ ਸਭ ਦੁਸ਼ਟ ਮਰਵੈਯੋ ।੯੩।
bahu dukh in khâlsai dayô. ab is chahîyat phçr na ayô.
tçrô khâlsô âp lardvaiyô. in hî tç sabh dushat marvaiyô.93.

ਪੰਜਾਬ ਦੌਲਤ ਯਾਹੀ ਤੇ ਸਿੰਘ ਖਾਹਿਂ । ਦੱਖਣੀ ਪਛਮੀ ਕਿਮ ਲੈ ਜਾਹਿਂ ।
ਬਚਨ ਸਿੰਘ ਸੁਨ ਗੁਰ ਖੁਸ਼ ਭਏ । ਤਥਾ ਅਸਤੁ ਸਤਿਗੁਰ ਬਚ ਕਹੇ ।੯੪।
pañjâb daulat yâhî tç singh khâhin. dakkhnî pachhmî kim lai jâhin.
bachan singh sun gur khush bhaç. tathâ astu satigur bach kahç.94.

ਸ਼ਾਹੁ ਜਹੰਨਮ ਉਤ ਸਾਲੈ ਗਯੋ । ਸਰਬਤ ਖਾਲਸੈ ਇਸ ਬਿਧ ਖੁਸ਼ੀ ਅਯੋ ।
ਅਗੈ ਸੁਨੋ ਸੁ ਪਿਛਲੀ ਬਾਤ । ਗਿਲਜੇ ਮੁੜ ਜਿਮ ਸਿੰਘਨ ਕਰ ਘਾਤ ।੯੫।
shâhu jahnnam ut sâlai gayô. sarabat khâlsai is bidh khushî ayô.
agai sunô su pichhlî bât. giljç murd jim singhan kar ghât.95.

SGPP, Episode 156, Vol. II, p.650

5 Ibid.,
ਚੌਪਈ : ਗੁਰੂ ਗ੍ਰੰਥ ਮੈਂ ਲਿਖਿਓ ਜੋਇ । ਸਿਖ ਸੰਗਤ ਕਹੇ ਸੱਤ ਸੁ ਹੋਇ ।
ਦਿਹੋ ਪ੍ਰਤਾਇ ਸੁ ਹਮੈਂ ਦਿਖਾਇ । ਐਸੇ ਆਖਯੋ ਨਵਾਬ ਬਨਾਇ ।੩੮।
chaupaî : gurû garnth main likhiô jôi. sikh sangat kahç satt su hôi.
dihô partâi su hamain dikhâi. aisç âkhyô navâb banâi.38.

ਔਰ ਸੁਨੀ ਮੈਂ ਪੜ੍ਹਤੇ ਬਾਨੀ । ਸੁਖਮਨੀ ਜੋ ਗੁਰੂ ਬਖਾਨੀ ।
ਸੰਤ ਦੋਖੀ ਕਾ ਥਾਉ ਕੋ ਨਾਹਿ । ਨਾਨਕ ਸੰਤ ਭਾਵੈ ਤਾ ਓਇ ਭੀ ਗਤਿ ਪਾਹਿ ।੩੯।
aur sunî main pardhtç bânî. sukhmanî jô gurû bakhânî.
sant dôkhî kâ thâu kô nâhi. nânak sant bhâvai tâ ôi bhî gati pâhi.39.

ਸੰਤ ਕੀ ਨਿੰਦਾ ਦੁਖ ਮਹਿ ਦੋਖੁ । ਨਾਨਕ ਸੰਤ ਭਾਵੈ ਤਾ ਉਸ ਕਾ ਭੀ ਹੋਇ ਮੋਖੁ ।
ਸੰਤ ਕੇ ਦੋਖੀ ਕੋ ਨਾਹੀ ਠਾਉ । ਨਾਨਕ ਸੰਤ ਭਾਵੈ ਤਾ ਲਏ ਮਿਲਾਇ।੪੦।
sant kî nindâ dukh mahi dôkhu. nânak sant bhâvai tâ us kâ bhî hôi môkhu.
sant ke dokhi ko nahi thau . nanak sant bhavai ta lae milai.40.

ਸੰਤ ਕੇ ਦੋਖੀ ਕਉ ਅਵਰੁ ਨ ਰਾਖਨਹਾਰੁ । ਨਾਨਕ ਸੰਤ ਭਾਵੈ ਤਾ ਲਏ ਉਬਾਰਿ ।
ਜੋ ਯਹ ਬਾਨੀ ਹੈ ਗੁਰ ਸਾਚੀ । ਤੋ ਤਕਸੀਰ ਕਰੋ ਮੁਝ ਕਾਚੀ ।੪੧।
sant kç dôkhî kau avru na râkhnahâru. nânak sant bhâvai tâ laç ubâri.
jô yah bânî hai gur sâchî. tô taksîr karô mujh kâchî.41.

SGPP, Episode 112, Vol. II, p. 304

6 Ibid.,
ਦੋਹਰਾ : ਤਬ ਮਾਲੀ ਨੈ ਹਮ ਕਹਯੋ ਯਹ ਭੀ ਭੇਤ ਸੁਨਾਇ ।
ਗੁਰ ਨਾਨਕ ਪਾਛੈ ਗੁਰ ਭਏ ਤਿਨ ਬਿਉਰੋ ਦੇਹੁ ਬਤਾਇ ।੧।

dôhrâ : tab mâlî nai ham kahyô yah bhî bhçt sunâi.
gur nânak pâchhai gur bhaç tin biurô dçhu batâi.1.

ਚੌਪਈ : ਤਬ ਮੈਂ ਉਸਕੋ ਬਿਉਰੋ ਦਯੋ । ਗੁਰ ਨਾਨਕ ਪਾਛੈ ਅੰਗਦ ਭਯੋ ।
ਜੌ ਉਨਕੀ ਸਭ ਕਥਾ ਕਥਯੈ । ਗ੍ਰੰਥ ਬਧੈ ਨਹਿਂ ਅੰਤ ਸੁ ਪਯੈ ।੨।
chaupaî : tab main uskô biurô dayô. gur nânak pâchhai angad bhayô.
jau unkî sabh kathâ kathyai. granth badhai nahin ant su payai.2.

ਅੰਗਦ ਤੇ ਗੁਰ ਭਯੋ ਅਮਰਦਾਸ । ਕੀਯੋ ਪਾਤਸ਼ਾਹੀ ਦਾਵਾ ਜਾਸ ।
ਬਾਈ ਸੂਬੇ ਜਿਨ੍ਹੈਂ ਨਿਵਾਏ। ਪਤਿਸ਼ਾਹੀ ਦਾਵੈ ਜਿਤਨ ਜਤਾਵੈ ।੩।
angad tç gur bhayô amradâsa. kîyô pâtshâhî dâvâ jâsa.
bâî sûbç jinhain nivâç. patishâhî dâvai jitan jatâvai.3.

ਪੁਨ ਰਾਮਦਾਸ ਪੂਰਣ ਮਤ ਠਈ । ਤਬ ਤੇ ਫਿਰ ਘਰ ਸੋਢੀਯਨ ਰਹੀ ।
ਫਿਰ ਅਰਜਨ ਗੁਰ ਹਰਿਗੋਬਿੰਦ । ਖੜਗ ਚਕਯੋ ਜਿਨ ਮਾਰ ਪੈਇੰਦ ।੪।
pun râmdâs pûran mat thaî. tab tç phir ghar sôdhîyan rahî.
phir arjan gur harigôbinda. khardag chakyô jin mâr paiinda.4.

ਮੀਰੀ ਪੀਰੀ ਦੋਊ ਦਿਖਾਈ । ਸ਼ਾਹ ਜਹਾਂ ਕੋ ਹਾਰ ਸੁ ਦਈ ।
ਲਲਾ ਕੰਬਰ ਮਾਰੇ ਫੌਜਦਾਰ । ਫਿਰ ਪਤਸ਼ਾਹਿ ਸੋਂ ਲਈ ਸਵਾਰ ।੫।
mîrî pîrî dôû dikhâî. shâh jahân kô hâr su daî.
lalâ kambar mârç phaujdâra. phir patshâhi sôn laî savâra.5.

ਦੋਹਰਾ : ਫਿਰ ਹਰਿ ਰਾਇ ਔ ਹਰ ਕਿਸ਼ਨ ਭਏ ਤਿਮੈਂ ਗੁਰਦੇਵ ।
ਇਛੈਂ ਪੂਰੈਂ ਸਿਖਨ ਕੀ ਸਿਖ ਕਰੈਂ ਗੁਰ ਸੇਵ ।੬।
dôhrâ : phir hari râi au har kishan bhaç timain gurdçva.
ichhain pûrain sikhan kî sikh karain gur sçva.6.

ਚੌਪਈ : ਤੇਗ ਬਹਾਦਰ ਫਿਰ ਗੁਰ ਭਯੋ । ਪਰਸ੍ਵਾਰਥ ਹਿਤ ਜਿਨ ਸਿਰ ਦਯੋ ।
ਕਲਜੁਗ ਮੈਂ ਵਡ ਸਾਕਾ ਕੀਯੋ । ਧਰਮ ਕਰਮ ਰਖ ਹਿੰਦੂਅਨ ਲੀਯੋ ।੭।
chaupaî : tçg bahâdar phir gur bhayô. parsavârath hit jin sir dayô.
kaljug main vad sâkâ kîyô. dharam karam rakh hindûan lîyô.7.

ਪੁਨ ਗੋਬਿੰਦ ਸਿੰਘ ਭਏ ਕਲਧਾਰੀ । ਦਈ ਪਤਿਸ਼ਾਹੀ ਕੀਯੋ ਪੰਥ ਭਾਰੀ ।
ਜਿਮ ਦੀਪਕ ਤੇ ਦੀਪਕ ਜਾਗੈ । ਤਿਉਂ ਗੁਰ ਤੇ ਗੁਰ ਹੋਤ ਭਏ ਆਗੈ ।੮।
pun gôbind singh bhaç kaldhârî. daî patishâhî kîyô panth bhârî.
jim dîpak tç dîpak jâgai. tiun gur tç gur hôt bhaç âgai.8.

SGPP, Episode 11, Vol. I, pp. 54, 56

7 Ibid.

ਚੌਪਈ : ਪੂਛਯੋ ਨਾਦਰ ਨੇ ਖਾਨੂ ਆਇ । ਹਮ ਕੋ ਲੁੱਟਨਹਾਰ ਬਤਾਇ ।
ਜਿਨ ਲੁਟ ਖਾਯੋ ਹਮਰੋ ਰਾਹੁ । ਮੁਲਕ ਉਸੈ ਕੀ ਉਡਾ ਦਯੋਂ ਸ੍ਵਾਹਿ ।੩।
chaupaî : pûchhyô nâdar nç khânû âi. ham kô luttnahâr batâi.
jin lut khâyô hamrô râhu. mulak usai kî udaâ dayôn savâhi.3.
ਤਬ ਖਾਨੂੰ ਨੇ ਐਸ ਬਖ਼ਾਨੀ । ਮੁਲਕ ਉਸੈ ਕੋ ਨਾਂਹਿ ਨਿਸ਼ਾਨੀ ।

ਖੜੇ ਸੋਵੈਂ ਔ ਚਲਤੇ ਖਾਂਹਿ । ਨਹਿਂ ਬੈਠੈਂ ਵੈ ਕਿਤੇ ਗਿਰਾਇਂ ।੪।
tab khânûn nç ais bakhânî. mulak usai kô nânhi nishânî.
khardç sôvain au chaltç khânhi. nahin baithain vai kitç girâin.4.

ਨੂਨ ਘਿਰਤ ਕੋ ਸ੍ਵਾਦ ਨ ਜਾਨੈਂ । ਹਮ ਦੁਖ ਦੇਵੈਂ ਵੇ ਸੁਖ ਮਾਨੈਂ ।
ਹਾੜ ਨ ਦਿਨ ਭਰ ਪੀਵੈਂ ਪਾਨੀ । ਸਯਾਲੇ ਰਖੈਂ ਨ ਅਗਨ ਨਿਸ਼ਾਨੀ ।੫।
nûn ghirat kô savâd na jânain. ham dukh dçvain vç sukh mânain.
hârd na din bhar pîvain pânî. sayâlç rakhain na agan nishânî.5.

ਨਹਿਂ ਖਾਵੈਂ ਵੈ ਪੀਸਯੋ ਨਾਜ । ਲੜੈਂ ਬਹੁਤ ਵੈ ਕਰਕੇ ਭਾਜ ।
ਏਕ ਹੋਇ ਤਾਂ ਸੌ ਸੌ ਲਰੈਂ । ਮਰਨੇ ਤੇ ਵੈ ਮੂਲ ਨ ਡਰੈਂ ।੬।
nahin khâvain vai pîsyô nâja. lardain bahut vai karkç bhâja.
çk hôi tân sau sau larain. marnç tç vai mûl na daarain.6.

ਦੋਹਰਾ : ਰਹੈ ਚਾਉ ਉਨ ਮਰਨ ਕੋ ਦੀਨ ਮਜ਼ਹਬ ਕੈ ਭਾਇ ।
ਹਮ ਮਾਰਤ ਉਨ ਥਕ ਗਏ ਉਇ ਘਟਤ ਨ ਕਿਤਹੂੰ ਦਾਇ ।੭।
dôhrâ : rahai châu un maran kô dîn mazhab kai bhâi.
ham mârat un thak gaç ui ghatat na kithûn dâi.7.

ਫਿਰ ਨਾਦਰ ਖਾਨੂੰ ਪੁਛਯੋ ਵਹਿ ਉਮੱਤ ਕਿਹ ਪੀਰ ।
ਕੈ ਵਹਿ ਆਪੇ ਤੇ ਵਧੇ ਤੌ ਵਹਿ ਹੋਹਿਂ ਤਗੀਰ ।੮।
phir nâdar khânûn puchhyô vahi umatt kih pîr.
kai vahi âpç tç vadhç tau vahi hôhin tagîr.8.

ਤਬ ਖਾਨੂੰ ਨੇ ਸਭ ਕਹਯੋ ਗੁਰ ਨਾਨਕ ਕੋ ਪ੍ਰਕਾਸ਼ ।
ਕਰਾਮਾਤ ਭੀ ਬਹੁ ਕਹੀ ਜਨਮ ਸੁ ਸਾਖੀ ਭਾਖ ।੯।
tab khânûn nç sabh kahyô gur nânak kô parkâsh.
karâmât bhî bahu kahî janam su sâkhî bhâkh.9.

ਚੌਪਈ : ਜਿਮ ਉਨ ਨਾਨਕ ਸੰਗਤ ਮਾਰੀ । ਜਿਮ ਜਿਮ ਇਨ ਸੋਂ ਕਰੀ ਖੁਆਰੀ ।
ਜਿਮ ਜਿਮ ਲੀਨੀ ਕਰਾਸੁਮਾਤ । ਜਿਮ ਸਤਿਗਰੁ ਸੋ ਕੀਨੇ ਘਾਤ ।੧੦।
chaupaî : jim un nânak sangat mârî. jim jim in sôn karî khuârî.
jim jim lînî karâsumâta. jim satigru sô kînç ghât.10.

ਪੁਛ ਪੁਛ ਨਾਦਰ ਸਭ ਸੁਨ ਲਯੋ । ਸਭੋ ਭੇਤ ਤਬ ਖਾਨੂੰ ਦਯੋ ।
ਤੇਗ਼ ਬਹਾਦਰ ਜਿਮ ਸਿਰ ਦਯੋ । ਜਿਮ ਕਰ ਚਾਰ ਸਜ਼ਾਦੇ ਹਯੋ ।੧੧।
puchh puchh nâdar sabh sun layô. sabhô bhçt tab khânûn dayô.
tçgh bahâdar jim sir dayô. jim kar châr sazâdç hayô.11.

ਤਬ ਨਾਦਰ ਸੁਨ ਸੀਸ ਹਿਲਾਯੋ । ਅਪਨੋ ਕੀਨੋ ਤਬ ਤੁਮ ਪਾਯੋ ।
ਸੋ ਅਬ ਜੀਤੇ ਜਾਵੈਂ ਨਾਹੀਂ । ਜਿਨਕੈ ਸਾਹਿਬ ਆਪ ਪਨਾਹੀਂ ।੧੨।
tab nâdar sun sîs hilâyô. apnô kînô tab tum pâyô.
sô ab jîtç jâvain nâhîn. jinkai sâhib âp panâhîn.12.

SGPP, Episode 95, Vol. II, pp. 128, 130

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8 Ibid.,

ਚੌਪਈ : ਦਰਬਾਰੈ ਸਿੰਘ ਅਗਯੋਂ ਕਹੀ । ਅਸੀਂ ਨਿਬਾਬੀ ਕਦ ਚਹੈਂ ਲਈ ।
ਹਮ ਕੋ ਸਤਿਗੁਰ ਬਚਨ ਪਤਿਸ਼ਾਹੀ । ਹਮ ਕੋ ਜਾਪਤ ਢਿਗ ਸੋਊ ਆਹੀ ।੩੬।

chaupaî : darbârai singh agyôn kahî. asîn nibâbî kad chahain laî.
ham kô satigur bachan patishâhî. ham kô jâpat dahig sôû âhî.36.

ਹਮ ਰਾਖਤ ਪਤਿਸ਼ਾਹੀ ਦਾਵਾ । ਜਾਂ ਇਤਕੋ ਜਾਂ ਅਗਲੋ ਪਾਵਾ ।
ਜੋ ਸਤਿਗੁਰ ਸਿੱਖਨ ਕਹੀ ਬਾਤ । ਹੋਗੁ ਸਾਈ ਨਹਿਂ ਖਾਲੀ ਜਾਤ ।੩੭।
ham râkhat patishâhî dâvâ. jân itkô jân aglô pâvâ.
jô satigur sikkhan kahî bâta. hôgu sâî nahin khâlî jâta.37.

ਧ੍ਰੂ ਵਿਧਰਤ ਔ ਧਵਲ ਡੁਲਾਇ । ਸਤਿਗੁਰ ਬਚਨ ਨ ਖਾਲੀ ਜਾਇ ।
ਪਤਿਸ਼ਾਹੀ ਛਡ ਕਿਮ ਲਹੈਂ ਨਿਬਾਬੀ । ਪਰਾਧੀਨ ਜਿਹ ਮਾਂਹਿ ਖਰਾਬੀ ।੩੮।
dhûr vidharat au dhaval daulâi. satigur bachan na khâlî jâi.
patishâhî chhada kim lahain nibâbî. parâdhîna jih mânhi kharâbî.38.

ਦੋਹਰਾ : ਹਮ ਪਤਿਸ਼ਾਹੀ ਸਤਿਗੁਰ ਦਈ ਹੰਨੈ ਹੰਨੈ ਲਾਇ ।
ਜਹਿਂ ਜਹਿਂ ਬਹੈਂ ਜਮੀਨ ਮਲ ਤਹਿਂ ਤਹਿਂ ਤਖਤ ਬਨਾਇਂ ।੩੯।

dôhrâ : ham patishâhî satigur daî hannai hannai lâi.
jahin jahin bahain jamîn mal tahin tahin takhat banâin.39.

SGGP, Episode 90, Vol. II, pp. 80-82

9 Ibid.,

ਦੋਹਰਾ : ਕਰੀ ਜੁ ਸਤਿਗੁਰ ਪ੍ਰਿਥਮ ਬਿਧ ਸੋਈ ਪੁਨ ਬਿਧ ਕੀਨ ।
ਪੰਜ ਭੁਜੰਗੀ ਜੋ ਭਏ ਗੁਰ ਉਨਤੇ ਪਾਹੁਲ ਲੀਨ ।੨੦।

dôhrâ : karî ju satigur paritham bidh sôî pun bidh kîn.
pañj bhujngi jô bhaç gur untç pâhul lîn.20.

ਚੌਪਈ : ਵਹੀ ਵਰਤਾਰੋ ਭੁਜੰਗਨ ਵਰਤਾਯੋ । ਆਪਸ ਗੁਰ ਚੇਲਾ ਕਹਿਵਾਯੋ ।
ਯਹੀ ਆਦ ਹੁਤ ਆਯੋ ਵਰਤਾਰਾ । ਜਿਮ ਨਾਨਕ ਗੁਰ ਅੰਗਦ ਧਾਰਾ ।੨੧।

chaupaî : vahî vartârô bhujngan vartâyô. âpas gur chçlâ kahivâyô.
yahî âd hut âyô vartârâ. jim nânak gur angad dhârâ.21.

SGGP, Episode 15, Vol. I, pp. 86, 88

10 Ibid.

ਚੌਪਈ : ਪਰ ਭਲੀ ਭਈ ਸਿਰ ਤੁਰਕੇ ਲਾਇ । ਬਚਨ ਪੂਰਨ ਹਮ ਬਡਿਅਨ ਭਾਇ ।
ਅਬ ਹਮ ਖਾਲਸੈ ਦਯੋ ਗੁਰਾਈ । ਦੱਯੇ ਟਿੱਕੇ ਖਾਲਸੈ ਲਾਈ ।੭।

chaupaî : par bhalî bhaî sir turkç lâi. bachan pûran ham badian bhâi.
ab ham khâlsai dayô gurâî. dayyç tikkç khâlsai lâî.7.

ਜਹਿਂ ਸਤਿਗੁਰ ਥੇ ਬੈਠੇ ਆਪ । ਸੰਤ ਸਿੰਘ ਤਿਹ ਬਹਾਯੋ ਥਾਪ ।
ਸੀਸ ਆਪਨਿ ਤੈ ਪਗਿ ਉਤਾਰੀ । ਸੰਤ ਸਿੰਘ ਸਿਰ ਆਪ ਸੁਧਾਰੀ ।੮।
jahin satigur thç baithç âp. sant singh tih bahâyô thâp.
sîs âpni tai pagi utârî. sant singh sir âp sudhârî.8.

ਕਲਗੀ ਗੁਰ ਸਿਰ ਦਈ ਲਗਾਇ । ਦਈ ਪੁਸ਼ਾਕ ਅਪਣੀ ਪਹਿਰਾਇ ।

ਗੁਰੂ ਤੌਰ ਸਿੰਘ ਰੱਖਿ ਬਹਾਯੋ । ਗੁਰ ਨਾਨਕ ਜਿਮ ਅੰਗਦ ਟਿਕਾਯੋ ।੯।
kalgî gur sir daî lagâi. daî pushâk apnî pahirâi.
gurû taur singh rakkhi bahâyô. gur nânak jim angad tikâyô.9.

ਸੱਦ ਖਾਲਸੈ ਕੁਨਸ ਕਰਵਾਈ । ਸਤਿਗੁਰ ਸਿੰਘਨ ਦਈ ਪਤਿਸ਼ਾਹੀ ।
ਸੰਤ ਸਿੰਘ ਇਮ ਕਹਯੋ ਸਮਝਾਈ । ਹੋਈਂ ਸ਼ਹੀਦ ਮਤ ਫੜਿਓ ਜਾਈ ।੧੦।
sadd khâlsai kunas karvâî. satigur singhan daî patishâhî.
sant singh im kahyô samjhâî. hôîn shahîd mat phaiô jâî.10.

SGGP, Episode 19, Vol. I, pp. 126, 128

11 Ibid.

ਰਿੱਧਿ ਸਿੱਧਿ ਕਿਛ ਹਮ ਭੀ ਦੱਯੈ । ਜਿਮ ਪਤਿਆਰੋ ਜਗ ਮੈਂ ਪੱਯੈ ।
ਜੌ ਮੈਂ ਕਰੋਂ ਸਿੰਘਨ ਸੋਂ ਧੋਹੁ । ਤੌ ਮੈਂ ਲਯੋ ਅਗਲੀ ਖੋਹੁ ।੮।
riddhi siddhi kichh ham bhî dayyai. jim patiârô jag main payyai.
jau main karôn singhan sôn dhôhu. tau main layô aglî khôhu.8.

ਤਿਸ ਕੌ ਸਤਿਗੁਰ ਯੌ ਪੁਨ ਕਹੀ । ਸੌਂਪ ਸਭੀ ਹਮ ਖਾਲਸੈ ਦਈ ।
ਹਮਨੈ ਖਾਲਸੇ ਤੂੰ ਭੀ ਰਲਾਯਾ । ਤੈਂ ਭੀ ਖਾਲਸਯੋ ਵੰਡਾ ਪਾਯਾ ।੯।
tis kau satigur yau pun kahî. saump sabhî ham khâlsai daî.
hamnai khâlsç tûn bhî ralâyâ. tain bhî khâlsayô vandâ pâyâ.9.
ਪੰਜ ਸਿੰਘ ਲੈ ਕੇ ਤੂੰ ਸਾਥ । ਕਰ ਅਰਦਾਸ ਪੂਰੀ ਹੋਇ ਬਾਤ ।
ਯੌ ਸੁਨ ਬੰਦੇ ਕਰੀ ਚੜ੍ਹਾਈ । ਡੇਰਾ ਤੋਰਯੋ ਸਿਰਹੰਦੈ ਦਾਈ ।੧੦।
pañj singh lai kç tûn sâtha. kar ardâs pûrî hôi bât.
yau sun bandç karî chardhâî. dçrâ tôryô sirhandai dâî.10.

SGGP, Episode 30, Vol. I, p. 200

12 Ibid.,

ਚੌਪਈ : ਸੀਸ ਦਯੋ ਪਰ ਸਿਰਰ ਨ ਦੀਓ । ਅਪਨੋ ਧਰਮ ਕਰਮ ਰਖ ਲੀਓ ।
ਚਰਮ ਕਚੈ ਤੇ ਸ੍ਰੀਰ ਬਚਾਯੋ । ਤੁਰਕਨ ਕੈ ਸਿਰ ਸੀਸ ਲਗਾਯੋ ।੫੩।

chaupaî : sîs dayô par sirar na dîô. apnô dharam karam rakh lîô.
charam kachai tç sarîr bachâyô. turkan kai sir sîs lagâyô.53.

ਉਨ ਮੂੜ੍ਹਨ ਯਹਿ ਕਲਾ ਨ ਜਾਨੀ । ਹਮ ਸਿਰ ਸਿਰ ਲਾਵਨ ਗਲ ਠਾਨੀ ।
ਯੌ ਸਤਿਗੁਰ ਵਡ ਸਾਕਾ ਕੀਯਾ । ਪਰਸ੍ਵਾਰਥ ਹਿਤ ਨਿਜ ਸਿਰ ਦੀਯਾ ।੫੪।
un mûrdahn yahi kalâ na jânî. ham sir sir lâvan gal thânî.
yau satigur vad sâkâ kîyâ. parsavârath hit nij sir dîyâ.54.

SGGP, Episode 12, Vol. I, p. 68

13 Ibid.,

ਚੌਪਈ : ਕਹਯੋ ਖਾਲਸੈ ਹਮ ਸਿਦਕ ਸੰਭਾਰੈਂ । ਸੀਸ ਊਪਰ ਹਮ ਸਿਦਕ ਨ ਹਾਰੈਂ ।
ਏਕ ਸੀਸ ਕਯਾ ਸੌ ਸੀਸ ਤਾਈਂ । ਹਮ ਸਿੱਖੀ ਨਹਿਂ ਦੇਹਿਂ ਗੁਵਾਈ ।੩੭।

chaupaî : kahyô khâlsai ham sidak sambhârain. sîs ûpar ham sidak na hârain.
çk sîs kayâ sau sîs tâîn. ham sikkhî nahin dçhin guvâî.37.

SGGP, Episode 18, Vol. I, p. 114

14 Ibid.,

ਅਸੀਂ ਨ ਮਰਨੋਂ ਨੱਠਨ ਵਾਰੇ । ਅਸੀਂ ਜੁ ਮਰਿ ਹੈਂ ਮੁਗਲ ਦੁਵਾਰੇ ।
ਹਮ ਸਿੱਖਨ ਕਾਰਨ ਗੁਰ ਸਿਰ ਲਾਏ । ਪੁਤ ਪੋਤਰੇ ਪੁਨ ਆਪ ਕੁਹਾਏ ।੩੪।

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asîn na marnôn natthan vârç. asîn ju mari hain mugal duvârç.
ham sikkhan kâran gur sir lâç. put pôtrç pun âp kuhâç.34.

ਪੰਥ ਬਧਾਵਨ ਖਾਤਰ ਤਾਈਂ । ਇਮ ਅਪਨੀ ਗੁਰ ਕੁਲ ਗਵਾਈ ।
ਉਸ ਕੇ ਪੰਥੀ ਹਮੈਂ ਸਦਾਏਂ । ਹਮ ਮਰਨੇ ਤੇ ਕਿਮ ਨਠ ਜਾਏਂ ।੩੫।
panth badhâvan khâtar tâîn. im apnî gur kul gavâî.
us kç panthî hamain sadâçn. ham marnç tç kim nath jâçn.35.

SGGP, Episode 106, Vol. II, p.236

15 Ibid.,

ਕਿਤ ਜੀਵਨ ਸੋ ਧਰਮ ਗਵਾਈਏ । ਮਰਨੋਂ ਸਾਚ ਕਿਤੈ ਨਠ ਜਾਈਏ ।
ਸਿੱਖਨ ਕਾਜ ਸੁ ਗੁਰੂ ਹਮਾਰੇ । ਸੀਸ ਦੀਓ ਨਿਜ ਸਨ ਪਰਵਾਰੈ ।੨੭।
kit jîvan sô dharam gavâîç. marnôn sâch kitai nath jâîç.
sikkhan kâj su gurû hamârç. sîs dîô nij san parvârai.27.

ਚਾਰੇ ਪੁਤਰ ਜਾਨ ਕੁਹਾਏ । ਸੋ ਚੰਡੀ ਕੀ ਭੇਟ ਕਰਾਏ ।
ਹਮ ਕਾਰਨ ਗੁਰ ਕੁਲਹਿ ਗਵਾਈ । ਹਮ ਕੁਲ ਰਾਖੈਂ ਕੌਣ ਬਡਾਈ ।੨੮।
chârç putar jân kuhâç. sô chandî kî bhçt karâç.
ham kâran gur kulahi gavâî. ham kul râkhain kaun badaâî.28.

SGGP, Episode 105, Vol. II, p. 220

16 Ibid.,

ਚੌਪਈ : ਧੰਨ ਧੰਨ ਦੇਹ ਮਨੀ ਸਿੰਘ ਭਾਈ । ਬੰਦ ਬੰਦ ਜਿਨ ਦੇਹਿ ਕਟਾਈ ।
ਧੰਨ ਦਿਆਲ ਸਿੰਘ ਸ਼ਾਹਿ ਸਿਰ ਵਾਲਾ । ਚੜ੍ਹਯੋ ਚਰਖੜੀ ਧਰਮ ਸੰਭਾਲਾ ।੧੦।

chaupaî : dhann dhann dçh manî singh bhâî. band band jin dçhi katâî.
dhann diâl singh shâhi sir vâlâ. chardhyô charkhardî dharam sambhâlâ.10.

ਸੁਬੇਗ ਸਿੰਘ ਜੰਬਰ ਸੁਤ ਨਾਲ । ਚੜ੍ਹਕੈ ਚਰਖ ਜਿਨ ਜਪਯੋ ਅਕਾਲ ।
ਧੰਨ ਧੰਨ ਵੈ ਸਿੰਘ ਜਿਨ ਸਿਦਕ ਨ ਹਾਰਾ । ਗੁਰ ਹਿਤ ਸੀਸ ਲਗਾਇ ਸਿਧਾਰਾ।੧੧।
subçg singh jambar sut nâl. chardhkai charakh jin japyô akâl.
dhann dhann vai singh jin sidak na hârâ. gur hit sîs lagâi sidhârâ.11.

SGGP, Episode 110, Vol. II, p. 284

17 Grewal J.S., "Valorizing the Traditions : Bhangoo's Gur Panth Prakash" in "The Khalsa: Sikh and Non-Sikh Perspectives", Edited by J.S. Grewal, Manohar Publications 2004, p. 115.

18 Karam Singh : `Sikh Itihas Dey Somey', *Fulwari*, Amritsar 1928; reprinted in *Karam Singh Historian Di Ithasik Khoj*, Amritsar, 1964.

19 Gupta HariRam: *A History of the Sikhs* (3 Vol.), Simla, 1952, p. 343.

20 Dr Ganda Singh: *Banda Singh Bahadur*, Amritsar, 1935.

21 Narang G.C. : *Transformation of Sikhism*, New Delhi, 1956.

22 Banerjee Indu Bhushan: *Evolution of the Khalsa*, Vol. 2, Mukherjee & Co., Calcutta, 1972 (Appendix)

23 Sirdar Kapoor Singh: *Prasharaprasna*, Jalandhar, 1959.

24 Abrams M.H.: *A Glossary of Literary Terms*, 6th Edition, 1993, Harcourt Brace & Company, U.S.A., reprinted in India by Prism Books Pvt. Ltd., Bangalore.

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25 SGPP,

ਚੌਪਈ : ਮਨੀ ਸਿੰਘ ਥੋ ਸੰਤ ਸੁਜਾਨ । ਜਤੀ ਸਤੀ ਔ ਧਯਾਨੀ ਮਾਨ ।
ਹਠੀ ਤਪੀ ਔ ਮਤ ਕੋ ਪੂਰੋ । ਸਹਨ ਸ਼ੀਲ ਔ ਦਿਲ ਕੋ ਸੂਰੋ ।੨।

chaupaî : manî singh thô sant sujâna. jatî satî au dhayânî mâna.
hathî tapî au mat kô pûrô. sahan shîl au dil kô sûrô.2.

ਕਰਮੀ ਧਰਮੀ ਭਗਤਿ ਗਿਆਨੀ । ਸਤਿਗੁਰ ਬਚਨਨ ਪਰ ਮਤਿ ਠਾਨੀ ।
ਹੁਤ ਸਤਿਗੁਰ ਸੋ ਰਹਿਤ ਹਜ਼ੂਰ । ਤਿਸ ਕਰ ਭਯੋ ਸੁ ਗੁਰਮਤ ਪੂਰ।੩।
karmî dharmî bhagti giânî. satigur bachnan par mati thânî.
hut satigur sô rahit hazûra. tis kar bhayô su gurmat pûra.3.

ਉਨ ਸਤਿਗੁਰ ਕਛੁ ਜੂਠੋ ਖਯੋ । ਤਾਂਤੇ ਹਠੀਆ ਅੜੀਆ ਭਯੋ ।
ਸਿੱਖਨ ਕੋ ਸੋ ਸਿੱਖੀ ਦ੍ਰਿੜਾਵੈ । ਸਿਖੀਓਂ ਚੁਕੈ ਤਿਸ ਤਨਖਾਹ ਲਾਵੈ ।੪।
un satigur kachhu jûthô khayô. tântç hathîâ ardîâ bhayô.
sikkhan kô sô sikkhî darirdâvai. sikhîôn chukai tis tankhâh lâvai.4.

ਬੀਜ ਬੀਜੇ ਵਹਿ ਗੁਰਮਤ ਲਾਵੈ । ਚਾਰ ਬਰਨ ਕੋ ਸਿਖੀ ਦਿੜਾਵੈ ।
ਕਰ ਸਾਖੀ ਬਹੁ ਸਿਖਨ ਸੁਨਾਵੈ । ਕਛੁ ਗੁਰ ਕਹੀ ਕਛੁ ਮਨ ਤੇ ਲਾਵੈ ।੫।
bîj bîjç vahi gurmat lâvai. châr baran kô sikhî dirdâvai.
kar sâkhî bahu sikhan sunâvai. kachhu gur kahî kachhu man tç lâvai.5.

SGGP, Episode 93, Vol. II, pp. 104, 106

26 Ibid.,

ਕਬਿੱਤ : ਸਿੱਖਨ ਮੈਂ ਸਿੱਖ ਊਚੋ ਭਗਤਨ ਮੈਂ ਭਗਤ ਮੂਚੋ,
ਸਿੱਖੀ ਕੀ ਨਿਆਈ ਕਹੀਏ ਭਾਈ ਮਨੀ ਸਿੰਘ ਜੀ ।
ਜਗਤ ਮੈਂ ਜੈ ਕਾਰ ਭਯੋ ਧਰਮ ਅਰਥ ਦੇਹ ਦਯੋ,
ਸਿਦਕ ਸੋਂ ਕਟਾਯੋ ਹੀਯੋ ਨ ਮਾਨੀ ਕਛੂ ਸੰਕ ਜੀ ।
ਸਿੱਖ ਸੋ ਪ੍ਰਸੰਨ ਭਏ ਦੁਸ਼ਟ ਸਭ ਭ੍ਰਿਸ਼ਟ ਭਏ,
ਗਿਆਨ ਕੀ ਖੜਗ ਸੌਂ ਸੋ ਮਾਰੇ ਚੌਰੰਗ ਜੀ ।
ਜੋ ਗੁਰ ਸਿਖ ਕਹਾਵੈ ਸੋਊ ਕਰਨੀ ਯਹਿ ਕਮਾਵੈ,
ਮਨੀ ਸਿੰਘ ਜੀ ਕੇ ਤੁੱਲ ਭਯੋ ਕੋ ਰਾਣਾ ਔ ਨ ਰੰਕ ਜੀ ।੧।

kabitt : sikkhan main sikkh ûchô bhagtan main bhagat mûchô,
sikkhî kî niâî kahîç bhâî manî singh jî.
jagat main jai kâr bhayô dharam arath dçh dayô,
sidak sôn katâyô hîyô na mânî kachhû sank jî.
sikkh sô parsann bhaç dushat sabh bharishat bhaç,
giân kî khardag saun sô mârç chaurang jî.
jô gur sikh kahâvai sôû karnî yahi kamâvai,
manî singh jî kç tull bhayô kô rânâ au n rank jî.1.

SGGP, Episode 93, Vol. II, p. 118

27 Ibid.,

ਦੋਹਰਾ : ਉਸ ਹੀ ਦਿਨ ਸੁ ਨਵਾਬ ਨੇ ਪੁਛ ਭੇਜਯੋ ਸਿੰਘ ਜੀ ਪਾਹੁ ।
ਤੂੰ ਜੁ ਕਹਤ ਥੋ ਕੇਸ ਹਮ ਸੀਸ ਹੀ ਸਾਥ ਨਿਬਾਹੁ ।੨੮।

dôhrâ : us hî din su navâb nç puchh bhçjyô singh jî pâhu.
tûn ju kahat thô kçs ham sîs hî sâth nibâhu.28.

ਚੌਪਈ : ਯਹ ਤੁਮਰੀ ਭਈ ਝੂਠੀ ਗੱਲ । ਗਏ ਬਾਲ ਲੈਕੇ ਸਿਰ ਖੱਲ ।
ਬਿਨਾਂ ਬਾਲ ਸਿਰ ਦੇਹੀ ਰਹੀ । ਦੋਊ ਬਾਤ ਤੁਝ ਝੂਠੀ ਭਈ ।੨੯।
chaupaî : yah tumrî bhaî jhûthî gall. gaç bâl laikç sir khall.
binân bâl sir dçhî rahî. dôû bât tujh jhûthî bhaî.29.

ਤਬ ਸਿੰਘ ਨੇ ਯੌਂ ਬਾਨੀ ਕਹੀ । ਨਹਿੰ ਨਵਾਬ ਤੁਮ ਸਮਝੇ ਅਈ ।
ਰਹੇ ਕੇਸ ਹਮ ਖੋਪਰੀ ਨਾਲ । ਹੈਂ ਝੂਠੇ ਦੁਇ ਤੁਮਰੇ ਸ੍ਵਾਲ ।੩੦।
tab singh nç yaun bânî kahî. nahin navâb tum samjhç aî.
rahç kçs ham khôprî nâl. hain jhûthç dui tumrç savâl.30.

SGGP, Episode 111, Vol. II, pp 292, 294

28 Ibid.,
ਮਿਥੀ ਜਿਵੇਂ ਥੀ ਸਿੰਘ ਜੀ ਤਿਮ ਚੜਯੋ ਚਰਖ ਪਰ ਧਾਇ ।
ਧੰਨ ਜਨਮ ਧੰਨ ਕਰਮ ਉਨ ਸਿਖੀ ਰਖੀ ਸਿਰ ਲਾਇ ।੨੩।
mithî jivçn thî singh jî tim chardyô charakh par dhâi.
dhann janam dhann karam un sikhî rakhî sir lâi.23.

ਤਾਰੂ ਸਿੰਘ ਸੁਨ ਖੁਸ਼ ਭਯੋ ਸਿੰਘ ਚੜ੍ਹਯੋ ਚਰਖ ਸ਼ਿਤਾਬ ।
ਅਸਾਂ ਨਮਿਤ ਆਪ ਆ ਮਿਲਯੋ ਧੰਨ ਧੰਨ ਸਿੰਘ ਮਤਾਬ ।੨੪।
târû singh sun khush bhayô singh chardhyô charakh shitâb.
asân namit âp â milyô dhann dhann singh matâb.24.

SGGP, Episode 110, Vol. II, p. 286

29 Ibid.,
ਦੋਹਰਾ : ਨਿਹੰਗ ਕਹਾਵੈ ਸੋ ਪੁਰਸ਼ ਦੁਖ ਸੁਖ ਮੰਨੇ ਨ ਅੰਗ ।
ਜਿਮ ਦੁਖ ਸੁਖ ਦੇਹੀ ਨਾ ਮੰਨੇ ਉਸ ਕਹੈਂ ਬਿਦੇਹੀ ਚੰਗ ।੬।
dôhrâ : nihang kahâvai sô purash dukh sukh mannç na ang.
jim dukh sukh dçhî nâ mannç us kahain bidçhî chang.6.

ਹਠੀ ਜਤੀ ਔ ਜਪ ਤਪੀ ਦਾਤਾ ਪੂਰਾ ਸੂਰ ।
ਆਵੈਂ ਪਾਸ ਸਰਦਾਰ ਤਿਸ ਵਹੁ ਰਹੈ ਆਪ ਮਗ਼ਰੂਰ ।੭।
hathî jatî au jap tapî dâtâ pûrâ sûr.
âvain pâs sardâr tis vahu rahai âp maghrûr.7.

ਚੌਪਈ : ਜਹਾਂ ਜੁੱਧ ਕੀ ਜਾਗਾ ਹੋਇ । ਮਰਨੈ ਕੈ ਡਰ ਟਰੈ ਨ ਸੋਇ ।
ਜਹਾਂ ਪੰਥ ਪੈ ਬਡ ਪਵੈ ਭੀਰ । ਡਾਹੈ ਆਪ ਜਾਇ ਤਹਾਂ ਸਰੀਰ ।੮।
chaupaî : jahân juddh kî jâgâ hôi. marnai kai daar tarai na sôi.
jahân panth pai bada pavai bhîr. daâhai âp jâi tahân sarîr.8.

ਜਹਾਂ ਜੁੱਧ ਕੀ ਜਾਗਾ ਹੋਇ । ਫੜ ਨਿਸ਼ਾਨ ਆਪ ਅੱਗੇ ਹੋਇ ।
ਸਾਥ ਨਗਾਰਾ ਘੁਰਦਾ ਜਾਵੈ । ਜਾਇ ਲੜਾਈ ਮੂਹਰੈ ਪਾਵੈ ।੯।
jahân juddh kî jâgâ hôi. phard nishân âp aggç hôi.
sâth nagârâ ghurdâ jâvai. jâi lardâî mûhrai pâvai.9.

SGGP, Episode 156, Vol. II, pp. 630, 632

30 Ibid.
ਦੋਹਰਾ : ਸ੍ਰੀ ਸਤਿਗੁਰ ਗਲ ਮੰਨ ਲਈ ਰਲ ਕਹੀ ਸ਼ਹੀਦਨ ਜੋਇ ।

ਨਹਿਂ ਸਿੱਖਨ ਤੇ ਗੁਰ ਜੁਦੋ ਗੁਰ ਤੋ ਨਹਿਂ ਸਿਖ ਜੁਦੋਇ ।੧੧੧।
dôhrâ : sarî satigur gal mann laî ral kahî shahîdan jôi.
nahin sikkhan tç gur judô gur tô nahin sikh judôi.111.

ਚੌਪਈ : ਸਤਿਗੁਰ ਬਚਨ ਸੋਊ ਮੰਨ ਲਏ । ਤੌ ਸਿੰਘਨ ਦਿਲ ਫੂਲਤ ਭਏ ।
ਫੁਨ ਗੁਰਬ਼ਖ਼ਸ਼ ਸਿੰਘ ਬਚਨ ਉਚਾਰਾ । ਹਮਰੋ ਹੁਕਮ ਕਬ ਮੰਨੈਂ ਪੰਥ ਸਾਰਾ ।੧੧੨।
chaupaî : satigur bachan sôû mann laç. tau singhan dil phûlat bhaç.
phun gurbakhash singh bachan uchârâ. hamrô hukam kab mannain panth sârâ.112.

ਤੌ ਸਤਿਗੁਰ ਅਤਿ ਕਿਰਪਾ ਕਰੀ । ਤੁਮ ਮੈਂ ਕਲਾ ਨਿਜੈ ਮਮ ਧਰੀ ।
ਜੌ ਹੰਨੇ ਹੰਨੇ ਕੀਏ ਥੇ ਪਤਿਸ਼ਾਹ । ਤੂੰ ਉਨ ਸ਼ਾਹਨ ਕੇ ਸਿਰ ਸ਼ਾਹ ।੧੧੩।
tau satigur ati kirpâ karî. tum main kalâ nijai mam dharî.
jau hannç hannç kîç thç patishâh. tûn un shâhan kç sir shâh.113.

ਤੁਹ ਅਗੈ ਸਭ ਦੀਨੇ ਡਾਰ । ਤੁਹਿ ਸੋਂ ਲਰੈ ਸੁ ਜਾਵੈ ਹਾਰ ।੧੧੪।
tuh agai sabh dînç daâr. tuhi sôn larai su jâvai hâr.114.

SGGP, Episode 156, Vol. II, p. 654

31 Ibid.

ਧੰਨ ਨਵਾਬ ਧੰਨ ਤਵ ਦੀਨ । ਆਦਲ ਹੈਂ ਤੂੰ ਬਡੋ ਪ੍ਰਬੀਨ ।
ਮਰਨੋਂ ਡਰ ਹਮ ਦੀਨ ਮੋਂ ਕਰੋ । ਹੋਇ ਦੀਨ ਮੈਂ ਫਿਰ ਨਹਿਂ ਮਰੋਂ ।੧੦।
dhann navâb dhann tav dîn. âdal hain tûn badaô parbîn.
marnôn daar ham dîn môn karô. hôi dîn main phir nahin marôn.10.

ਜੌ ਫਿਰ ਭੀ ਸਿਰ ਮਰਨੋਂ ਰਹੈ । ਐਸ ਜੀਵਨ ਕਿਉਂ ਧਮ ਤਜ ਬਹੈਂ ।
ਮਰਨੋਂ ਡਰ ਹਮ ਆਵੈਂ ਦੀਨ । ਜੇ ਹੁਇ ਮਰਨੋਂ ਨਾਂਹਿ ਕਭੀਨ ।੧੧।
jau phir bhî sir marnôn rahai. ais jîvan kiun dham taj bahain.
marnôn daar ham âvain dîn. jç hui marnôn nânhi kabhîn.11.

ਜੈਸੇ ਤੁਮੈ ਦੀਨ ਹੈ ਪਯਾਰਾ । ਤੈਸੇ ਹੀ ਹੈ ਧਰਮ ਹਮਾਰਾ ।
ਚਾੜ੍ਹ ਚਰਖੜੀ ਅਬੈ ਮਰਾਵੋ । ਮਾਰੋ ਅਬੈ ਨ ਦੇਰ ਲਗਾਵੋ ।੧੨।
jaisç tumai dîn hai payârâ. taisç hî hai dharam hamârâ.
châdah charkhardî abai marâvô. mârô abai na dçr lagâvô.12.

SGGP, Episode 105, Vol. II, p. 216

32 Ibid.,

ਤਬ ਨਵਾਬ ਉਠ ਲੜਕਾ ਟੋਹਾ । ਲੜਕੇ ਕੋ ਕਛੁ ਲਗੇ ਨ ਮੋਹਾ ।
ਹੋਹਿ ਲੜਕੇ ਤੂੰ ਮੁਸਲਮਾਨ । ਕਲਮਾ ਪੜ੍ਹੋ ਤੌ ਛੋਡੈਂ ਪ੍ਰਾਨ ।੫੨।
tab navâb uth lardkâ tôhâ. lardkç kô kachhu lagç na môhâ.
hôhi lardkç tûn muslamân. kalmâ pardhô tau chhôdaain parân.52.
ਤਬ ਲੜਕੇ ਨੇ ਬਚਨ ਉਚਾਰਾ । ਅਪਨਾ ਕਲਮਾ ਹਮੈਂ ਪਿਆਰਾ ।
ਸਤਿਨਾਮ ਜੋ ਗੁਰ ਤੇ ਲੀਆ । ਵਾਹਿਗੁਰੂ ਗੁਰ ਕਲਮਾ ਦੀਆ ।੫੩।
tab lardkç nç bachan uchârâ. apnâ kalmâ hamain piârâ.
satinâm jô gur tç lîâ. vâhigurû gur kalmâ dîâ.53.

SGGP, Episode 105, Vol. II, pp. 224, 226

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33 Ibid.

ਦਿੱਲੀ ਮਾਰੀ ਥੀ ਉਨ੍ਹੈਂ ਕਰ ਕਤਲੇ ਸੱਤ੍ਰ ਹਜ਼ਾਰ ।
ਜਿਸੈ ਪੁਰਸ਼ ਸੋਊ ਮਾਰਿਓ ਅਬ ਸਿੰਘਨ ਤੇ ਮੁਯੋ ਹਾਰ ।੪੮।
dillî mârî thî unhain kar katalç sattar hazâr.
jisai purash sôû mâriô ab singhan tç muyô hâr.48.

ਦਿੱਲੀ ਰਿਪੁ ਨਾਦਰ ਕਹੈਂ ਰਿਪੁ ਨਾਦਰ ਅਹਿਮਦ ਸ਼ਾਹਿ ।
ਰਿਪੁ ਅਹਿਮਦ ਸ਼ਾਹਿ ਖਾਲਸੋ ਜਿਨ ਸੋ ਦਯੋ ਭਜਾਇ ।੪੯।
dillî ripu nâdar kahain ripu nâdar ahimad shâhi.
ripu ahimad shâhi khâlsô jin sô dayô bhajâi.49.

Episode 158, Vol. II, p. 678

34 Ibid.,

ਕਪੂਰ ਸਿੰਘ ਥੋ ਟਹਲ ਕਮਾਵਤ । ਦੌੜ ਦੌੜ ਥੋ ਪਖਾ ਝੁਲਾਵਤ ।
ਉਨ ਝੱਲੀ ਤੇਗ਼ ਥੀ ਸਨੁਮੁਖ ਕੱਲੈ। ਐਸ ਸਜੀ ਜਨ ਸਸਿ ਮ੍ਰਿਗ ਛੱਲੈ।੪੨।
kapûr singh thô tahal kamâvta. daurd daurd thô pakhâ jhulâvata.
un jhallî tçgh thî sanumukh kallai. ais sajî jan sasi marig chhallai.42.

ਜ਼ਖਮ ਕਚੋ ਥੋ ਲਗਯੋ ਤਤਕਾਲ । ਕਹੈਂ ਦੇਖ ਉਸ ਸਿੰਘ ਨਿਹਾਲ ।
ਉਹੀ ਬਚਨ ਖਾਲਸੈ ਕੋ ਫੁਰਯੋ । ਆਇ ਸਮਾਂ ਸਭ ਸਿੰਘ ਕੋ ਜੁਰਯੋ ।੪੩।
zakham kachô thô lagyô tatkâla. kahain dçkh us singh nihâla.
uhî bachan khâlsai kô phuryô. âi samân sabh singh kô juryô.43.

ਦੋਹਰਾ : ਤਹਾਂ ਸਿੰਘ ਇਕ ਆਪਨੋ ਪੜ੍ਹਤ ਬਾਣੀ ਗੁਰ ਲਾਲ ।
ਟਹਲ ਮਹਲ ਤਾਕਉ ਮਿਲੈ ਜਾ ਕਉ ਸਾਧ ਕ੍ਰਿਪਾਲ ।੪੪।
dôhrâ : tahân singh ik âpnô pardaht bânî gur lâl.
tahal mahal tâkau milai jâ kau sâdh karipâl.44.

ਚੌਪਈ : ਸਿੰਘ ਕਪੂਰ ਝਲੈ ਪੱਖੋ ਥੋਈ । ਕ੍ਰਿਪਾ ਨਜ਼ਰ ਪੰਥ ਉਸ ਵਲ ਹੋਈ ।
ਅਵਾਜ਼ ਅਕਾਲੋਂ ਪੰਥਹਿ ਸੁਨ ਪਾਈ । ਗੁਰੂ ਗ੍ਰੰਥ ਬਚ ਮੰਨ ਲਿਹੁ ਭਾਈ ।੪੫।
chaupaî : singh kapûr jhalai pakkhô thôî. karipâ nazar panth us val hôî.
avâz akâlôn panthhi sun pâî. gurû garnth bach mann lihu bhâî.45.

ਟਹਲ ਕਰਤ ਇਸ ਮਹਲ ਪੁਚਾਵੋ । ਕਪੂਰ ਸਿੰਘ ਕੋ ਸਿਰੋਪਾਉ ਪਹਿਰਾਵੋ ।
ਕਹਯੋ ਪੰਥ ਚਕੋ ਸਿੰਘ ਭੁਜੰਗੀ । ਕਰ ਕਰ ਕੁਨਸ ਉਸ ਆਖੀ ਚੰਗੀ ।੪੬।
tahal karat is mahal puchâvô. kapûr singh kô sirôpâu pahirâvô.
kahyô panth chakô singh bhujngî. kar kar kunas us âkhî changî.46.

SGGP, Episode 90, Vol. II, p. 82

35 Ibid.

ਦੋਹਰਾ : ਪੰਜ ਡੇਰਨ ਬਿਧ ਰਚ ਦਈ ਪੰਜ ਨਿਸ਼ਾਨ ਬਨਾਇ ।
ਪੰਜੇ ਝੰਡੇ ਤੌਂ ਗਡੇ ਸ੍ਰੀ ਅਕਾਲ ਬੁੰਗੇ ਤੇ ਲਯਾਇ ।੨੬।
dôhrâ : pañj daçran bidh rach daî pañj nishân banâi.
pañjç jhandç tau gadaç sarî akâl bungç tç layâi.26.

ਚੌਪਈ : ਪ੍ਰਥਮ ਸ਼ਹੀਦਨ ਔਂ ਨਿਹੰਗਨ ਫੜਾਯੋ । ਦੀਪ ਸਿੰਘ ਸਿੰਘ ਕਰਮ ਸੁ ਨਾਯੋ ।

ਦੂਏ ਕਰਮ ਧਰਮ ਸਿੰਘ ਅੰਮ੍ਰਤਸਰੀਏ । ਦਯੋ ਉਨੈ ਥੋਊ ਜਾਤ ਖਤਰੀਏ ।੨੭।
chaupaî : partham shahîdan au nihngan phardâyô. dîp singh singh karam su nâyô.
dûç karam dharam singh ammrtasrîç. dayô unai thôû jât khatrîç.27.

ਤੀਜੋ ਚਕਯੋ ਬਾਬਨ ਬਡ ਅੰਸੀ । ਤੇਹਣ ਭੱਲੇ ਥੇ ਆਦਿ ਗੁਰ ਅੰਸੀ ।
ਚੌਥੋ ਸਿੰਘ ਦਸੌਂਧਾ ਨਾਮ । ਗਿੱਲ ਜੱਟ ਕੋਟ ਬੁਢੈ ਥੋ ਧਾਮ ।੨੮।
tîjô chakyô bâban bada ansî. tçhan bhallç thç âdi gur ansî.
chauthô singh dasaundhâ nâma. gill jatt kôt budahai thô dhâma.28.

ਪੰਜਵੋ ਰੰਘਰੇਟੋ ਬੀਰ ਸਿੰਘ ਨਾਇ । ਹੁਤੋ ਤੇਰਾਂ ਸੈ ਘੋੜੇ ਵਾਇ ।
ਐਸੀ ਲੀਨੀ ਜੁਗਤ ਬਨਾਇ । ਜੋ ਸੁਨੀ ਰਤਨ ਸਿੰਘ ਸੋ ਦਈ ਗਾਇ ।੨੯।
pañjvô ranghrçtô bîr singh nâi. hutô tçrân sai ghôrdç vâi.
aisî lînî jugat banâi. jô sunî ratan singh sô daî gâi.29.

SGGP, Episode 90, Vol. II, p. 90

36 Ibid.
ਚੌਪਈ : ਪੂਛਯੋ ਨਾਦਰ ਨੇ ਖਾਨੂ ਆਇ । ਹਮ ਕੋ ਲੁੱਟਨਹਾਰ ਬਤਾਇ ।
ਜਿਨ ਲੁਟ ਖਾਯੋ ਹਮਰੋ ਰਾਹੁ । ਮੁਲਕ ਉਸੈ ਕੀ ਉਡਾ ਦਯੋਂ ਸ੍ਵਾਹਿ ।੩।
chaupaî : pûchhyô nâdar nç khânû âi. ham kô luttnahâr batâi.
jin lut khâyô hamrô râhu. mulak usai kî udaâ dayôn savâhi.3.

ਤਬ ਖਾਨੂੰ ਨੇ ਐਸ ਬਖ਼ਾਨੀ । ਮੁਲਕ ਉਸੈ ਕੋ ਨਾਂਹਿ ਨਿਸ਼ਾਨੀ ।
ਖੜੇ ਸੋਵੈਂ ਔ ਚਲਤੇ ਖਾਂਹਿ । ਨਹਿਂ ਬੈਠੈਂ ਵੈ ਕਿਤੇ ਗਿਰਾਇਂ ।੪।
tab khânûn nç ais bakhânî. mulak usai kô nânhi nishânî.
khardç sôvain au chaltç khânhi. nahin baithain vai kitç girâin.4.

ਨੂਨ ਘਿਰਤ ਕੋ ਸ੍ਵਾਦ ਨ ਜਾਨੈਂ । ਹਮ ਦੁਖ ਦੇਵੈਂ ਵੇ ਸੁਖ ਮਾਨੈਂ ।
ਹਾੜ ਨ ਦਿਨ ਭਰ ਪੀਵੈਂ ਪਾਨੀ । ਸਯਾਲੇ ਰਖੈਂ ਨ ਅਗਨ ਨਿਸ਼ਾਨੀ ।੫।
nûn ghirat kô savâd na jânain. ham dukh dçvain vç sukh mânain.
hârd na din bhar pîvain pânî. sayâlç rakhain na agan nishânî.5.

ਨਹਿਂ ਖਾਵੈਂ ਵੈ ਪੀਸਯੋ ਨਾਜ । ਲੜੈਂ ਬਹੁਤ ਵੈ ਕਰਕੇ ਭਾਜ ।
ਏਕ ਹੋਇ ਤਾਂ ਸੌ ਸੌ ਲਰੈਂ । ਮਰਨੇ ਤੇ ਵੈ ਮੂਲ ਨ ਡਰੈਂ ।੬।
nahin khâvain vai pîsyô nâja. lardain bahut vai karkç bhâj.
çk hôi tân sau sau larain. marnç tç vai mûl na daarain.6.

SGGP, Episode 95, Vol. II, pp. 128, 130

37 Ibid.
ਹਮ ਤੈ ਕੀਨੋ ਪੰਥ ਨਵਾਬੈ । ਤੇਰੈ ਕਰਿਯੁਗੁ ਪਤਿਸ਼ਾਹੀ ਤਾਬੈ ।
ਉਸੀ ਵਕਤ ਤੇ ਭਯੋ ਨਿਹਾਲ । ਸ਼ਾਹਿ ਕਹਾਯੋ ਜੱਸਾ ਸਿੰਘ ਕਲਾਲ ।੧੫।
ham tai kînô panth navâbai. tçrai kariyugu patishâhî tâbai.
usî vakat tç bhayô nihâla. shâhi kahâyô jassâ singh kalâla.15.

SGGP, Episode 91, Vol. II, p. 96

38 Ibid.
ਦੋਹਰਾ : ਜਿਮ ਜਾਦਵਨ ਕੀ ਦਸ ਮਿਸਲ ਤੇਊ ਪੰਥ ਗੁਰ ਆਹਿ ।
ਸ਼੍ਰੀ ਕ੍ਰਿਸ਼ਨ ਸਮ ਗੁਰ ਦਸਮ ਤਿਮ ਹੀ ਖੇਡ ਖਿਡਵਾਇ ।੨੦।

dôhrâ : jim jâdvan kî das misal tçû panth gur âhi.
sharî karishan sam gur dasam tim hî khçda khidavâi.20.

ਚੌਪਈ : ਜਿਮ ਕਾਲ ਜਮਨੇ ਜਾਦਵ ਨਠਾਹਿ । ਤਿਮ ਗਿਲਜੇ ਤੇ ਸਿੰਘ ਨਠ ਜਾਹਿਂ ।
ਜਿਤਨਕ ਵਾਰ ਜਮਨ ਕਾਲ ਆਯਾ । ਤਿਤਨਕ ਵਾਰ ਉਨ ਪੰਥ ਨਿਕਲਾਯਾ ।੨੧।
chaupaî : jim kâl jamnç jâdav nathâhi. tim giljç tç singh nath jâhin.
jitnak vâr jaman kâl âyâ. titnak vâr un panth niklâyâ.21.

ਅੰਤ ਸਮੇਂ ਸੋ ਹਰ ਜੀ ਮਰਵਾਯੋ । ਤਿਮੈ ਪੰਥ ਗੁਰ ਗਿਲਜੈ ਗਲਵਾਯੋ ।
ਮਾਰ ਤੁਰਕ ਸਭ ਦੀਏ ਖਪਾਇ । ਗੁਰੂ ਫਤੇ ਖਾਲਸੇ ਦਈ ਬੁਲਾਇ ।੨੨।
ant samçn sô har jî marvâyô. timai panth gur giljai galvâyô.
mâr turak sabh dîç khapâi. gurû phatç khâlsç daî bulâi.22.

SGGP, Episode 163, Vol. II, p. 746

39 Ibid.
ਚੌਪਈ : ਚੜ੍ਹ ਸਿੰਘ ਜ਼ਖਮ ਗਿਣੇ ਨ ਜਾਏ । ਤੀਰ ਤਲਵਾਰਨ ਜੋ ਨੇਜੇ ਖਾਏ ।
ਭੀਮ ਸੈਨ ਜਿਮ ਜਿਤ ਵਲ ਜੁੜੇ । ਬਿਨ ਲਾਏ ਸ਼ਸਤਰ ਖਾਲੀ ਨ ਮੁੜੈ ।੧੪੮।
chaupaî : chardah singh zakham ginç na jâç. tîr talvâran jô nçjç khâç.
bhîm sain jim jit val jurdç. bin lâç shastar khâlî na murdai.148.

ਦੋਹਰਾ : ਤਿਸ ਦਿਨ ਤੈ ਚੜ੍ਹ ਸਿੰਘ ਕੀ ਭਈ ਸਿੰਘਉਂ ਮਸ਼ਹੂਰ ।
ਬਚਾਏ ਬਹੁਤ ਬਹੀਰੀਏ ਚਕ ਜੋਖੋਂ ਸੀਸ ਜਰੂਰ ।੧੪੯।
dôhrâ : tis din tai chardah singh kî bhaî singhaun mashhûr.
bachâç bahut bahîrîç chak jôkhôn sîs jarûr.149.

ਚੌਪਈ : ਸਭ ਬਹੀਰੀਏ ਧੰਨ ਧੰਨ ਆਖੈਂ । ਹਮ ਜਿਵਾਏ ਚੜ੍ਹਤ ਸਿੰਘ ਭਾਖੈਂ ।
ਜੋ ਜੀਵੈ ਚੜ੍ਹ ਸਿੰਘ ਜਿਵਾਏ । ਯੌ ਬਹੀਰ ਸਬ ਆਖਤ ਜਾਏ ।੧੫੦।
chaupaî : sabh bahîrîç dhann dhann âkhain. ham jivâç chardaht singh bhâkhain.
jô jîvai chardah singh jivâç. yau bahîr sab âkhat jâç.150.

ਰਲ ਬਹੀਰ ਯੌ ਦਏ ਅਸੀਸ । ਹੁਇ ਸ੍ਰਦਾਰ ਯਹ ਬਿਸ੍ਵੈ ਬੀਸ ।
ਸਰਬ ਪੰਥ ਯਹ ਹੁਇ ਸਰਦਾਰ । ਸਭ ਇਸ ਦੇਵੇ ਅਸੀਸ ਹਜ਼ਾਰ ।੧੫੧।
ral bahîr yau daç asîs. hui sardâr yah bisvai bîs.
sarab panth yah hui sardâr. sabh is dçvç asîs hazâr.151.

ਕੋਊ ਕਹੈ ਯਹ ਹੁਇ ਪਤਿਸ਼ਾਹਿ । ਕੋਊ ਕਹੈ ਯਹ ਲਹੌਰੈ ਪਾਇ ।
ਕੋਊ ਕਹੈ ਯਹ ਲਏ ਮੁਲਤਾਨ । ਕਹੇ ਕਸ਼ਮੀਰ ਔ ਕਾਬਲ ਤਾਨ ।੧੫੨।
kôû kahai yah hui patishâhi. kôû kahai yah lahaurai pâi.
kôû kahai yah laç multân. kahç kashmîr au kâbal tân.152.
ਦਿਲੀ ਦੱਖਣ ਪੂਰਬ ਪਹਾਰ । ਇਹੀ ਲਵੈ ਸਭ ਕੁੰਟਾਂ ਚਾਰ ।
ਇਮ ਕਰ ਕਰੈ ਬਹੀਰ ਅਰਦਾਸ । ਲਗੇ ਗੈਲ ਸਭ ਚੜ੍ਹ ਸਿੰਘ ਖਾਸ ।੧੫੩।
dilî dakkhan pûrab pahâr. ihî lavai sabh kuntân châr.
im kar karai bahîr ardâs. lagç gail sabh chardah singh khâs.153.

SGGP, Episode 136, Vol. II, p. 514,516.

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40 Ibid.

ਇਮ ਤਾਰੈ ਸਿੰਘ ਜੀ ਸਾਕੋ ਕੀਆ । ਮਸ਼ਾਹੂਰ ਸਭ ਜਗ ਮੈਂ ਥੀਆ ।
ਗੁਰ ਕੌ ਵਾਕ ਜਿਸ ਐਸ ਕਮੱਯਾ । ਸੀਸ ਦਯੋ ਪਰ ਸਿਰਰ ਨ ਦੱਯਾ ।੫੦।
im târai singh jî sâkô kîâ. mashâhûr sabh jag main thîâ.
gur kau vâk jis ais kamyyâ. sîs dayô par sirar na dayyâ.50.

SGGP, Episode 86, Vol. II, p. 42

41 Ibid.

ਬੀਸ ਹਜ਼ਾਰ ਊਹਾਂ ਪਹੁੰਚਏ । ਔਰ ਮੁਯੋ ਔ ਖਿੰਡ ਭੀ ਗਏ ।
ਲੋਕ ਕਹੈਂ ਸਿੰਘ ਇਕ ਲਖ ਸਾਰਾ । ਪਚਾਸ ਬਚਯੋ ਔਰ ਸਭ ਗਯੋ ਮਾਰਾ ।੧੪੩।
bîs hazâr ûhân pahuñchç. aur muyô au khind bhî gaç.
lôk kahain singh ik lakh sârâ. pachâs bachyô aur sabh gayô mârâ.143.

ਪਿਤਾ ਹਮਾਰੇ ਤੀਸ ਬਤਾਏ । ਰਹੇ ਸੁ ਮਰ ਔਰ ਬਚ ਕਰ ਆਏ ।
ਪਿਤਾ ਚਾਚੇ ਦੁਇ ਹਮ ਥੇ ਸਾਥ । ਉਨ ਤੇ ਸੁਨ ਹਮ ਆਖੀ ਬਾਤ ।੧੪੪।
pitâ hamârç tîs batâç. rahç su mar aur bach kar âç.
pitâ châchç dui ham thç sâth. un tç sun ham âkhî bât.144.

SGGP, Episode 136, Vol. II, p. 514

42 Ibid.

ਦਿੱਲੀ ਮਾਰੀ ਥੀ ਉਨ੍ਹੈਂ ਕਰ ਕਤਲੇ ਸੱਤ੍ਰ ਹਜ਼ਾਰ ।
ਜਿਸੈ ਪੁਰਸ਼ ਸੋਊ ਮਾਰਿਓ ਅਬ ਸਿੰਘਨ ਤੇ ਮੁਯੋ ਹਾਰ ।੪੮।
dillî mârî thî unhain kar katalç sattar hazâr.
jisai purash sôû mâriô ab singhan tç muyô hâr.48.

ਦਿੱਲੀ ਰਿਪੁ ਨਾਦਰ ਕਹੈਂ ਰਿਪੁ ਨਾਦਰ ਅਹਿਮਦ ਸ਼ਾਹਿ ।
ਰਿਪੁ ਅਹਿਮਦ ਸ਼ਾਹਿ ਖਾਲਸੋ ਜਿਨ ਸੋ ਦਯੋ ਭਜਾਇ ।੪੯।
dillî ripu nâdar kahain ripu nâdar ahimad shâhi.
ripu ahimad shâhi khâlsô jin sô dayô bhajâi.49.

SGGP, Episode 158, Vol. II, p. 678

43 Grewal J.S., “Valorizing the Tradition : Bhangoo’s *Guru Granth Prakash* in the Khalsa and Non Sikh perspectives”, Edited. J.S. Grewal, Manohar Publications 2004, p. 119.

44 Ibid.,

ਅਪਨੇ ਅੰਸਹਿ ਹੋਤਿ ਢਿਗੈ ਪਰ ਅੰਸਹਿ ਬਢਤਿ ਨ ਹੇਤ ।
ਭੂਮ ਪੁਤ੍ਰ ਜਿਹ ਘਾਸ ਹ੍ਵੈ ਨਹਿਂ ਹੁਇ ਅੰਨ ਤਿਹ ਖੇਤ ।੧੦।
apnç anshi hôti dhigai par anshi badhti na hçta.
bhûm putar jih ghâs havai nahin hui ann tih khçta.10.

SGGP, Episode 13, Vol. I, p. 72

45 Ibid.

ਸੋਰਠਾ : ਹੁਤਿ ਬੰਦੈ ਦਯੋ ਸ੍ਰਾਪ ਘਿਰਯੋ ਹੁਤੋ ਜਬ ਗੜ ਬਿਖੈ ।
ਸੋ ਲਗਯੋ ਪੰਥ ਜਨੁ ਪਾਪ ਮਦਦ ਉਸ ਕੀ ਨਹਿਂ ਕਰੀ ।੫।

sôrthâ : huti bandai dayo sarap ghiryô hutô jab gard bikhai.
sô lagyô panth janu pâp madad us kî nahin karî.5.

Episode 88, Vol. II, p. 54

46 Dhillon B.S., SGPP, Singh Brothers, Amritsar 2004, Dohra 6, ChaUpai 7, 8, Episode 82.2, p. 198:

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ਦੋਹਰਾ : ਤੋਂ ਸਿੰਘ ਖਿੰਡ ਬਣ ਲੁਕ ਗਏ ਥੋੜੇ ਬਹੁਤ ਹੋਇ ।
ਆਯੋ ਬੰਦੋ ਯਾਦਿ ਉਨਿ ਲਾਗੈ ਪਛਤਾਵਨ ਤੋਇ ।੬।
ਚੌਪਈ : ਬੰਦੋ ਪੰਥ ਕੋ ਦਯੋ ਸੋਊ । ਹਮ ਨੈ ਉਸੈ ਮਰਵਾਇਯੋ ਥੋਊ ।
ਰਖਹਿ ਉਪਰਾਲੋ ਉਸ ਕੋ ਜੋਊ । ਨਹਿ ਮਰਤੋ ਤੁਰਕਨਿ ਤੇ ਤੋਊ ।੭।
ਅਬਿ ਲੌਂ ਤੁਰਕਨ ਲੇ ਤੋਂ ਮਾਰਿ । ਹਮਿ ਨਹਿ ਹੋਤੇ ਐਸ ਖੁਆਰਿ ।
ਹਮਿ ਕੌ ਸਰਾਪ ਉਸੈ ਕੋ ਲਾਗੋ । ਹੁਤੋ ਕਹਿਤ ਥੋ ਸੋ ਇਮ ਆਗੋ ।੮।

47 Gurdit Singh Giani : *Sri Gur Panth Prakash*, issue of *Singh Sabha Patrikam*, Vol. VIII, Issue 3, published by Kendriya Singh Sabha, Amritsar, August 1978, pp. 11-12.

48

ਦੋਹਰਾ – ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜਿਨ ਕੋ ਬਢਪ੍ਰਮਾਨ।
ਰਖੇ ਬਵੰਜਾ ਕਵਿ ਨਿਕਟ, ਅਤਤਰ ਜੁ ਕਰੈ ਸਨਾਨ। ੧੩।
ਅਤ੍ਰ ਅਤ੍ਰ ਤਲਾਉ ਮੇ ਤਰ ਤਾਰ ਨਾਵ ਘਾਟ।
ਤਿਨ ਮੈ ਸੈਨ ਪਤਿ ਕੀਯੋ ਮਾਝੈ ਕੁ ਜਾਟ। ੧੪।
ਲਿਖਾਰੀ ਹੁਤੋ ਹਜੂਰ ਕੋ ਔਰ ਕਬਿੱਤ ਅਪਾਰ।
ਪਾਹੁਲ ਖੰਡੇ ਕੀ ਦਈ ਸ੍ਰੀ ਸਤਿਗੁਰ ਹਿਤੁਕਾਰ। ੧੫।
ਤਿਨ ਮਾਝੇ ਮੇ ਆਇਕੇ ਲੀਨੋ ਗ੍ਰਾਮ ਬਸਾਇ।
ਜਗਤ ਪੁਕੇ ਕੇ ਢਿਗ ਤਿਨੇ ਲੀਨੋ ਘੋਰ ਬਠਾਇ। ੧੬।
ਦੋਹਰਾ– ਜਿਨ ਜਿਨ ਕੀ ਸੰਗਤ ਕਰੀ ਭਏ ਸੁ ਬਹੁ ਬੁਧਿਵਾਨ।
ਚੰਦਨਿ ਸੈਣਾ ਸਿੰਘ ਬਣ ਮਾਝ'ਰੀ ਧਾਨੁ।੧੭।
ਤਿਨ ਮੈ ਬ੍ਰਹਮਨ ਥੋ ਪੜਿਓ ਪੰਜਾਬਾ ਤਹਿ ਨਾਮ।
ਮੀਰਾ ਕੋਟ ਸੁ ਆ ਬਸਿਯੋ ਛੋਡ ਸਿ ਚੰਦ੍ਰ ਗ੍ਰਾਮ। ੧੯।
ਤਿਨਹਿ ਪੜ੍ਹਾਯੋ ਕੋਰ ਸਿੰਘ, ਹਮਰੋ ਬਡੋ ਸੁ ਭ੍ਰਾਤ।
ਮਤਾਬ ਸਿੰਘ ਜੋ ਪੋਤਰੇ ਰਾਇ ਸਿੰਘ ਕੋ ਤਾਤ।੨੦।

ਸੋ ਭਾਈ ਤੇ ਹਮ ਪੜ੍ਹੇ ਇਮ ਚਲੀ ਸੁ ਗੁਰ ਟਕਸਾਲ।
ਸੋ ਸਤਿਗੁਰ ਕੀ ਦਯਾ ਤੇ ਹਮ ਭੀ ਭਏ ਨਿਹਾਲ।੨੧।

(ਹਨੂਮਾਨ ਨਾਟਕ ਸਟੀਕ ਹੱਥ ਲਿਖਤ ਸਫਾ ੩)

ਇਸ ਹਨੂਮਾਨ ਨਾਟਕ ਗਰੰਥ ਦੇ ਟੀਕਾ ਕਰਨ ਦਾ ਅਗੇ ਸੰਮਤ ਲਿਖਿਆ ਹੈ:
ਅਠਾਰਾਂ ਮੈ ਇਕਾਸੀਆ ਬਿਜ ਦਸਵੀ ਰਵ ਵਾਰ।
ਰਤਨ ਸਿੰਘ ਉਦਮ ਕੀਯੋ। ਗੁਰ ਨਾਨਕ ਪਗ ਚਿਤ ਧਾਰ।੧।

੮੨. ਸਾਖੀ ਜੰਡਿਆਲੀਆ ਚੰਡਯਾਲੀਆ ਔਰ ਨਿਜ ਗੁਰ ਲੋਪੀਯੋ ਨਿਜ ਗੁਰ ਪੰਥ ਘਾਤੀਅਨਿ ਔ ਕਾਮੀ ਕ੍ਰੋਧੀਅਨ ਕੀ ('ਜਰ ਨ ਸਕਯੋ ਵਹਿ ਜੱਟ ਹਿੰਦਾਲ')

82. sâkhî jandiâlîâ chhandyâlîâ aur nij gur lôpîyô nij Gur panth ghâtîni au kâmî karôdhîan kî ('jar na sakyô vahi jatt hindâl')

ਦੋਹਰਾ : ਸਾਖ ਸੁਨੋ ਬਡ ਉਨ ਦੁਸ਼ਟਨ ਹੋਹਿ ਆਦਿ ਦੁਸ਼ਟਨ ਮੈਂ ਲਿੱਖ ।
ਗੁਰ ਲੋਪੀ ਕੋਪੀ ਪੰਥੈ ਨਿੰਦੈਂ ਜਿਨ ਗੁਰ ਸਿੱਖ ।੧।

dôhrâ : sâkh sunô bada un dushtan hôhi âdi dushtan main likkh.
gur lôpî kôpî panthai nindain jin gur sikkh.1.

ਮੁਖਤ ਨਿਆਮਤ ਗੁਰ ਦਈ ਸਕਯੋ ਨ ਸੋਊ ਪਚਾਇ ।
ਜਿਸ ਜਲ ਤੇ ਪੈਦਾ ਭਯੋ ਚਹਿ ਸੋਊ ਜਲਹ ਜਲਾਇ ।੨।
mukhat niâmat gur daî sakyô na sôû pachâi.
jis jal tç paidâ bhayô chahi sôû jalah jalâi.2.

ਚੌਪਈ : ਪ੍ਰਿਥਮ ਉਸਕੀ ਉਤਪਤੀ ਸੁਨਾਊਂ । ਪਾਛੈ ਉਸਕੇ ਲਛਨ ਬਤਾਊਂ ।
ਜਟ ਘਣਗ ਸੁ ਜੰਡਯਾਲੋ ਸੁਲਤਾਨੀ ਰਹੈ । ਨੰਗ ਭੁੱਖ ਉਸ ਤਨ ਕੋ ਦਹੈ।੩।

chaupaî : paritham uskî utpatî sunâûn. pâchhai uskç lachhan batâûn.
jat ghanag su jandyâlô sultânî rahai. nang bhukkh us tan kô dahai.3.

ਉਨਿ ਸੁਨਿਓਂ ਗੁਰ ਲੰਗਰ ਚਲਾਵੈਂ । ਊਹਾਂ ਜਾਇ ਲੋਕ ਪੇਟ ਭਰ ਖਾਵੈਂ ।
ਕਰੇ ਟਹਿਲ ਭਾਵੈਂ ਨਾਂਹਿ ਕਰਾਹਿ । ਤਹਾਂ ਰਿਜਕ ਕੀ ਕਮੀ ਸੁ ਨਾਂਹਿ ।੪।
uni suniôn gur langar chhalâvain. ûhân jâi lôk pçt bhar khâvain.
karç tahil bhâvain nânhi karâhi. tahân rijak kî kamî su nânhi.4.

ਇਮ ਸੁਨਿ ਕੈ ਵਹਿ ਤਹਾਂ ਪਧਰਯੋ । ਜਾਇ ਲਾਂਗਰੀਅਨ ਮੱਧ ਸੰਚਰਯੋ ।
ਭਰੈ ਪੇਟ ਔਰ ਜਬ ਹੂੰ ਖਾਇ । ਆਟਾ ਗੁੰਨ੍ਹੇ ਬਹੁ ਚੁਲ੍ਹੇ ਤਪਾਇ ।੫।
im suni kai vahi tahân padhrayô. jâi lângrîan maddh sañchrayô.
bharai pçt aur jab hûn khâi. âtâ gunnhç bahu chulhç tapâi.5.

ਮਗਜੋਂ ਬੋਇ ਨ ਸੁਲਤਾਨੀਯਨ ਗਈ । ਸਿੱਖੀ ਰੀਤ ਕਿਛ ਜਿਗਰ ਨ ਠਈ ।
ਜਿਗਰ ਮੋ ਰਚੈ ਤਬ ਹੀ ਜਾਇ । ਹੋਇ ਸਿਕਲ ਬਹੁ ਮਸਕਲਨ ਤਾਹਿ।੬।
magjôn bôi na sultânîyan gaî. sikkhî rît kichh jigar na thaî.
jigar mô rachai tab hî jâi. hôi sikal bahu maskalan tâhi.6.

ਪਰ ਭਲੈ ਸੌਣ ਸੋ ਘਰੋਂ ਸਿਧਾਯਾ । ਮੁਖਤ ਝਾਕਾ ਸ੍ਰੀ ਸਤਿਗੁਰ ਲਾਯਾ ।
ਉਸ ਝਾਕੇ ਮਧ ਕੀਯੋ ਨਿਹਾਲ । ਜਰ ਨ ਸਕਯੋ ਵਹਿ ਜੱਟ ਹਿੰਦਾਲ ।੭।
par bhalai saun sô gharôn sidhâyâ. mukhat jhâkâ sarî satigur lâyâ.
us jhâkç madh kîyô nihâl. jar na sakyô vahi jatt hindâl.7.

Episode 82
Episode About Chandialias, Jandialias[1] and Those who harmed the Gurus' cause and the Sikh Panth And those Given to Debauchery and Irascibility (That (rustic) Jat Hindal[2] could not contain Guru's Blessing)

Dohra : (Dear Readers) listen to the episode of extremely wicked persons,
Who deserve to be included among the earliest crop of villains.
Those who tried to eclipse the Gurus and harm the Sikh Panth,
And who had been slandering and vilifying the devout Sikhs. (1)

Of those whom the (great) Guru gave his blessings gratis,
And those who failed to assimilate and imbibe Guru's message.
Of those who wished to destroy the very same source,
From which they had sprung up (and got sustenance). (2)

Chaupai : Let me, first of all, narrate how he originated,
Thereafter, I would reveal his (evil) thoughts and deeds.
A "Ghanag"[3] Jat (by caste), a Sultani (by faith), a resident of Jandiala was he,
Who lived a life of extreme deprivation and raggedness. (3)

He came to know that the Guru ran a free community kitchen,
Where people flocked and ate food to their hearts' content.
Irrespective of the fact whether one rendered any service or not,
There was no dearth of any provisions and eatables there. (4)

Hearing this, proceeded he to the Guru's abode there,
And joined the (dedicated) band of Guru's cooks and kitchen crew.
There, he kneaded flour and kept the kitchen fires burning.
And had had his fill as many times as he wished to eat. (5)

But he could not exorcise the ghosts of his Sultani past from his mind,
Nor could he thoroughly imbibe the Sikh spirit in his character.
Mind is cleansed of dross only after the Sikh spirit is embedded in it,
As rigorously as rust deposited on a sword is rubbed with a chisel file. (6)

But having departed from his homestead at an auspicious moment,
He became worthy of (great) Guru's blessings gratuitously.
Having been blessed with all the boons with Guru's (single) glance,
This rustic Hindal Jat could not contain the Guru's benediction. (7)

ਦੋਹਰਾ : ਇਕ ਦਿਨ ਉਠ ਸ੍ਰੀ ਸਤਿਗਰੂ ਗਏ ਸੁ ਲੰਗਰ ਦਾਇ ।
ਉਠੇ ਸਿੱਖ ਚਰਨੀ ਲਗੇ ਹਿੰਦਾਲ ਭੀ ਆਯੋ ਧਾਇ ।੮।
dôhrâ : ik din uth sarî satigrû gaç su langar dâi.
uthç sikkh charnî lagç hindâl bhî âyô dhâi.8.

ਚੌਪਈ : ਜਬ ਔਰ ਸਿੱਖਨ ਚਰਨੀਂ ਹਥ ਲਾਏ । ਹੁਤ ਹਿੰਦਾਲ ਆਟੇ ਹਥ ਲਿਬੜਾਏ ।
ਸੋ ਉਨ ਸੋਚ ਇਤਨਕ ਲਈ ਧਾਰ । ਮਤ ਆਟੋ ਲਗ ਗੁਰ ਪਗ ਹੋਹਿਂ ਖ੍ਵਾਰ ।੯।
chaupaî : jab aur sikkhan charnîn hath lâç. hut hindâl âtç hath librdâç.
sô un sôch itnak laî dhâra. mat âtô lag gur pag hôhin khavâr.9.

ਹਾਥ ਜੋੜ ਉਨ ਪਿਠ ਪਰ ਧਰੇ । ਸੀਸ ਝੁਕਾਇ ਪਰ ਚਰਨੀ ਧਰੇ ।
ਦੇਖ ਸਤਿਗੁਰ ਉਸ ਚਿਤ ਕੀ ਸੋਚ । ਕਰੀ ਸੁ ਦ੍ਰਿਸ਼ਟ ਗੁਰ ਉਸ ਵਲ ਲੋਚ ।੧੦।
hâth jôrd un pith par dharç. sîs jhukâi par charnî dharç.
dçkh satigur us chit kî sôcha. karî su darishat gur us val lôcha.10.

ਇਤਨਕ ਸੌਚ ਪਰ ਭਏ ਦਿਆਲ । ਕਰ ਦੀਨੋ ਹਿੰਦਾਲ ਨਿਹਾਲ ।
ਤਨਕ ਸੌਚ ਤੇ ਬਡ ਮੌਜ ਦਈ । ਮੁਖਤ ਨਿਆਮਤ ਉਸ ਇਕ ਅਈ ।੧੧।
itnak sauch par bhaç diâla. kar dînô hindâl nihâla.
tanak sauch tç bada mauj daî. mukhat niâmat us ik aî.11.

ਮੁਖਤ ਨਿਆਮਤ ਹਥ ਤੋ ਆਇ । ਹੁਇ ਭਲ ਭਾਂਡੋ ਤਉ ਰਖੈ ਪਚਾਇ ।
ਕੱਚੈ ਬਾਸਨ ਰਹੈ ਨ ਨੀਰ । ਜੇ ਕਰ ਰਾਖੋ ਬਹੁ ਤਤਬੀਰ ।੧੨।
mukhat niâmat hath tô âi. hui bhal bhândô tau rakhai pachâi.
kachchai bâsan rahai na nîra. jç kar râkhô bahu tatbîra.12.

੮੩. ਸਾਖੀ ਗਜਬ ਕੀ
('ਭਯੋ ਨਿਰੰਜਨੀਓ ਨਾਮ ਸਿਖੀ ਮਿਟਾਈ')
83. sâkhî gajab kî
('bhayô nirñjanîô nâm sikhî mitâî')

ਦੋਹਰਾ : ਮੁਖਤ ਨਿਆਮਤ ਗੁਰ ਬਚਨ ਕੋਉ ਰਾਖੈ ਗਹਰ ਗੰਭੀਰ ।
ਕਨਕ ਕਟੋਰੈ ਬਾਹਿਰੋ ਟਿਕੈ ਨ ਬਾਘਨ ਛੀਰ ।੧।
dôhrâ : mukhat niâmat gur bachan kôu râkhai gahar gambhîr.
kanak katôrai bâhirô tikai na bâghan chhîr.1.

ਚੌਪਈ : ਦਈ ਸੰਗਤ ਸ੍ਰੀ ਗੁਰ ਤਿਹ ਲਾਇ । ਗਿਰਦ ਜਿੰਡਾਲੇ ਬੀਸ ਤੀਸ ਗਿਰਾਂਇ ।
ਇਸ ਤੌਰ ਲਈ ਮਥੋ ਟਿਕਾਇ । ਇਸੀ ਤੌਰ ਆਈ ਹਮਰੇ ਪਾਹਿ ।੨।
chaupaî : daî sangat sarî gur tih lâi. girad jindâlç bîs tîs girâni.
is taur laî mathô tikâi. isî taur âî hamrç pâhi.2.

ਮਤ ਕਤ ਬਹਿ ਆਪੇ ਗੁਰ ਹੋਇ । ਹੁਇ ਜਾਵੈ ਫਿਰ ਸਿਖੀਓਂ ਅਢੋਇ ।
ਵਾਹਿਗੁਰੂ ਧੰਨ ਗੁਰੁ ਜਾਪ ਜਪਾਯੋ । ਯੌਂ ਸਤਿਗੁਰ ਉਸ ਹੁਕਮ ਫੁਰਮਾਯੋ ।੩।

Dohra : One day His Holiness (Guru Amadas) leaving his Divine seat),
Paid a visit to the quarters running the community kitchen.
As the devout Sikhs paid obeisance at the Guru's lotus feet,
This Hindal Jat also rushed to bow at the Guru's feet. (8)

Chaupai : As the other (fellow) Sikhs ventured to touch the Guru's feet,
The Hindal Jat found his hands covered with wheat flour.
Lest Guru's sacred feet should get smeared with wheat flour,
He decided to pay his obeisance in his own way. (9)

Folding his (flour-covered hands) behind his back,
He placed his head on the Guru's feet in a kneeling posture.
The Guru, impressed by his (rare) gesture of thoughtfulness,
Caste a benevolent glance on him considering his devotion. (10)

Responding benevolently to such a thoughtful gesture,
The Divine Guru showered his blessings on this Hindal Jat.
(Thus), such a small (sensible) gesture brought so many rewards,
That he became worthy of Guru's grace gratuitously. (11)

Such gratuitous rewards may, fall to anyone's lot,
But noble human vessels alone can preserve such rewards.
A pitcher made of unbaked clay can never hold water,
Whatever strategies one may adopt for its preservation. (12)

Episode 83
An Episode that is shocking
(Becoming a Niranjania, he eclipsed Sikhism)

Dohra : Guru's blessings received gratuitously (are difficult to contain),
As people with a serious and profound disposition alone can preserve.
It is as if the milk of a lioness can not be preserved,
In a bowl of any base metal except that of (pure) gold. (1)

Chaupai : The Guru, having awarded the custody of a congregation (to the Hindal Jat),
Fixed its jurisdiction over a radius of twenty to thirty villages.
Directing him to ask the devout to bow down before him as they did before the Guru,
The Guru asked him to continue to visit the Guru as before. (2)

Warning him against the temptation of declaring himself a Guru,
Lest he should be ostracized from the Sikh Panth.

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mat kat bahi âpç gur hôi. hui jâvai phir sikhîôn adahôi.
vâhigurû dhann guru jâp japâyô. yaun satigur us hukam phurmâyô.3.

ਦੋਹਰਾ : ਵਹੁ ਮੁਖਤਿ ਨਿਆਮਤ ਬੇਕਦਰ ਸਕਯੋ ਨ ਸੋਊ ਪਚਾਇ ।
ਜਯੋਂ ਗਧਹਿ ਬਘੰਬਰ ਲੱਭਿਓ ਖਾਇ ਖੇਤੀ ਪ੍ਰਾਈ ਭਰਾਇ ।੪।
dôhrâ : vahu mukhti niâmat bçkdar sakyô na sôû pachâi.
jayôn gadhhi baghmbar labbhiô khâi khçtî parâî bharâi.4.

ਚੌਪਈ : ਐਸੋ ਆਹਿ ਜਗਤ ਕੋਈ ਕੋਈ । ਬਿਭੋ ਪਾਇ ਜਿਸ ਗਰਬ ਨ ਹੋਈ ।
ਉਸ ਮੂਰਖ ਕੋ ਗਰਬਾ ਆਯੋ । ਦੇਣਿ ਵਾਰੋ ਉਨ ਗੁਰੂ ਭੁਲਾਯੋ ।੫।
chaupaî : aisô âhi jagat kôî kôî. bibhô pâi jis garab na hôî.
us mûrakh kô garbâ âyô. dçni vârô un gurû bhulâyô.5.

ਕਹਿ ਪਿਛਲ ਦੀਓ ਅਬ ਹੈ ਹਮ ਲੀਆ । ਦੇਣ ਜੋਗ ਗੁਰ ਕਿਨ ਥੋ ਕੀਆ ।
ਉਨ ਸਤਿਗੁਰ ਤਾਲ ਹੁਤ ਸੁਣ ਚਿਣਵਾਯੋ । ਘਰ ਕੀ ਛਪੜੀ ਨਾਉਂ ਗੰਗਾ ਧਰਾਯੋ ।੬।
kahi pichhal dîô ab hai ham lîâ. dçn jôg gur kin thô kîâ.
un satigur tâl hut sun chinvâyô. ghar kî chhaprdî nâun gangâ dharâyô.6.

ਗਊ ਹਤਿਆਰਨ ਮਿਲਾਵੈ ਨੁਲ੍ਹਾਇ । ਉਨ ਚਕਯੋ ਸ਼ਰੀਕੋ ਗੁਰ ਇਤ ਦਾਇ ।
ਔਰ ਗੁਰ ਲੋਪੀਓ ਇਉ ਬਤਾਈ । ਭਯੋ ਨਿਰੰਜਨੀਓਂ ਨਾਮ ਸਿਖੀ ਮਿਟਾਈ ।੭।
gaû hatiâran milâvai nulhâi. un chakyô sharîkô gur it dâi.
aur gur lôpîô iu batâî. bhayô nirñjanîôn nâm sikhî mitâî.7.

ਸ੍ਰੀ ਨਾਨਕ ਕਹਿ ਜਨਕ ਔਤਾਰ । ਉਨ ਲਿਖਯੋ ਸਾਖੀ ਮਧ ਖਿਜਮਤਦਾਰ।
ਆਪ ਬਨਯੋ ਲਿਖਯੋ ਜਨਕ ਜਵਾਈ। ਭਯੋ ਸ੍ਰੀ ਰਾਮ ਕੋ ਸਾਂਢੂ ਵਾਈ ।੮।
sarî nânak kahi janak autâra. un likhyô sâkhî madh khijmatdâr.
âp banyô likhyô janak javâî. bhayô sarî râm kô sândhû vâî.8.

ਦੋਹਰਾ : ਕਦੇ ਕਹੈ ਇਕ ਸਾਧ ਕੀ ਕਿਨ ਕਰੀ ਸੇਵ ਥੀ ਔਰ ।
ਵਹ ਵਖਤ ਨ ਪਹੁੰਚਯੋ ਮਿਹਰ ਕੀ । ਹਮ ਜਾਇ ਲਈ ਛਲ ਤੌਰ ।੯।
dôhrâ : kadç kahai ik sâdh kî kin karî sçv thî aur.
vah vakhat na pahuñchyô mihar kî. ham jâi laî chhal taur.9.

ਚੌਪਈ : ਕਦੇ ਕਹੈ ਹਮ ਆਪੇ ਭਯੋ । ਦੇਨ ਜੋਗ ਗੁਰ ਕਿਨ ਥੋ ਕਿਯੋ ।
ਹਮ ਨੇ ਇਸ ਕੋ ਜਾਨਯੋਂ ਮਰਮ । ਇਕ ਮੂਰਖ ਲੋਕ ਕਰਤ ਹੈਂ ਭਰਮ ।੧੦।
chaupaî : kadç kahai ham âpç bhayô. dçn jôg gur kin thô kiyô.
ham nç is kô jânyôn marma. ik mûrakh lôk karat hain bharama.10.

ਦੋਹਰਾ : ਐਸੇ ਐਸੇ ਝੂਠ ਲਿਖ ਜਮ ਸਾਖੀ ਮੱਧ ਮਿਲਾਇ ।
ਜਹਾਂ ਨ ਪਹੁੰਚਯੋ ਪ੍ਰਹਲਾਦ ਧੂ ਹਿੰਦਾਲ ਪਹੁੰਚਯੋ ਲਿਖਵਾਇ ।੧੧।
dôhrâ : aisç aisç jhûth likh jam sâkhî maddh milâi.
jahân na pahuñchyô parhlâd dhû hindâl pahuñchyô likhvâi.11.

Directing him to make the congregation meditate upon Waheguru's Name,
Satguru (Guru Amar Das) gave him instructions to this effect. (3)

Dohra : Being worthless to appreciate the worth of Guru's gratuitous blessing,
He could not maintain and preserve the Guru's rare gift.
It is as if an ass having covered its body with a lion's skin,
Could devour the people's crops by terrorizing the people. (4)

Chaupai : Very rare are such people in this human world,
Who do not turn arrogant after acquiring wealth.
This (worthless) idiot turning arrogant (after being affluent),
Chose to ignore the Guru who had endowed him with wealth. (5)

Claiming that had he harvested the rewards of good deeds of his past,
The Guru had no powers to endow him with his present affluence.
Having constructed a tank copying the design of Guru's sacred pool,
He labeled his cattle pond as the sacred Ganges. (6)

Including the cow-slaughterers in his sect after ablutions in the pond,
He made himself a rival to the Guru in this way.
Moreover, I would narrate how he eclipsed Guru's glory,
And how he converted himself into a Niranjania to harm Sikhism. (7)

Guru Nanak is reported as an incarnation of king Janak[1] (in Janamsakhi),
He interpolated the Janamsakhi[2] making Nanak the servant of Janak.
Interpolating further, he declared himself the son-in-law of Janak,
Thereby making himself the co-brother of Ramachandra[3]. (8)

Dohra : Sometime he remarked that there used to be a saint,
Whom another devout Sikh had rendered some service.
But when the saint wished to bless him, he failed to arrive,
And the Hindal Jat got the saint's blessings in his place surreptitiously. (9)

Chaupai : Sometime claiming himself to be a self-made saint,
He denied that the Guru had any powers to bless him.
Claiming further that he knew the whole mystery (of creation),
He declared that the ignorant masses had a blind faith (in the Guru). (10)

Dohra : Drafting such fictitious claims (about his own powers),
He made a number of interpolations in the Janamsakhi.
He claimed that even Dhru Prehlad[4] could not achieve that spiritual status,
Which he (the Hindal) had achieved (with his own efforts). (11)

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ਚੌਪਈ : ਔਰ ਕਰੀ ਲੋਪੀ ਗੁਰ ਜਾਨੋ । ਜ਼ਿੰਦੋ ਗੁਰ ਉਨ ਅਪਨ ਬਖਾਨੋ ।
ਉਸ ਮਧ ਔਰ ਉਨ ਗਜਬ ਕਮਾਯੋ । ਸ੍ਰੀ ਗੁਰ ਨਾਨਕ ਜ਼ਿੰਦਾ ਲਿਖਾਯੋ ।੧੨।
chaupaî : aur karî lôpî gur jânô. jindô gur un apan bakhânô.
us madh aur un gajab kamâyô. sarî gur nânak jindâ likhâyô.12.

ਕੋਈ ਹੁਤੋ ਜਿੰਦੋ ਸਿਕੰਦ੍ਰ ਗੁਲਾਮ । ਗੁਰ ਨਾਨਕ ਜੀ ਕੀਏ ਇਮ ਘਟ ਥਾਮ।
ਸ੍ਰੀ ਕਬੀਰ ਨਾਨਕ ਜੀ ਕੋ ਬਨਯੋ ਭਾਈ ਤੀਜਾ । ਇਮ ਜਨਮਸਾਖੀ ਮਧ ਲ਼ਿਖ ਕਰੀ ਮੀਜਾ।੧੩।
kôî hutô jindô sikndar gulâma. gur nânak jî kîç im ghat thâm.
sarî kabîr nânak jî kô banyô bhâî tîjâ.im janamsâkhî madh likh karî mîjâ.13.

ਦੋਹਰਾ : ਇਮ ਬਾਤ ਉਸ ਕੀ ਭਈ ਜਿਮ ਬਣ ਦਿੱਲੀਓਂ ਤੁਰੇ ਸ੍ਵਾਰ ।
ਆਗੇ ਰਸਤੇ ਮਧ ਕੋਊ ਰਲ ਤੁਰਿਓ ਗਧਹੇ ਵਾਰ ।੧੪।
dôhrâ : im bât us kî bhaî jim ban dillîôn turç savâr.
âgç rastç madh kôû ral turiô gadhhç vâr.14.

ਚੌਪਈ : ਜੋ ਕੋਊ ਪੂਛੈ ਰਸਤੇ ਵਾਇ । ਸਭ ਤੇ ਪਹਿਲੈ ਗਲ ਵਹਿ ਬੋਚ ਜਾਇ ।
ਹਮ ਪੰਚੇ ਅਸ੍ਵਾਰ ਦਿੱਲੀਓਂ ਆਏ । ਵਹ ਗਧੇ ਵਾਲ ਸਭ ਕੋ ਵਲ ਜਾਏ ।੧੫।
chaupaî : jô kôû pûchhai rastç vâi. sabh tç pahilai gal vahi bôch jâi.
ham pañchç asavâr dillîôn âç. vah gadhç vâl sabh kô val jâç.15.

ਐਸੀ ਭਈ ਹਿੰਦਾਲੇ ਬਾਤ । ਸੁਨਹੁ ਗੁਰਮੁਖ ਹਮਰੇ ਗੁਰ ਭ੍ਰਾਤ ।
ਅਗੇ ਭਈ ਜੋ ਹਿੰਦਾਲ ਉਲਾਦ । ਜੋ ਬਡ ਗਜਬ ਗਏ ਲਿਖ ਬਾਦ ।੧੬।
aisî bhaî hindâlç bâta. sunhu gurmukh hamrç gur bharâta.
agç bhaî jô hindâl ulâda. jô bada gajab gaç likh bâda.16.

ਸੋ ਭਿੰਨ ਭਿੰਨ ਉਨਕੇ ਨਾਮ ਸੁਨਾਊਂ । ਜਿਮ ਮੁੱਕੇ ਵਹਿ ਤਿਮੈ ਲਿਖਾਊਂ ।
ਮੁਖਤ ਨਿਆਮਤ ਝੱਲੀ ਨ ਗਈ । ਉਸੀ ਭਾਂਤ ਦਯੋ ਬਹੁਰ ਲਿਖਈ ।੧੭।
sô bhinn bhinn unkç nâm sunâûn. jim mukkç vahi timai likhâûn.
mukhat niâmat jhallî na gaî. usî bhânt dayô bahur likhî.17.

ਦੋਹਰਾ : ਹਿੰਦਾਲ ਪੁਤ੍ਰ ਤੋ ਜੋ ਭਏ ਤਿਨ ਕਛੁ ਰਖਯੋ ਸਿੱਖੀ ਤੌਰ ।
ਆਗੇ ਭਏ ਜੋ ਪੋਤਰੇ ਤੇ ਗਏ ਸਿੱਖੀਓਂ ਚੌੜ ।੧੮।
dôhrâ : hindâl putar tô jô bhaç tin kachhu rakhyô sikkhî taur.
âgç bhaç jô pôtrç tç gaç sikkhîôn chaurd.18.

ਚੌਪਈ : ਆਗੇ ਭਏ ਪੋਤਰੇ ਜੋਊ । ਕਹਾਵੈਂ ਆਪ ਨਿਰੰਜਨੀਏ ਸੋਊ ।
ਸ੍ਰੀ ਗੁਰਦ੍ਵਾਰਨ ਮੰਨੈਂ ਸੁ ਨਾਹੀਂ । ਸਗੋਂ ਚੁਰਾਇ ਗੁਰਦ੍ਵਾਰਨ ਖਾਹੀਂ ।੧੯।
chaupaî : âgç bhaç pôtrç jôû. kahâvain âp nirñjanîç sôû.
sarî gurdavâran mannain su nâhîn. sagôn churâi gurdavâran khâhîn.19.

ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਚੰਦੋਵੋ ਦਰਬਾਰ । ਸੋ ਲਾਹਿ ਮੰਗਾਇਓ ਉਨ ਕਈ ਬਾਰ ।
ਕਰਤਾਰ ਕਰਤਾਰ ਕਰ ਆਪਸ ਮੈਂ ਕਹੈਂ । ਵਾਹਿਗੁਰੂ ਨਾਮ ਚੁਪ ਕਰ ਰਹੈਂ ।੨੦।
sarî ammritsar chandôvô darbâra. sô lâhi mangâiô un kaî bâra.
kartâr kartâr kar âpas main kahain. vâhigurû nâm chup kar rahain.20.

Chaupai : He fabricated further tales to eclipse the Guru's glory,
By declaring that his own Guru was still alive.
Above all, crossing all sense of decency and propriety,
He declared that Guru Nanak was still alive as 'Jinda Pir'. (12)

Referring to Alexander's slave named Jinda,
He declared the Guru Nanak's spirit resided in him.
Declaring himself as the third brother of Guru Nanak and Saint Kabir,
He made such an interpolations in the Janamsakhi. (13)

Dohra : His (blasphemous deeds of making interpolations) cast him,
In the image of a rider in a caravan of horse-riders from Delhi.
Although he might have joined the caravan midway,
And that too riding on an ass among the horse-riders. (14)

Chaupai : If, perchance, somebody enquired about the caravan's (destination),
He would respond to enquiries ahead of others.
He declared that the five riders (including himself) rode from Delhi,
Such was the ingenuity and guile of this ass rider. (15)

Such were the (blasphemous) deeds of this Hindal Jat,
That my dear gursikh readers must listen to these.
Further, the progeny which sprang up from the loins of this Hindal,
Made even more atrocious and shocking insertions. (16)

I would narrate all the names of this (notorious) progeny,
And the way they met their doom (for their misdeeds).
Since they failed to preserve the Guru's blessing acquired gratis,
They made many more fictitious interpolations in (Janamsakhis). (17)

Dohra : The sons who were born to this Hindal, (a Jat by caste),
Did follow the Sikh tenets and Sikh way of life to some extent.
But the grandsons who succeeded the Hindal's sons,
Had gone completely astray from the Sikh way of life. (18)

Chaupai : These grandsons (who succeeded Hindal's sons),
Declared themselves to be Niranjanias instead of Guru's Sikhs.
Rather than following the Sikh way of worship in Gurdwaras,
They induldged into acts of burglary in the Gurdwaras. (19)

Several times had they stolen from Darbar Sahib (Amritsar),
The expensive canopy from the ceiling of the sanctum sanctorum.
Greeting each other with the words "Kartar, Kartar",
They kept silent avoiding the reciting of "Waheguru". (20)

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ਕਿਤੈ ਕਹੈਂ ਪੰਥ ਨਾਨਕ ਹਮਾਰਾ । ਕਿਤੇ ਕਹੈਂ ਹਮ ਜ਼ਿੰਦੋ ਪੀਰ ਧਾਰਾ ।
ਮੁਸਲਮਾਨਨ ਸੋਂ ਸਨੇਹ ਰਖਾਹਿਂ । ਸੁਲਤਾਨੀਅਨ ਸੋਂ ਰਲਿ ਮਿਲ ਖਾਹਿਂ ।੨੧।
kitai kahain panth nânak hamârâ. kitç kahain ham jindô pîr dhârâ.
muslamânan sôn sançh rakhâhin. sultânîan sôn rali mil khâhin.21.

ਤਿਨ ਮਹਿਂ ਦੁਸ਼ਟ ਭਯੋ ਹਰਿ ਭਗਤ । ਉਨ ਬਹੁ ਸਿੱਖ ਮਰਵਾਏ ਬੇਬਖਤ ।
ਭਯੋ ਦੁਸ਼ਟ ਚੁਗਲੀ ਬਹੁ ਕਰੀ । ਤੁਰਕਨ ਸਾਥ ਪ੍ਰੀਤਿ ਤਿਨ ਕਰੀ ।੨੨।
tin mahin dushat bhayô hari bhagta. un bahu sikkh marvâç bçbkhata.
bhayô dushat chuglî bahu karî. turkan sâth parîti tin karî.22.

ਦੋਹਰਾ : ਪੰਥ ਖਾਲਸੋ ਜਬ ਉਠਯੋ ਸ੍ਰੀ ਸਤਿਗੁਰ ਕੀਓ ਪ੍ਰਚਾਰ ।
ਜੋ ਕੋ ਸਿੰਘ ਤਿਸ ਪਹਿ ਅਏ ਫੜ ਆਪ ਦਏ ਤਿਸ ਮਾਰ ।੨੩।
dôhrâ : panth khâlsô jab uthyô sarî satigur kîô parchâr.
jô kô singh tis pahi aç phard âp daç tis mâr.23.

ਚੌਪਈ : ਕਈਅਨ ਦੇਵੈ ਲਹੌਰ ਪਹੁੰਚਾਏ । ਉਨ ਕੇ ਇਨਾਮ ਆਪ ਲੈ ਖਾਏ ।
ਦੱਸ ਕਰ ਸਿੰਘਨ ਘਰ ਪਿੰਡੋਂ ਫੜਾਵੈ । ਫੌਜ ਗੈਲ ਬਹੁ ਤੁਰਕਨ ਰਖਾਵੈ ।੨੪।
chaupaî : kaîan dçvai lahaur pahuñchâç. un kç inâm âp lai khâç.
dass kar singhan ghar pindôn phardâvai. phauj gail bahu turkan rakhâvai.24.

ਉਨ ਦੋਇ ਬਾਰ ਸਾਡੋ ਪਿੰਡ ਲੁਟਾਯੋ । ਬਾਪ ਦਾਦੋ ਉਨ ਸਾਡੋ ਕਢਾਯੋ ।
ਉਸ ਕੇ ਮਗਰ ਜੋ ਪੜੋਤੇ ਭਏ। ਕ੍ਰਿਪਾਲ ਦਿਆਲ ਜਿਸ ਨਾਮਹਿ ਠਏ।੨੫।
un dôi bâr sâdaô pind lutâyô. bâp dâdô un sâdaô kadahâyô.
us kç magar jô pardôtç bhaç. karipâl diâl jis nâmhi thaç.25.

ਵੈ ਅਹਮਦਸ਼ਾਹਿ ਕੇ ਮੁਹਰੇ ਧਾਏ । ਉਨ ਹੁਇ ਆਗੂ ਬਹੁ ਸਿੰਘ ਮਰਵਾਏ ।
ਭਯੋ ਘੱਲੂਘਾਰਾ ਮਲੇਰੈ ਪਾਹੀ। ਹੁਤ ਹਜ਼ਾਰ ਬੀਸ ਤੀਸਕ ਸਿੰਘ ਮਾਰੇ ਥਾਈ ।੨੬।
vai ahmadshâhi kç muhrç dhâç. un hui âgû bahu singh marvâç.
bhayô ghallûghârâ malçrai pâhî. hut hazâr bîs tîsak singh mârç thâî.26.

ਇਸ ਕਰ ਸਿੰਘਨ ਮੋਰਚੇ ਲਾਏ । ਆਇ ਅਹਮਦਸ਼ਾਹ ਉਨ ਤੇਊ ਬਚਾਏ ।
ਜਦ ਖਾਲਸੇ ਦਯੋ ਸ਼ਾਹਿ ਨਿਕਾਲ । ਉਨ ਕਰੀ ਰਸਾਈ ਖਾਲਸੇ ਨਾਲ ।੨੭।
is kar singhan môrachç lâç. âi ahmadshâh un tçû bachâç.
jad khâlsç dayô shâhi nikâla. un karî rasâî khâlsç nâl.27.

ਕਿਤ ਦੰਗਾ ਸਿੰਘ ਆਪਸ ਮਧ ਭਯੋ। ਊਹਾਂ ਮਦਤ ਗਯੋ ਕ੍ਰਿਪਾਲ ਮਰ ਗਯੋ।੨੮।
kit dangâ singh âpas madh bhayô. ûhân madat gayô karipâl mar gayô.28.

ਦੋਹਰਾ : ਕ੍ਰਿਪਾਲ ਮਗਰ ਦਯਾਲ ਦਾਸ ਫਿਰ ਬਹਯੋ ਗੱਦੀ ਵਾਲੋ ਹੋਇ ।
ਸ਼ਰਨਦਾਸ ਤਿਸ ਪੁਤ ਭਯੋ ਬਡ ਖਰਾਬ ਸ਼ਰਾਬੀ ਜੋਇ ।੨੯।
dôhrâ : karipâl magar dayâl dâs phir bahyô gaddî vâlô hôi.
sharandâs tis put bhayô bada kharâb sharâbî jôi.29.

Sometime they professed to follow the religious order of Nanak,
While at another moment they professed to be followers of Jinda Pir.
Empathising and sympathesing with the Muslims,
They shared their meals with the Sultanis as well. (21)

The most wicked among them being one "Har Bhagat",
Who was instrumental in getting many Sikhs eliminated.
Being wicked, he conspired and spoke ill of (the Sikhs),
As he had developed cordial relations with the Mughals. (22)

Dohra : The Khalsa Panth had come into Being (among the masses),
As a result of the teachings of the Sikh Gurus and their preaching.
But if a Sikh approached them (considering them as Guru's Sikhs),
He would catch hold of him and eliminate him. (23)

Chaupai : (Or else) he would handover the Sikhs to the Mughals at Lahore,
And received the rewards in return for their arrest.
Providing information, he would get the Sikhs arrested from their villages,
As he kept a large battery of Mughal troops with him. (24)

Twice had he got my (the author's) own village ransacked,
Which made my father and grandfather desert their home.
Hindal was further succeeded by his great grandsons,
Who were named Kirpal and Dyal respectively, (25)

They led the troops of the (invading) Ahmed Shah,
And got a large number of Sikhs eliminated through their guidance.
They were responsible for the genocide of the Sikhs near Malerkotla,
In which twenty to thirty thousand Sikhs lost their lives. (26)

When the Singhs launched an attack against them,
Ahmed Shah (Abdali) had to rescue them from the Sikhs.
After the Khalsa forces routed and packed Ahmed Shah Abdali,
These two (wicked) Hindals patched up with the Sikhs. (27)

(But) Once during a factional fight among the Sikhs,
Kirpal Hindal was killed while supporting one Sikh faction. (28)

Dohra : Dyal Dass succeeded Kirpal (after the latter's death),
And occupied the seat of the (Jandialian Hindal).
Sharan Dass happened to be the son of Dyal Dass,
Who was extremely wicked and a dipsomaniac. (29)

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ਚੌਪਈ : ਬਡਾ ਕੱਦ ਤਿਸ ਬਡੋ ਜੁਵਾਨ । ਵਹਿ ਖਾਇ ਬੱਕਰੋ ਇਕੱਲੋ ਮਾਨ ।
ਸਭ ਤੋ ਵਡੋ ਕਾਮੀ ਵੁਹ ਹੋਊ । ਛਡੈ ਨ ਸੰਗਤ ਧੀ ਬਹੂ ਕੋਊ ।੩੦।
chaupaî : badaâ kadd tis badaô juvâna. vahi khâi bakkrô ikllô mâna.
sabh tô vadaô kâmî vuh hôû. chhadaai na sangat dhî bahû kôû.30.

ਉਸ ਤੇ ਸੰਗਤ ਰਹੈ ਸੰਕਾਈ । ਉਸ ਤੇ ਬੇਟੀ ਬਹੂ ਨ ਜਾਈ ।
ਤੌ ਇਸ ਬਿਧ ਉਨ ਸਾਖੀ ਬਨਾਈ । ਸਿੱਖੀ ਔਖੀ ਹੈ ਰਖਨੀ ਭਾਈ ।੩੧।
us tç sangat rahai sankâî. us tç bçtî bahû na jâî.
tau is bidh un sâkhî banâî. sikkhî aukhî hai rakhnî bhâî.31.

ਵਾਲਹੁ ਨਿੱਕੀ ਖੰਨਯੋਂ ਤਿੱਖੀ । ਬੇਦ ਸ਼ਾਸਤ੍ਰ ਕੈ ਮਧ ਹੈ ਲਿੱਖੀ ।
ਬੂਹ ਬੇਟੀ ਹੈ ਕਿਤਨਕ ਬਾਤ । ਹੈ ਪਰਮ ਪਦਾਰਥ ਸਿੱਖੀ ਵਖਯਾਤ ।੩੨।
vâlhu nikkî khannyôn tikkhî. bçd shâstar kai madh hai likkhî.
bûh bçtî hai kitnak bâta. hai param padârath sikkhî vakhyât.32.

ਆਦਿ ਅੰਤ ਜੋ ਹੋਤੀ ਆਈ । ਯਾਂ ਮੈਂ ਭਰਮ ਨ ਮਾਨਯੋਂ ਰਾਈ ।
ਜਨਮ ਸਾਖੀ ਆਪ ਧਰੀ ਬਨਾਇ । ਕਹਯੋ ਸੰਗਤ ਦੇਖ ਲੇਹੋ ਵਾਇ ।੩੩।
âdi ant jô hôtî âî. yân main bharam na mânyôn râî.
janam sâkhî âp dharî banâi. kahyô sangat dçkh lçhô vâi.33.

ਦੋਹਰਾ : ਮੁਖਤ ਨਿਆਮਤ ਬੇਕਦਰ ਗਏ ਸੁ ਇਮ ਹੀ ਬਾਦ ।
ਪਾਪੀ ਦੁਸ਼ਟ ਨਿੰਦਕ ਮਹਾਂ ਉਨ ਭਈ ਨ ਅਗੇ ਉਲਾਦ ।੩੪।
dôhrâ : mukhat niâmat bçkdar gaç su im hî bâd.
pâpî dushat nindak mahân un bhaî na agç ulâd.34.

੮੪. ਸਾਖੀ ਤਾਰਾ ਸਿੰਘ ਸ਼ਹੀਦ ਕੀ
('ਦੰਗਿਓਂ ਹਮ ਕਿਮ ਟਰੈਂ ਦੰਗੋ ਹਮਰੀ ਜਾਤ')
84. sâkhî târâ singh shahîd kî
('dangiôn ham kim tarain dangô hamrî jât')

ਦੋਹਰਾ : ਸਾਖੀ ਤਾਰਾ ਸਿੰਘ ਕੀ ਸੁਨ ਸੁ ਬੁੱਧਿ ਨਿਧਾਨ ।
ਬਾਂਇ ਡਲ ਮਧ ਸਿੰਘ ਭਯੋ ਬੁੱਟਰ ਗੋਤ ਪ੍ਰਧਾਨ ।੧।
dôhrâ : sâkhî târâ singh kî sun su buddhi nidhân.
bâni daal madh singh bhayô buttar gôt pardhân.1.

ਛਪੈ ਛੰਦ : ਹਠੀ ਤਪੀ ਜਤਵਾਨ ਰਹਿਤ ਵਹਿ ਰਹੈ ਸੁ ਚੰਗੀ । ਨੀਲ ਬਸਤ੍ਰ ਤਨ ਸਜੈ ਸਜੈ ਤਨ ਸ਼ਸਤਰ ਜੰਗੀ ।
ਗੁਰਬਾਣੀ ਹਿਤ ਰਖੇ ਸਿਦਕ ਗੁਰ ਚਰਨਨ ਧਾਰੇ । ਮੁਖ ਤੇ ਕਢੈ ਜੁ ਬਚਨ ਸਤੀ ਜਿਮ ਸੋ ਪ੍ਰਿਤਪਾਰੇ ।
ਦੰਗੈਯਨ ਮਹਿਂ ਪ੍ਰਿਥਮ ਉਸੈ ਧਰੀਐ ਨਾਮ ਗਿਣਾਇ ।ਜਾਇ ਬਲਾਇ ਜੁ ਘਰ ਪਰੈ ਲਏ ਅਪਨੇ ਠੀਕ ਟਿਕਾਇ।੨।
chhapai
chhanda : hathî tapî jatvân rahit vahi rahai su changî. nîl bastar tan sajai sajai tan shastar jangî.
gurbânî hit rakhç sidak gur charnan dhârç. mukh tç kadahai ju bachan satî jim sô paritpârç.
dangaiyan mahin paritham usai dharîai nâm ginâi.jâi balâi ju ghar parai laç apnç thîk tikâi.2.

Chaupai : He, being very muscular and tall in stature,
Could consume one full-fledged goat's meat at a time.
Being extremely lecherous and full of sexual lust,
He would not spare anybody's daughter or daughter-in-law. (30)

The Sikhs, being wary of his evil (sexual) designs,
Felt reluctant to allow their daughters to attend his congregations.
Then he concocted a tale (to cover up his evil designs),
That one had to pay a very heavy price to become a Sikh. (31)

That, as recorded in scriptures, to be a Sikh was more arduous,
Than a walk over the razor's edge sharper than human hair.
So manifestly great was the blessings of being a Sikh,
That the offer of one's daughter or daughter-in-law was not a big deal. (32)

Since the daughters had been offered (to others) since eternity,
There should no hesitation at all about this practice.
Making such an interpolation into the Janaksakhi himself,
He asked the congregation to see this (fact) for themselves. (33)

Dohra : This worthless progeny who received the Guru's blessings gratis,
Perished without any achievement to their credit,
They, being extremely wicked slanderers and sinners,
Had no further family line (to carry on their dark deeds). (34)

Episode 84
Episode About Tara Singh[1] – The Sikh Martyr
(How can we desist from fighting, as fighting is systemic in our Being)

Dohra : (Now) my dear enlightened, wise Gursikh readers,
Listen to the episode of Tara Singh (the great Sikh martyr).
He belonged to a village known as Bain-Dal[2],
Which had a majority of Buttar Jat Sikh residents. (1)

Chhappai
Chhand : Leading a morally upright, clean and highly disciplined life,
He donned (the Khalsa's) blue robes and battle ready armour.
Reposing his (full) faith in Gurbani and the Sikh Gurus,
He always kept his word as that kept by a Sati[3].
Deserving to be placed at the top among the fearless/fighters,
He would even fight for a cause that concerned others. (2)

ਦੋਹਰਾ : ਸੀਸ ਧਰੇ ਹਥ ਪੁਰ ਫਿਰੈ ਨਹਿ ਮਰਨੋ ਸੰਕਾਇ ।
ਸਿਰੋਂ ਪਰੇ ਡੇਰਾ ਤਿਸੈ ਐਸੋ ਰਹੈ ਸੁਭਾਇ ।੩।
dôhrâ : sîs dharç hath pur phirai nahi marnô sankâi.
sirôn parç daçrâ tisai aisô rahai subhâi.3.

ਜਬ ਬੰਦੋ ਹੁਤ ਜੀਵਤੋ ਉਨ ਲੀਨੋ ਤੁਰਕ ਹਰਾਇ ।
ਖ਼ੁਸ਼ਾਮਦ ਕਰ ਕਰ ਸਿੰਘਨ ਕੀ ਲੇਵੈ ਮੁਲਕ ਬਸਾਇ ।੪।
jab bandô hut jîvtô un lînô turak harâi.
khushâmad kar kar singhan kî lçvai mulak basâi.4.

ਲੇਟ ਪੇਟ ਸਿੰਘਨ ਰਖੈ ਤੱਦੀ ਲਖ ਟਲ ਜਾਇ ।
ਬੰਦੋ ਮਾਰਯੋ ਜਬ ਉਨੈਂ ਬਿਨ ਖਤਿਓਂ ਸਿੰਘ ਖਪਾਹਿਂ ।੫।
lçt pçt singhan rakhai taddî lakh tal jâi.
bandô mâryô jab unain bin khatiôn singh khapâhin.5.

ਚੌਪਈ : ਹੁਤੀ ਤਾਰੇ ਸਿੰਘ ਦਈ ਜਗੀਰ । ਬੁੰਗੋ ਚਿਣਯੋ ਥੌ ਤਿਹ ਸਿੰਘ ਬੀਰ ।
ਤਾਰੇ ਸਿੰਘ ਨਹਿਂ ਸਮਾਂ ਨਿਹਾਰਯੋ । ਵਹੀ ਰਖਯੋ ਉਨ ਸਿੱਡਾ ਧਾਰਯੋ ।੬।
chaupaî : hutî târç singh daî jagîra. bungô chinyô thau tih singh bîra.
târç singh nahin samân nihâryô. vahî rakhyô un sidadaâ dhâryô.6.

ਪਹਿਲੀ ਬਾਣੋਂ ਟਲੈ ਸੁ ਨਾਂਹਿ । ਦੰਗੋ ਫੰਗੋ ਰਖੈ ਮਚਾਇ ।
ਰਾਹ ਜਾਂਦੀ ਲਏ ਕਾਂਇਸ ਮੋਲ। ਦਸ ਪੰਜ ਦੰਗੱਯਨ ਰਖੈ ਸੁ ਕੋਲ ।੭।
pahilî bânôn talai su nânhi. dangô phangô rakhai machâi.
râh jândî laç kânis môl. das pañj dangyyan rakhai su kôl.7.

ਜਿਤ ਕਿਤ ਤੇ ਕੋਊ ਲਯਾਵੈ ਉਲਾਂਭੇ । ਬਹੁਤ ਹਿਤ ਕਰ ਤਿਸ ਵਹਿ ਸਾਂਭੇ ।
ਸੋ ਮਰਨੇ ਤੇ ਡਰੈ ਨ ਮੂਲ । ਇਮ ਕਰ ਦੰਗੋ ਰਖੈ ਜ਼ਰੂਰ ।੮।
jit kit tç kôû layâvai ulâmbhç. bahut hit kar tis vahi sâmbhç.
sô marnç tç daarai na mûla. im kar dangô rakhai zarûra.8.

ਔਰ ਤਰਫ ਜੋ ਕਾਇਸ ਜਾਵੇ । ਸੱਦ ਪਾਸ ਦੁਇ ਪਹਰ ਕਟਾਵੈ ।
ਐਸੀ ਪਰੀ ਤਾਰੇ ਸਿੰਘ ਬਾਣ । ਨਹਿਂ ਮਾਨੈ ਵੈ ਤੁਰਕਨ ਆਣ ।੯।
aur taraph jô kâis jâvç. sadd pâs dui pahar katâvai.
aisî parî târç singh bâna. nahin mânai vai turkan âna.9.

ਦੋਹਰਾ : ਕਹੈ ਦੰਗਿਓਂ ਹਮ ਕਿਮ ਟਰੈਂ ਦੰਗੋ ਹਮਰੀ ਜਾਤ ।
ਦੰਗੇ ਖ਼ਾਤਰ ਹਮ ਕੀਏ ਸ੍ਰੀ ਸਤਿਗੁਰ ਜੀ ਆਪ ।੧੦।
dôhrâ : kahai dangiôn ham kim tarain dangô hamrî jât.
dangç khâtar ham kîç sarî satigur jî âp.10.

ਚੌਪਈ : ਦੰਗੈ ਹੀ ਤੇ ਪੈਯੁਗ ਪਤਿਸ਼ਾਹੀ । ਦੰਗੈ ਹੀ ਤੇ ਹੋਗ ਸੀਸ ਲਾਈ ।
ਬਿਨ ਦੰਗੈ ਕੋਊ ਪੁਛੈ ਨ ਬਾਤ । ਹਮ ਦੰਗੋ ਮਚਾਵੈਂ ਯੌ ਲਖ ਘਾਤ ।੧੧।
chaupaî : dangai hî tç paiyug patishâhî. dangai hî tç hôg sîs lâî.
bin dangai kôû puchhai na bâta. ham dangô machâvain yau lakh ghâta 11.

Dohra : Being ever ready for a fight (for a cause),
He never hesitated from sacrificing his life.
Being ready to pick up a fight on the slightest pretext,
Such was the stuff that he was made of. (3)

When Banda Singh Bahadur was alive (and powerful),
He had defeated all the (ruling) Mughal forces.
The Mughals then kept the Singhs in good humour,
In order to remain in power in the whole country. (4)

They maintained good cordial relations with the Singhs,
In order to tide over the emergent moment of crisis,
But once they had eliminated Banda Singh Bahadur,
They killed (many) Singhs without any offence. (5)

Chaupai : The Mughals had made Tara Singh a custodian over an area,
Where this brave warrior had raised a small mansion.
Tara Singh, taking no notice of the changed times,
Continued with his same violent, aggressive stance. (6)

Refusing to budge from his earlier violent behaviour,
He kept indulging in acts of violence and rioting.
Picking up a fight even for the stranger's cause,
He kept on commanding a small battery of violent fighters. (7)

Whosoever approached him with any kind of complaint,
He would eagerly take upon himself to redress that issue.
Having no fear of being killed in any violent encounter,
He kept on indulging in violent acts compulsively. (8)

Even if a contentious issue concerned others (unknown to him),
He would get himself involved unnecessarily into it.
Having become such a compulsive addict to violence,
He refused to abide by the Mughal's sovereign writ. (9)

Dohra : He boasted that he would never desist from fight,
Since fighting was systemically built in the Khalsa's body.
They had been ordained to be violent (for a cause),
By the express Will of the great Guru (Guru Gogind Singh). (10)

Chaupai : (The Khalsa) would attain sovereignty through fighting,
And fight alone would prod them to make sacrifices.
Since nobody bothered about their cause without violence,
They would indulge in violence myriad times. (11)

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ਦੋਹਰਾ : ਹੁਤੋ ਨੁਸ਼ਹਿਰੋ ਪੁਰ ਬਡੌ ਮਧ ਪੰਨੂ ਜੱਟ ਬਸਾਹਿਂ ।
ਸਾਹਿਬ ਰਾਇ ਬਡ ਚੌਧਰੀ ਹੁਤੋ ਉਸੈ ਕੈ ਮਾਂਹਿ ।੧੨।
dôhrâ : hutô nushhirô pur badaau madh pannû jatt basâhin.
sâhib râi bada chaudharî hutô usai kai mânhi.12.

ਚੌਪਈ : ਦੁਈ ਘੋੜੀ ਉਸ ਘਰ ਥੀ ਚੰਗੀ । ਪਰ ਖੇਤੀ ਚਰਾਵਤ ਨਹਿਂ ਸੰਗੀ ।
ਤਹਿਂ ਭੀ ਦੁਇ ਸਿੰਘ ਖੇਤੀ ਕਰਾਵਤ । ਸੋ ਘੋੜੀ ਚੌਧਰੀ ਚਰ ਜਾਵਤ ।੧੩।
chaupaî : duî ghôrdî us ghar thî changî. par khçtî charâvat nahin sangî.
tahin bhî dui singh khçtî karâvta. sô ghôrdî chaudharî char jâvata.13.

ਤੌ ਸਿੰਘ ਸਾਹਿਬ ਰਾਇ ਪਹਿ ਗਏ । ਬੰਨ੍ਹੋ ਘੋੜੀ ਤੌ ਹਮ ਖੇਤ ਰਹੇ ।
ਤੌ ਚੌਧਰੀ ਕਹੀ ਸਿੰਘਨ ਉਚਾਰ । ਹਮ ਚਹੈ ਮੁਨੈ ਤੁਮ ਸਿਰ ਕੇ ਵਾਰਿ ।੧੪।
tau singh sâhib râi pahi gaç. bannhô ghôrdî tau ham khçt rahç.
tau chaudharî kahî singhan uchâra. ham chahai munai tum sir kç vâri.14.

ਸੁਨ ਸਿੰਘਨ ਤਨ ਮਨ ਲਗੀ ਆਗ । ਕਹੈਂ ਕਹਾਂ ਕਰੈਂ ਕਿਛ ਕਾਬੂ ਨ ਲਾਗ ।
ਬਹੁ ਟੱਬਰਦਾਰੀ ਹੈ ਪਿੰਡ ਮਾਂਹਿ । ਨਹੀਂ ਮਾਰ ਮਰਤ ਤੁਮ ਕੌ ਅਬ ਥਾਂਹਿ ।੧੫।
sun singhan tan man lagî âga. kahain kahân karain kichh kâbû na lâga.
bahu tabbradârî hai pind mânhi. nahîn mâr marat tum kau ab thânhi.15.

ਸੋ ਗਏ ਸਿੰਘ ਦੁਖਤ ਭੁਸਯੋ ਗਿਰਾਇ। ਹੁਤ ਬਘੇਲ ਸਿੰਘ ਅਮ੍ਰ ਸਿੰਘ ਢਿੱਲੋ ਥਾਇ।
ਸੱਦ ਉਨ ਕੋ ਦਈ ਘੋੜੀ ਕਢਾਇ । ਉਨ ਅਗੇ ਦਈ ਘਰਯਾਲੇ ਪੁਚਾਇ ।੧੬।
sô gaç singh dukhat bhusyô girâi.hut baghçl singh amar singh dahillô thâi.
sadd un kô daî ghôrdî kadahâi. un agç daî gharyâlç puchâi.16.

ਦੋਹਰਾ : ਅਗੋਂ ਲੈ ਲਖਮੀਰ ਸਿੰਘ ਸੰਧੂ ਜੰਗਲ ਬੇਚੀ ਜਾਇ ।
ਫਿਰ ਬਾਂਇ ਤਾਰੈ ਸਿੰਘ ਪਹਿ ਦਏ ਲੰਗਰ ਪੈਸੇ ਪਾਇ ।੧੭।
dôhrâ : agôn lai lakhmîr singh sandhû jangal bçchî jâi.
phir bâni târai singh pahi daç langar paisç pâi.17.

ਚੌਪਈ : ਮਗਰ ਸਾਹਿਬ ਰਾਇ ਸੇਲੂ ਦੌੜੇ । ਲੈ ਪੁਜੇ ਖੋਜ ਸੋ ਭੀ ਤਿਸ ਠੌੜੇ ।
ਉਸ ਖੋਜੀ ਸਿੰਘ ਚੋਰ ਬਨਾਏ । ਉਨ ਸਿੰਘਨ ਲੁਕਨ ਨ ਠੌਰ ਲਭਾਏ ।੧੮।
chaupaî : magar sâhib râi sçlû daurdç. lai pujç khôj sô bhî tis thaurdç.
us khôjî singh chôr banâç. un singhan lukan na thaur labhâç.18.

ਤੇ ਨਠ ਆਇ ਬਹੇ ਤਾਰੇ ਸਿੰਘ ਪਾਸ । ਵਹ ਜੋ ਜੀਵਨ ਰਖੇ ਨ ਆਸ ।
ਤਹਿ ਹੀ ਆਪ ਸਾਹਿਬ ਰਾਇ ਆਯਾ । ਆਇ ਤਾਰੇ ਸਿੰਘ ਬੋਲ ਸੁਨਾਯਾ ।੧੯।
tç nath âi bahç târç singh pâsa. vah jô jîvan rakhç na âsa.
tahi hî âp sâhib râi âyâ. âi târç singh bôl sunâyâ.19.

ਹਮਰੇ ਦੇਹੁ ਤੂੰ ਚੋਰ ਫੜਾਇ । ਨਹਿਂ ਦੇਹੈਂ ਲਿਊਂ ਲਹੌਰ ਮੰਗਾਵਾਇ ।
ਅਬ ਤੂੰ ਰਖ ਇਨ ਖੂਬ ਸੰਭਾਲ । ਮਤ ਕਤ ਲੁਕ ਜਾਵੈਂ ਤੁਮ ਗਾਲ ।੨੦।
hamrç dçhu tûn chôr phardâi. nahin dçhain liûn lahaur mangâvâi.
ab tûn rakh in khûb sambhâla. mat kat luk jâvain tum gâla.20.

Dohra : There is a big town known as Naushehra[4] (Pannuan),
Which is inhabited by Pannu Jat Sikh clan.
There was one feudal lord known as Sahib Rai Chaudhary[5],
Who was also a resident of the self same town. (12)

Chaupai : He possessed a couple of two high-pedigree horses,
Which he let lose to graze the people's crops.
The crops which the two Singh farmers had raised,
Were these lapped off by the Chaudary's horses. (13)

Then the two Singhs approached Sahib Rai (Chaudhary) and appealed,
That their crops could be saved only if the latter kept his horses under leash.
The feudal chief (feeling incensed at their audacity) threatened,
That he intended to shave off their hair to make a leash for his horses. (14)

The Singhs, though feeling outraged at such a provocation,
Remarked that they were desperately helpless to deal with him.
They had large families to feed and support in the village,
Otherwise they would have beaten him to death instantly. (15)

So these aggrieved Singhs proceeded to a village Bhusa[6],
Which inhabited two Singhs named Baghel Singh and Amar Singh Dhillon.
Inviting these two Snghs, the aggrieved Singhs got the Chaudhary's horses lifted,
Who dispatched the stolen horses further to village Ghariala[7]. (16)

Dohra : From there Lakhmir Singh Sandhu[8] got the custody of those horses,
And sold these to somebody in the forested region of (Malwa).
He offered all the proceeds from the sale of the horses,
To the free community kitchen run by Tara Singh at 'Wan'. (17)

Chaupai : Sahib Rai's detectives, picking up the trail of stolen horses,
Also reached the spot where the horses had been kept,
As detectives held the two Dhillon Singhs responsible for the horses' theft,
The latter were at their wits' ends to find a place to take refuge. (18)

Being desperate, they ran and found refuge at Tara Singh's 'Bunga',
The (brave) Tara Singh who had shed all fears of death.
(Following their trail), Sahib Rai also reached Tara Singh's place,
And addressed Tara Singh (to heed his warning). (19)

He threatened that either Tara Singh should handover the two cattle lifters,
Or he would get them arrested by the authorities at Lahore.
He warned Tara Singh to keep the thieves under his custody,
Lest they should escape and put him into trouble. (20)

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ਸਿੰਘ ਜੀ ਕਹੀ ਏਹ ਸਿੰਘ ਨਹਿਂ ਚੋਰ । ਚੋਰ ਤੂੰਹੀ ਚਰਾਵਹਿ ਖੇਤੀ ਕਰ ਜੋਰ ।
ਕਰੇ ਇਨਸਾਫ ਲਏ ਤੈਨੂੰ ਲੂਟ । ਹਮਰੀ ਜਿੰਦ ਤੇ ਨਬਾਬ ਕਯਾ ਲੈ ਕੂਟ ।੨੧।
singh jî kahî çh singh nahin chôra. chôr tûnhî charâvhi khçtî kar jôra.
karç insâph laç tainûn lûta. hamrî jind tç nabâb kayâ lai kûta.21.

ਦੋਹਰਾ : ਯਹਿ ਤੋ ਹਮ ਨੈ ਹੈ ਮਿਥੀ ਸਿਰ ਤੁਰਕਨ ਲਾਯਗੁ ਦੇਹ ।
ਲੁਕ ਭਜ ਕੇ ਨਹਿਂ ਬਚੈਂ ਹਮ ਮਰੈਂ ਬਹੁਤਨ ਸੰਗ ਲੇਹ ।੨੨।
dôhrâ : yahi tô ham nai hai mithî sir turkan lâygu dçh.
luk bhaj kç nahin bachain ham marain bahutan sang lçh.22.

ਚੌਪਈ : ਵਧਤੀ ਵਧਤੀ ਗਲ ਵਧ ਗਈ । ਬੁਰੀ ਸਾਇਤ ਪਰ ਸਿੰਘਨ ਆਈ ।
ਜਟ ਜਾ ਪੱਟੀ ਫ਼ਰਯਾਦਹਿ ਕਰੀਂ । ਤੁਮ ਈਹਾਂ ਬੈਠੇ ਸੁਖ ਸੋਂ ਘਰੀਂ ।੨੩।
chaupaî : vadhtî vadhtî gal vadh gaî. burî sâit par singhan âî.
jat jâ pattî faryâdhi karîn. tum îhân baithç sukh sôn gharîn.23.

ਹਮ ਤੋ ਲੀਨੇ ਸਿੰਘਨ ਉਗਰਾਹਿ । ਹਮ ਤੋਂ ਟਕੇ ਇਕ ਹੀ ਦੇ ਥਾਹਿ ।
ਸੁਨਿ ਹਾਕਮ ਤਿਸ ਲਗ ਗਈ ਆਗ । ਸੁੱਤੋ ਸ਼ੇਰ ਜਨੁ ਉਠਿਓ ਜਾਗ ।੨੪।
ham tô lînç singhan ugrâhi. ham tôn takç ik hî dç thâhi.
suni hâkam tis lag gaî âga. suttô shçr janu uthiô jâga.24.

ਤੌ ਪੁਛਯੋ ਹਾਕਮ ਸਿੰਘ ਹੈਂ ਕਿਤ ਥਾਇ । ਕਹੀ ਜੱਟ ਜਹਿਂ ਬੁਟਰਨ ਬਾਂਇ ।
ਤਹਿਂ ਬਹਯੋ ਤਾਰਾ ਸਿੰਘ ਬੁੰਗੋ ਚਿਣਾਇ । ਦਯੋ ਰੌਲ ਉਨਿ ਗਿਰਦੈ ਪਾਇ ।੨੫।
tau puchhyô hâkam singh hain kit thâi. kahî jatt jahin butran bâni.
tahin bahyô târâ singh bungô chinâi. dayô raul uni girdai pâi.25.

ਤੌ ਹਾਕਮ ਉਸ ਪੁਛੀ ਸਲਾਹਿ । ਕਿਤਕ ਜਮਯਤ ਹੈ ਤਿਹ ਪਾਹਿ ।
ਜੱਟ ਕਹੀ ਉਸ ਪੈ ਗੜ੍ਹ ਨਾਂਹੀ । ਦੋ ਇਕ ਚੁਬਾਰੇ ਹੈ ਉਨ ਪਾਹੀ ।੨੬।
tau hâkam us puchhî salâhi. kitak jamyat hai tih pâhi.
jatt kahî us pai gardah nânhî. dô ik chubârç hai un pâhî.26.

ਦਸ ਬੀਸ ਸਿੰਘ ਤੋ ਸਦ ਹੀ ਰਹੈਂ । ਦਸ ਪੰਜ ਔਰ ਭੀ ਆਵਹਿ ਜਹੈਂ ।
ਕਿਸ ਨੇਜੋ ਕਿਸ ਪਹਿ ਤਲਵਾਰ । ਕਈ ਰਹੈਂ ਤਹਿਂ ਬਿਨ ਹਥਿਆਰ ।੨੭।
das bîs singh tô sad hî rahain. das pañj aur bhî âvahi jahain.
kis nçjô kis pahi talvâra. kaî rahain tahin bin hathiâra.27.

ਸੁਨ ਹਾਕਮ ਚੜ੍ਹਯੋ ਪੱਟੀਓਂ ਧਾਇ । ਮੁਹਰੇ ਤੋਰਯੋ ਕਰ ਸਾਹਿਬ ਰਾਇ ।
ਅੱਸੀ ਪਯਾਦੋ ਪੰਝੀ ਅਸਵਾਰ । ਤੁਰੇ ਧੁਰੋਂ ਕਰਤ ਮਾਰੋ ਮਾਰ ।੨੮।
sun hâkam chardhyô pattîôn dhâi. muhrç tôryô kar sâhib râi.
assî payâdô pañjhî asvâra. turç dhurôn karat mârô mâra.28.

ਦੋਹਰਾ : ਪਹਿ ਫੁਟਤੀ ਤੇ ਵਹਿ ਆਯੋ ਮਤਿ ਸਿੰਘ ਸੁਨ ਨੱਠ ਜਾਇਂ ।
ਲਈਅਗੁ ਘੇਰ ਸਵੇਰ ਤੌ ਦਈਅਗੁ ਲਹੌਰ ਪਹੁੰਚਾਇ ।੨੯।
dôhrâ : pahi phuttî tç vahi âyô mati singh sun natth jâin.
laîagu ghçr savçr tau daîagu lahaur pahuñchâi.29.

Tara Singh retorted that the two Singhs were not thieves at all,
Instead he (Sahib Rai) was a criminal who destroyed others' crops.
They had rather done justice by stealing his horses,
And he cared a fig for the Nawab at Lahore. (21)

Dohra : Tara Singh declared that he had made a resolution,
That he would sacrifice his life while fighting the Mughals.
That he would never seek any refuge to save his life,
And shed his mortal frame after killing so many others. (22)

Chaupai : Thus, a little incident flared up into a conflagration,
As it proved to be an inauspicious moment for the Singhs,
The Jat chief went and complained to the authorities at Patti[9],
That they were living safely in the safety of their houses. (23)

He informed that since the Singhs were making collections forcibly,
The people could pay their revenue to only one authority.
The ruler of Patti felt so outraged at the insinuation,
As if a sleeping lion was provoked out of its sleep. (24)

When the Patti ruler asked Sahib Rai about the Singhs' location,
He informed that they were picketing at a village Wan[10] of Buttar Jats.
There the (Tat Khalsa) Tara Singh had constructed his Mansion,
And had spread his terror all around the place. (25)

Then, the Patti ruler asked him for further information,
As to how much force he had managed together there.
The Chaudhary Jat informed him that Tara had no fort of his own,
But a couple of two storeyed rooms for his shelter had he. (26)

He kept a force of ten to twenty Singhs regularly,
While Singhs, in small batches, kept visiting his place.
Some of these Singhs were armed with swords and spears,
While some others stayed there without any weapons. (27)

Hearing this, the Patti ruler advanced (towards Tara Singh's seat),
With Sahib Rai leading this force from the front.
This whole force, consisting of five horse riders and eighty foot soldiers,
Launched on an expedition enthused with high spirits. (28)

Dohra : This force rushed post haste (from their headquarters),
Lest the Singh should escape (before their arrival).
They intended to surround the place before day break,
And dispatch the Singhs to Lahore (after capturing them). (29)

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ਚੌਪਈ : ਇਤ ਬਘੇਲ ਸਿੰਘ ਬਾਣੀ ਕੋ ਭੋਗ ਪਾਯੋ । ਕਰ ਅਰਦਾਸ ਸਿੰਘ ਜੰਗਲੈ ਧਾਯੋ ।
ਆਵਤ ਫੌਜ ਤੁਰਕ ਨਦਰ ਉਸ ਆਈ । ਥੀ ਤੁਰਕਨ ਸਿਰ ਸਿੰਘਨ ਅਵਾਈ ।੩੦।
chaupaî : it baghçl singh bânî kô bhôg pâyô. kar ardâs singh janglai dhâyô.
âvat phauj turak nadar us âî. thî turkan sir singhan avâî.30.

ਉਸ ਹਥ ਨੇਜੋ ਔ ਗਾਤ੍ਰੈ ਤਲਵਾਰ । ਗਡਵੋ ਹੱਥ ਦੂਏ ਜਲ ਸੌਚਵਾਰ ।
ਵੇਖ ਸਿੰਘ ਚਿਤ ਮਤਾ ਮਤਾਯਾ । ਅਬ ਖਬਰ ਕਰਨ ਜਾਉ ਜੇ ਪਿਛਲੈ ਦਾਯਾ।੩੧।
us hath nçjô au gâtrai talvâra. gadavô hatth dûç jal sauchvâra.
vçkh singh chit matâ matâyâ. ab khabar karan jâu jç pichhlai dâyâ.31.

ਸਿੰਘ ਕਹੈਂਗੇ ਡਰ ਮੁੜ ਆਯਾ । ਇਨ ਨੈ ਹੀ ਥੋ ਦੰਗੋ ਉਠਾਯਾ ।
ਉਨਕੋ ਖਬਰ ਆਪੇ ਹੁਇ ਆਊਗੁ । ਮਾਰ ਕੂਟ ਜਬ ਜੰਗ ਕੀ ਪਾਊਗੁ ।੩੨।
singh kahaingç daar murd âyâ. in nai hî thô dangô uthâyâ.
unkô khabar âpç hui âûgu. mâr kût jab jang kî pâûgu.32.

ਉਨ ਦਯੋ ਲਲਕਾਰੋ ਤੁਰਕਨ ਬੁਲਾਇ । ਤੁਮ ਤੁਰਯੋ ਅਗੈ ਹਮ ਬਾਤ ਸੁਨਾਇ ।
ਸੋਊ ਸਾਹਿਬ ਰਾਇ ਲਯੋ ਪਛਾਣ । ਕਹਯੋ ਹਾਕਮਹਿ ਮਤ ਏ ਪਾਏ ਜਾਣ।੩੩।
un dayô lalkârô turkan bulâi. tum turyô agai ham bât sunâi.
sôû sâhib râi layô pachhâna. kahyô hâkmahi mat ç pâç jâna.33.

ਯਹਿ ਹੈ ਸਿੰਘਨ ਮੈਂ ਬਡੀ ਬਿਆਧ । ਇਸ ਇਕ ਮਾਰੇ ਹੁਇ ਜੈਹੈਂ ਆਧ।
ਯਹੀ ਚੋਰ ਹੈ ਘੋੜੀਅਨ ਵਾਰੋ । ਹੈ ਸਿੰਘਾਂ ਮਧ ਬਡੋ ਖੁਆਰੋ ।੩੪।
yahi hai singhan main badaî biâdha. is ik mârç hui jaihain âdha.
yahî chôr hai ghôrdîan vârô. hai singhân madh badaô khuârô.34.

ਦੋਹਰਾ : ਤੌ ਹਾਕਮ ਹੱਲਾ ਕੀਯੋ ਮਤ ਸਿੰਘ ਪਾਵੈ ਜਾਣ ।
ਸਿੰਘ ਭੀ ਅਗਯੋਂ ਕੁਦ ਪਯੋ ਤਹਿਂ ਹੀ ਮਚ ਗਯੋ ਘਾਣ ।੩੫।
dôhrâ : tau hâkam hallâ kîyô mat singh pâvai jân.
singh bhî agyôn kud payô tahin hî mach gayô ghân.35.

ਚੌਪਈ : ਉਇ ਤੀਰ ਬੰਦੂਕ ਤਕ ਉਸੇ ਚਲਾਂਹਿਂ । ਵਹਿ ਰਲ ਗਯੋ ਉਨ ਹੀ ਮਾਂਹਿ ।
ਉਨ ਕੇ ਸ਼ਸਤ੍ਰ ਉਨ ਲਗ ਪਾਹਿਂ । ਰਾਤ ਹਨੇਰੀ ਸਮਝ ਨ ਆਹਿ ।੩੬।
chaupaî : ui tîr bandûk tak usç chalânhin. vahi ral gayô un hî mânhi.
un kç shastar un lag pâhin. rât hançrî samajh na âhi.36.

ਕਿਸੈ ਨੇਜਾ ਕਿਸ ਮਾਰੈ ਤਲਵਾਰ । ਉਪਰ ਘੋੜਯੋਂ ਸਿੰਘ ਤੁਰਕ ਦਏ ਡਾਰ ।
ਇਕ ਹੁਤੋ ਭਤੀਜੋ ਉਸ ਫੁਜਦਾਰ । ਰੌਲੈ ਗੌਲੈ ਮੈ ਵਹਿ ਭਯੋ ਮਾਰ ।੩੭।
kisai nçjâ kis mârai talvâra. upar ghôrdyôn singh turak daç daâra.
ik hutô bhatîjô us phujdâra. raulai gaulai mai vahi bhayô mâra.37.

ਕਯਾ ਜਾਣੋ ਕਿਸ ਤੈ ਲਗ ਗਈ । ਨਾਇ ਬਘੇਲ ਸਿੰਘ ਫਤੈ ਸੁ ਅਈ ।
ਤੌ ਲੌ ਆਨ ਪਿਆਦੇ ਪਏ । ਮਾਰ ਗੋਲੀ ਸਿੰਘ ਪੱਟ ਭੰਨ ਦਏ ।੩੮।
kayâ jânô kis tai lag gaî. nâi baghçl singh phatai su aî.
tau lau ân piâdç paç. mâr gôlî singh patt bhann daç.38.

Chaupai : Here, S. Baghel Singh concluding his Gurbani recitation,
Proceeded to answer the call of nature after a morning prayer.
He spotted a battery of the Mughal forces marching forward,
As the Singhs had already an inkling of their impending attack. (30)

With a spear in one hand and sword slung across a shoulder,
He carried a bowl of water for making morning ablutions.
Spotting out the Mughal force, he made up his mind,
That he should not run back to inform the Singhs. (31)

Singhs would regard his going back as an act of cowardice,
Although they considered him to be the main cause of the present strife.
He decided that they would themselves get informed,
When they heard the din and noise raised by the fight. (32)

So he challenged the advancing Mughal force loudly,
That they should proceed further after dealing with him.
Sahib Rai (Chaudhry) identifying S. Baghel Singh immediately,
Signaled the Patti ruler never to allow Baghel Singh to escape. (33)

He told that since S. Baghel Singh was the most dreadful among the Singhs,
His capture would mean half the battle had been won.
He was the one who had lifted his two horses,
And he alone was the most wild among the Singhs. (34)

Dohra : So the Patti ruler launched an attack,
So that S. Baghel Singh might not make good his escape.
As S. Baghel Singh also jumped into the fray,
There raged a fierce battle (between one and many). (35)

Chaupai : As the Mughal soldiers started firing at him,
He rushed forward and got mingled among them.
Their own weapons started hitting them,
As they lost their wits in the darkness of the night. (36)

Hitting one with his spear and another with a sword,
He would tumble down a soldier from his horse's back.
There was a nephew of the Patti ruler in this contingent,
Who got killed in this din and noise of the fight. (37)

Nobody knew whose weapon had hit him,
But the credit for this success went to S. Baghel Singh.
Then a battery of foot soldiers fell upon him,
And wounded him fatally on the thighs with bullets. (38)

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ਚਲੀ ਬੰਦੂਕ ਸਿੰਘਨ ਸੁਨ ਪਾਈ । ਨਿਕਲ ਸਿੰਘਨ ਦਈ ਭਜਾਇ ਲੜਾਈ ।
ਤੁਰਕ ਚਾਲੂ ਕਰ ਦਏ ਹਟਾਇ । ਮੁਯੋ ਦੂਯੋ ਭਾਈ ਪਰ ਦੂਯੋ ਭਰਾਇ ।੩੯।
chalî bandûk singhan sun pâî. nikal singhan daî bhajâi lardâî.
turak châlû kar daç hatâi. muyô dûyô bhâî par dûyô bharâi.39.

ਦੋਹਰਾ : ਹੁਇ ਚਾਲੂ ਫੁਜਦਾਰ ਮੁੜ ਉਤਰਯੋ ਕੰਬੋ ਕੀ ਜਾਇ ।
ਉਨ ਡੇਰ ਲਹੌਰੇ ਰੁਖ ਕੀਯੋ ਫਿਰਯਾਦ ਨਬਾਬਹਿ ਪਾਇ ।੪੦।
dôhrâ : hui châlû phujdâr murd utrayô kambô kî jâi.
un daçr lahaurç rukh kîyô phiryâd nabâbhi pâi.40.

ਚੌਪਈ : ਖਾਨ ਬਹਾਦਰ ਹੁਤੋ ਨਬਾਬ । ਵਹ ਤੁਰਯੋ ਦਿਖਾਵਨ ਅਪਨੋ ਬਾਬ ।
ਸੁਨ ਸਿੰਘਨ ਕਈਅਨ ਸੋਚ ਪਈ । ਤਾਰੇ ਸਿੰਘ ਪਹਿ ਆਨ ਇਮ ਕਹੀ ।੪੧
chaupaî : khân bahâdar hutô nabâba. vah turyô dikhâvan apnô bâba.
sun singhan kaîan sôch paî. târç singh pahi ân im kahî.41

ਅਬ ਤੋ ਫਤੇ ਤੁਮਾਰੀ ਭਈ । ਅਬ ਹੁਇ ਜਾਵੌ ਕਿਤ ਛੁਈ ਮਈ ।
ਹਮ ਲਰ ਤੁਰਕ ਜਿਤੈ ਨਹਿ ਜਾਹਿਂ । ਕਿਮ ਹਮ ਮਰ ਕਰ ਜਾਨ ਗਵਾਇਂ ।੪੨।
ab tô phatç tumârî bhaî. ab hui jâvau kit chhuî maî.
ham lar turak jitai nahi jâhin. kim ham mar kar jân gavâin.42.

ਤੌ ਸਿੰਘ ਜੀ ਉਨ ਅਗਯੋਂ ਉਚਾਰੀ । ਹਮ ਤੌ ਕਰਹਿਂ ਨ ਜਾਨ ਪਿਆਰੀ ।
ਹਮ ਪਿਆਰੈ ਕਰਹੈਂ ਗੁਰ ਵਾਕ । ਜਿਮ ਕਰ ਸਤਿਗੁਰ ਦਯੋ ਹੈ ਭਾਖ ।੪੩।
tau singh jî un agyôn uchârî. ham tau karhin na jân piârî.
ham piârai karhain gur vâka. jim kar satigur dayô hai bhâkh.43.

ਸਿੰਘ ਸੋਊ ਜੁ ਕਰੈ ਨਿਤ ਜੰਗ । ਸਿੰਘ ਸੋਊ ਕਰੈ ਮਰਨੋਂ ਨ ਸੰਗ ।
ਅਸੀਂ ਲਰ ਮਰੈਂਗੇ ਬੁੰਗੇ ਮਾਂਹਿ । ਨਹਿਂ ਨਠਿ ਕੈ ਹਮ ਜਾਨ ਬਚਾਹਿਂ ।੪੪।
singh sôû ju karai nit janga. singh sôû karai marnôn na sanga.
asîn lar maraingç bungç mânhi. nahin nathi kai ham jân bachâhin.44.

ਹੁਤੇ ਜੁ ਭੁਜੰਗੀ ਤਾਰੈ ਸਿੰਘ ਪਾਸ । ਉਨੈ ਸਭਨ ਕੋ ਯੌਂ ਦਯੋ ਭਾਖ ।
ਜਿਨ ਹੋਣਾ ਹੈ ਇਹਾਂ ਸ਼ਹੀਦ । ਰਹੇ ਸੋਊ ਔਰ ਜਾਹੁ ਵਗੀਦ ।੪੫।
hutç ju bhujngî târai singh pâsa. unai sabhan kô yaun dayô bhâkha.
jin hônâ hai ihân shahîda. rahç sôû aur jâhu vagîda.45.

ਹੈ ਵੇਲੋ ਜਿਨ ਨਠਨੌ ਆਜ । ਕਲ ਨਹਿ ਕੋਊ ਮਿਲੈਗੋ ਭਾਜ ।
ਇਤਨ ਕੁ ਸੁਨਤ ਕਈ ਨਠ ਗਏ । ਕਿਛਕੁ ਸ਼ਹੀਦੀ ਕੋ ਭੀ ਰਹੇ ।੪੬।
hai vçlô jin nathnau âja. kal nahi kôû milaigô bhâja.
itan ku sunat kaî nath gaç. kichhku shahîdî kô bhî rahç.46.

ਦੋਹਰਾ : ਹੁਤ ਕੱਚੇ ਸੋ ਨੱਠ ਤੁਰੇ ਰਹੇ ਪੱਕੇ ਸਿੰਘ ਨਾਲ ।
ਸੂਰੇ ਪੂਰੇ ਜੋ ਮਹਾਂ ਸਾਬਤ ਸਿੰਘ ਗੁਰ ਲਾਲ ।੪੭।
dôhrâ : hut kachchç sô natth turç rahç pakkç singh nâl.
sûrç pûrç jô mahân sâbat singh gur lâl.47.

As the Singhs, heard the noise of musket-fire,
They came out to chase away the Mughal soldiers.
As this Mughal contingent was compelled to get back,
Patti ruler's two nephews, sons of his two brothers, got killed. (39)

Dohra : This fleeing Patti ruler (running from Tara Singh's village),
Put up his camp at a village known as Kamboki[11] .
From this camp, he intended to proceed to Lahore,
To make an appeal for reinforcements from the Nawab. (40)

Chaupai : So thePatti ruler proceeded to show his miserable plight,
To Khan Bahadur[12] , the then Nawab of Lahore.
Hearing this development, the Singhs felt concerned,
And approached Tara Singh to share their concern. (41)

They remarked that since the Singhs had won the first bout,
They should now go underground for the time being.
Since the Singhs could never conquer the Mughals in a straight fight,
Why should they die in vain (in an unequal fight. (42)

Thereupon S. Tara Singh addressed these Singhs in such a vein,
That he did not care to hold on to his mortal frame.
He would rather prefer to follow the Guru's injunction,
As the great Guru had ordained (in the time of an ordeal). (43)

He alone was the Singh who engaged himself in daily fight,
He alone was the Singh who feared not to die (for a cause).
So he would fight to the finish at his own place,
Nor would he desert his place to save his life. (44)

The (Tat Khalsa) Singhs who were present at his place,
He told all of them in clear cut terms:
Only those who wished to sacrifice should stay along,
While others should desert (before the fight started). (45)

That was the only day for those who wished to desert,
Next day, they might not find an opportunity to escape.
Hearing this, some of his colleagues took to their heels,
While some of them stayed put to sacrifice their lives. (46)

Dohra : Those, not fully indoctrinated into Khalsa ideology, deserted,
While those, fully committed to the Khalsa's cause, stayed.
The latter were those who were fully motivated and committed,
And to whom Guru's cause was too dear to forsake. (47)

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ਚੌਪਈ : ਤੌ ਸਿੰਘ ਜੀ ਨੇ ਜੀਯ ਬਿਚਾਰੀ । ਹੋਨ ਸ਼ਹੀਦੋਂ ਇਹ ਗਏ ਹਾਰੀ ।
ਹਮਰੇ ਹੁਤੇ ਸੁ ਜੋਊ ਪਿਆਰੇ । ਕਹਤ ਹੁਤੇ ਹਮ ਚੜ ਹੈਂ ਨਾਰੇ ।੪੮।
chaupaî : tau singh jî nç jîy bichârî. hôn shahîdôn ih gaç hârî.
hamrç hutç su jôû piârç. kahat hutç ham chard hain nârç.48.

ਉਨਕੋ ਚਹਿਯ ਖਬਰ ਕਰ ਲਈ । ਅਗੇ ਮਰਜ਼ੀ ਫਿਰ ਉਨ ਕੀ ਰਹੀ ।
ਹੁਤੋ ਕੀਯੋ ਹਮ ਉਨ੍ਹਾਂ ਕਰਾਰ । ਜਬ ਖਾਵਤ ਸੁਨਹਿਰੋ ਸਭ ਰਲ ਨਾਰ ।੪੯।
unkô chahiy khabar kar laî. agç marzî phir un kî rahî.
hutô kîyô ham unhân karâra. jab khâvat sunhirô sabh ral nâra.49.

ਦੋਹਰਾ : ਤਾਰੇ ਸਿੰਘ ਹੁਤ ਰਹਿਤ ਦੁਇ ਬੁਟਰ ਸ਼ਰੀਕ ਭਰਾਇ ।
ਬਡ ਸਿਦਕੀ ਬਡ ਸੂਰਮੇ ਵਹਿ ਗੁਰ ਕੇ ਬਚਨ ਕਮਾਇਂ ।੫੦।
dôhrâ : târç singh hut rahit dui butar sharîk bharâi.
bada sidkî bada sûrmç vahi gur kç bachan kamâin.50.

ਚੌਪਈ : ਵਸਾਵਾ ਸਿੰਘ ਕੁਇਰ ਸਿੰਘ ਨਾਂਇ । ਬ੍ਰਹਮਣ ਸ਼ਾਹੀ ਝਲੀਯੋ ਥਾਇ ।
ਸਮੁੰਦ ਸਿੰਘ ਔ ਝਾਬਰ ਸਿੰਘ ਜੋਊ । ਸੰਗ ਹੁਤੇ ਤਾਰੇ ਸਿੰਘ ਮੁਤਲਾਨੀਏ ਦੋਊ ।੫੧।
chaupaî : vasâvâ singh kuir singh nâni. barhman shâhî jhalîyô thâi.
samund singh au jhâbar singh jôû. sang hutç târç singh mutlânîç dôû.51.

ਸੂਰਾ ਸਿੰਘ ਆਯੋ ਖਾਹਲੜਯੋਂ ਤਖਾਣ । ਸੁਣ ਚਿੱਠਾ ਚਿੱਤ ਸ਼ਹੀਦੀ ਠਾਣ ।
ਲਖਮੀਰ ਸਿੰਘ ਘਰਯਾਲਯੋਂ ਸੰਧਵੇਟਾ । ਤਿਨ ਆਇ ਕਰੀ ਤਾਰੇ ਸਿੰਘ ਸੋਂ ਭੇਟਾ ।੫੨।
sûrâ singh âyô khâhlardyôn takhâna. sun chitthâ chitt shahîdî thâna.
lakhmîr singh gharyâlyôn sandhvçtâ. tin âi karî târç singh sôn bhçtâ.52.

ਦੋਊ ਸਿੰਘ ਭੜਾਨੀਏਂ ਸੰਧੂ ਆਨ ਰਲੇ । ਮਾਲੀ ਸਿੰਘ ਗੁਰਬਖਸ਼ ਸਿੰਘ ਭਲੇ ।
ਭੀਮ ਸਿੰਘ ਬਾਦਲ ਸਿੰਘ ਰਤੋ ਕੀ ਆਇ । ਸੁਨਤ ਅਰਦਾਸ ਆਏ ਤੇਊ ਧਾਇ ।੫੩।
dôû singh bhardânîçn sandhû ân ralç. mâlî singh gurbakhash singh bhalç.
bhîm singh bâdal singh ratô kî âi. sunat ardâs âç tçû dhâi.53.

ਮੇਘ ਸਿੰਘ ਮਦਰਾ ਦਾ ਗਿੱਲ । ਹਾਤਾ ਸਿੰਘ ਚੂੰਘੋ ਹੁਤ ਜਿਲ ।
ਬੁਲਾਕਾ ਸਿੰਘ ਸਾਂਘਣ ਦਾ ਸੇਖੋ । ਜੋਧ ਸਿੰਘ ਬਾਜਵਾ ਨਾਰੋਵਾਲੋਂ ਲੇਖੋ ।੫੪।
mçgh singh madrâ dâ gilla. hâtâ singh chûnghô hut jila.
bulâkâ singh sânghan dâ sçkhô. jôdh singh bâjvâ nârôvâlôn lçkhô.54.

ਦੋਹਰਾ : ਭੋਗੜ ਸਿੰਘ ਔ ਰਸਾਲ ਸਿੰਘ ਪ੍ਰਦੇਸੀ ਪਸ਼ੌਰੀਏ ਜੋਇ ।
ਹੁਤ ਤਾਰੈ ਸਿੰਘ ਭੀ ਵਹਿ ਸੰਗੈ ਉਨ ਮਿਥੀ ਸ਼ਹੀਦੀ ਦੋਇ ।੫੫।
dôhrâ : bhôgard singh au rasâl singh pardçsî pashaurîç jôi.
hut târai singh bhî vahi sangai un mithî shahîdî dôi.55.

ਚੌਪਈ : ਦੁਇ ਹੁਤੇ ਕਰਬਾਠਾਂ ਕੇ ਕਰ ਬਾਠ । ਸੋ ਲੈਣ ਸ਼ਹੀਦੀ ਕਰ ਆਏ ਠਾਠ ।
ਰਹਯੋ ਹੁਤੋ ਅਮਰ ਸਿੰਘ ਭਸਯੋਵਾਲ । ਆਇ ਰਹਯੋ ਵਹੁ ਭੀ ਤਾਰੇ ਸਿੰਘ ਨਾਲ ।੫੬।
chaupaî : dui hutç karbâthân kç kar bâtha. sô lain shahîdî kar âç thâtha.
rahyô hutô amar singh bhasyôvâla. âi rahyô vahu bhî târç singh nâla.56.

Chaupai : Then S. Tara Singh contemplated (sadly) in his mind,
That the deserters had failed in their promise to sacrifice.
They were those who had been very dear to him,
Who had promised to make sacrifices along with him. (48)

He must also inform rest of them (about the impending fight),
And leave the rest to their own sweet will.
After all, they had been making promises (to sacrifice),
When they had been partaking food from the same bowl. (49)

Dohra : There were two Buttar brothers, Tara Singh's own collaterals,
Who used to stay with Tara Singh at his Bunga.
They were great warriors and highly devout Sikhs,
Who fully subscribed to and followed Guru's ideology. (50)

Chaupai : There were two Singhs named S. Wasawa Singh and Koer Singh,
Who were Brahmins by caste and residents of village Jhalli[13].
There were two others S. Samund Singh and S. Jhabar Singh,
Who were S. Tara Singh's colleagues from the city of Multan. (51)

S. Sura Singh, a carpenter, came to join from Khalra[14],
After receiving S. Tara Singh's edict and resolving to offer sacrifice.
S. Lakhmir Singh, son of Sandhu Jats, came from Ghariala,
And offered himself for sacrifice at Tara Singh's command. (52)

Two more Singhs of Sandhu caste joined from Bharana[15],
Whose good names were S. Maali Singh and S. Gurbax Singh.
S. Bhim Singh and S. Badal Singh arrived from Rattoke[16],
Immediately after receiving an appeal (from S. Tara Singh). (53)

So Megh Singh, of Gill caste, arrived from Madra[17],
As well as S. Hata Singh, of Jill caste, from Chungha[18].
S. Bulaka Singh, of Sekhon caste, reached from Sanghana[19],
As well as S. Jodh Singh Bajwa, came from Narowal[20].

Dohra : There were two more Singhs known as S. Bhogar Singh and Rasal Singh,
Who belonged to a very distant area of Peshawar.
They, too, had been comrades-in-arms of S. Tara Singh,
Both of whom had vowed to make a sacrifice. (55)

Chaupai : There were two other Singhs, of Karbath caste, from Karbath[21],
Who arrived fully armed and dressed as martyrs.
S. Amar Singh Dhillon (brother of late S. Baghel Singh) from Bhusowal[22],
Also arrived to join the ranks of S. Tara Singh. (56)

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ਸਭੈ ਸਿੰਘ ਰਲ ਬਾਈ ਭਏ । ਕਿਛ ਅਗਲੇ ਕਿਛੁ ਮਗਰੋਂ ਅਏ ।
ਕਿਲਾ ਕੋਟ ਥੇ ਨਹਿਂ ਉਨ ਪਾਹਿ । ਉਨ੍ਹ ਸੀਸ ਲਗਾਵਨ ਕੀ ਭਈ ਚਾਹ ।੫੭।
sabhai singh ral bâî bhaç. kichh aglç kichhu magrôn aç.
kilâ kôt thç nahin un pâhi. unah sîs lagâvan kî bhaî châh.57.

ਤੁਰਤ ਸਿੰਘਨ ਇਕ ਥੰਮ ਘੜਾਯੋ । ਦੇਖ ਭੂਮ ਭਲੀ ਠੌਰ ਗੜਾਯੋ ।
ਕਰ ਝਟਕੇ ਖਲ ਛੇਲੈ ਕਢਵਾਇ । ਲਯੋ ਨਗਾਰੋ ਤੁਰਤ ਮੜ੍ਹਾਇ ।੫੮।
turat singhan ik thamm ghardâyô. dçkh bhûm bhalî thaur gardâyô.
kar jhatkç khal chhçlai kadahvâi. layô nagârô turat mardhâi.58.

ਵਾਂਗ ਟਮਕ ਤਿਨ ਦਰਾ ਲਗਾਯਾ । ਖਾਲਸੋ ਆਕੀਓਂ ਕਹਿ ਵਜਵਾਯਾ ।
ਤੁਰਕ ਚੜ੍ਹਯੋ ਕਿਤ ਮੁੜ ਮਤ ਜਾਵੈ । ਬਰ ਜਰੂਰ ਹਮ ਉਪਰ ਆਵੈ ।੫੯।
vâng tamak tin darâ lagâyâ. khâlsô âkîôn kahi vajvâyâ.
turak chardhyô kit murd mat jâvai. bar jarûr ham upar âvai .59.

੮੫. ਮੋਮਨ ਖਾਂ ਦੀ ਚੜ੍ਹਾਈ
('ਜਿਤਨਕ ਬੂੰਦ ਸਿੰਘਨ ਕੀ ਪਰੈ, ਤਿਤਨਕ ਸਿੰਘ ਫਿਰ ਹੈਂ ਖਰੈ')
85. môman khân dî chardhâî
('jitnak bûnd singhan kî parai, titnak singh phir hain kharai')

ਦੋਹਰਾ : ਕਰ ਸਲਾਹ ਇਕੱਠੇ ਭਏ ਸਤਿਗੁਰ ਕੀ ਕਰ ਆਸ।
ਪੜ੍ਹੈਂ ਬਾਣੀਆਂ ਗੁਰੂ ਕੀ ਇੱਕਣ ਹੁਇ ਕਰ ਰਾਸ ।੧।
dôhrâ : kar salâh iktthç bhaç satigur kî kar âs.
pardhain bânîân gurû kî ikkan hui kar râs.1.

ਚੌਪਈ : ਅਬ ਫਿਰ ਬਾਤ ਤੁਰਕਨ ਵਲ ਆਈ । ਸੁਨੋ ਸੰਤ ਅਬ ਗੁਰਮੁਖ ਭਾਈ ।
ਪੱਟੀ ਵਾਲ ਜਬ ਲਹੌਰੇ ਗਯੋ । ਹਵਾਲ ਆਪਨੋ ਨਿਬਾਬ ਦਿਖਯੋ ।੨।
chaupaî : ab phir bât turkan val âî. sunô sant ab gurmukh bhâî.
pattî vâl jab lahaurç gayô. havâl âpnô nibâb dikhyô.2.

ਦੇਖ ਨਿਬਾਬਹਿ ਲਗ ਗਈ ਆਗ । ਸੁੱਤੋ ਸ਼ੇਰ ਜਨ ਉਠਿਓ ਜਾਗ ।
ਜਿਮ ਜਿਮ ਨਾਮ ਵੈ ਸਿੰਘਨ ਸੁਨਾਵੈ । ਜਨ ਆਤਸ ਪਰ ਵੈ ਬਰੂਦ ਪਾਵੈ ।੩।
dçkh nibâbhi lag gaî âga. suttô shçr jan uthiô jâga.
jim jim nâm vai singhan sunâvai. jan âtas par vai barûd pâvai.3.

ਹਮ ਤੋਂ ਸਿੰਘ ਛਡਯੋ ਕਿਤ ਨਾਹੀ । ਅਬ ਕਿਤ ਉਠ ਖੜੈ ਹੋਹਿ ਬਲਾਈ ।
ਹਮ ਮਾਰਤ ਮਾਰਤ ਥਕ ਗਏ । ਵੈ ਅਗਯੋਂ ਬਹੁ ਬਧਤੇ ਭਏ ।੪।
ham tau singh chhadayô kit nâhî. ab kit uth khardai hôhi balâî.
ham mârat mârat thak gaç. vai agyôn bahu badhtç bhaç.4.

ਤੋਂ ਲਾਂਭੇ ਕਾਜੀ ਨੇ ਕਹੀ । ਇਨ ਕੀ ਖਬਰ ਤੁਮੈਂ ਕਛੁ ਨਹੀਂ ।
ਜਿਤਨਕ ਬੂੰਦ ਸਿੰਘਨ ਕੀ ਪਰੈ । ਤਿਤਨਕ ਸਿੰਘ ਫਿਰ ਹੋਤ ਹੈਂ ਖਰੈ ।੫।

All these Singhs (who volunteered to fight) were twenty two in strength,
Some of whom came earlier while others joined later.
Neither any fort nor a boundary wall they had for protection,
Except that they were too keen to make sacrifice in battle. (57)

So they chiselled out a (wooden) pillar (out of a Tree Trunk),
And planted it firmly on a plain level ground.
Then, skinning a tender lamb after slaughtering it,
They prepared a war drum with its dried skin. (58)

(Soon after) they declared it with the beat of drum,
That the Khalsa was out to defy the (Mughal rulers),
Lest the invading Mughal force should return incognito,
They must launch an attack on (the waiting) Singhs. (59)

Episode 85
Invasion of Moman Khan[1]
(He said that as many Singhs rose from the ground once again As the number of drops of Singhs' blood fell on the ground)

Dohra : After making a resolve, the Sikhs assembled (at Tara Singh's Bunga),
Reposing their complete faith in God's (benevolent) Will.
They started reciting the sacred Gurbani hymns,
So that they might succeed in their cherished mission. (1)

Chaupai : Now, let us look at the scenario in the Mughal's camp,
Listen to their account, my dear Gursikh readers.
As the custodian of Patti approached the authorities at Lahore,
He narrated the account of his ignominous defeat. (2)

Hearing this, the Nawab of Lahore felt as much infuriated,
As a sleeping lion gets infuriated at someone's disturbance.
The more the Patti custodian read out (the defiant) Singhs' names,
The more infuriated and incensed became the Nawab. (3)

He felt befuddled how these wily Singhs had mushroomed again.
After he had hounded and eliminated every Singh,
The more the Mughals had exhausted themselves in eliminating the Singhs,
The more had the Singhs multiplied in their strength. (4)

At this the Qazi[2] taking the Nawab aside, remarked
That the latter knew nothing about the mystery of Singhs' resurrection.

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tau lâmbhç kâjî nç kahî. in kî khabar tumain kachhu nahîn.
jitnak bûnd singhan kî parai. titnak singh phir hôt hain kharai.5.

ਦੋਹਰਾ : ਫੜ ਸਿੰਘਨ ਈਹਾਂ ਮੰਗਾਈਐ ਦਈਐ ਮੁੰਗਰਨ ਸੋਂ ਕੁਟਵਾਇ ।
ਰਕਤ ਨ ਨਿਕਸਨ ਉਨ ਪਵੈ ਫਿਰ ਹੁਵੈ ਨ ਸਿੰਘ ਵਧਾਇ ।੬।
dôhrâ : phard singhan îhân mangâîai daîai mungran sôn kutvâi.
rakat na niksan un pavai phir huvai na singh vadhâi.6.

ਚੌਪਈ : ਤੌਂ ਇਕ ਸਿਪਾਹੀ ਐਸੇ ਕਹੀ । ਕਾਜੀ ਬਾਤ ਕਰਤ ਹੈ ਸਹੀ ।
ਇਸਕੋ ਮੁਹਰੈ ਦੇਉ ਲਗਾਇ । ਲਯਾਵਗੁ ਸਿੰਘਨ ਯਹਿ ਫੜਵਾਇ ।੭।
chaupaî : tau ik sipâhî aisç kahî. kâjî bât karat hai sahî.
iskô muhrai dçu lagâi. layâvgu singhan yahi phardvâi.7.

ਇਨਹਿ ਨ ਦੇਖੇ ਸਿੰਘਨ ਹਾਥ । ਆਇ ਮਿਲਗੁ ਯਹਿ ਜੋਰੂ ਸਾਥ ।
ਜਨ ਕਾਜੀ ਸਿਰ ਪਾਣੀ ਪਇਆ । ਬੋਲਨ ਜੋਗ ਨ ਕਾਜੀ ਰਹਿਆ ।੮।
inhi na dçkhç singhan hâtha. âi milgu yahi jôrû sâtha.
jan kâjî sir pânî paiâ. bôlan jôg na kâjî rahiâ.8.

ਤਬ ਨਿਬਾਬ ਫਿਰ ਐਸ ਸੁਨਾਈ । ਮਾਰੋ ਸਿੰਘਨ ਕੋ ਅਬ ਜਾਈ।
ਹੈ ਕੁਈ ਬਡੋ ਬਹਾਦਰ ਮੇਰਾ । ਮਾਰੇ ਸਿੰਘਨ ਕੋ ਕਰ ਘੇਰਾ ।੯।
tab nibâb phir ais sunâî. mârô singhan kô ab jâî.
hai kuî badaô bahâdar mçrâ. mârç singhan kô kar ghçrâ.9.

ਦੀਨ ਮਜ਼ੂਬ ਕੇ ਬਦਲੇ ਲੇਵੈ । ਸਿੰਘਨ ਲੁਕਣ ਨ ਨੱਠਣੇ ਦੇਵੈ ।
ਕਰ ਮਾਰੋ ਹਿੰਦੂਅਨ ਕਸਮ ਹਜਾਰ । ਹੈ ਲਿਖਯੋ ਰਸੂਲ ਹਮੈ ਯੌ ਕਾਰ ।੧੦।
dîn majahb kç badlç lçvai. singhan lukan na natthnç dçvai.
kar mârô hindûan kasam hajâra. hai likhyô rasûl hamai yau kâra.10.

ਦੋਹਰਾ : ਘਲਯੋ ਮੋਮਨ ਖਾਂ ਫੌਜਦਾਰ ਕੈ ਸੰਗ ਬਾਈ ਸੈ ਅਸਵਾਰ ।
ਚਾਲੀ ਜੰਬੂਰੇ ਫੀਲ ਪੰਜ ਔਰ ਰਹਿਕਲੇ ਚਾਰ ।੧੧।
dôhrâ : ghalyô môman khân phaujdâr kai sang bâî sai asavâr.
châlî jambûrç phîl pañj aur rahiklç châr.11.

ਚੌਪਈ : ਭਈ ਤਿਆਰੀ ਨਕੀਬ ਫਿਰ ਆਯੋ । ਡੇਰਾ ਲਹੌਰਹ ਬਾਹਰ ਪਾਯੋ ।
ਸਿੰਘਨ ਲਹੌਰੀਅਨ ਕਿਤ ਸੁਨ ਲਈ । ਤਾਰੈ ਸਿੰਘ ਪੈ ਚੜ੍ਹਤੀ ਭਈ ।੧੨।
chaupaî : bhaî tiârî nakîb phir âyô. daçrâ lahaurah bâhar pâyô.
singhan lahaurîan kit sun laî. târai singh pai chardhtî bhaî.12.

ਉਨ ਸਿੰਘਨ ਕਿਮ ਦਿਵਸ ਬਿਤਾਯਾ । ਰਾਤ ਪਈ ਕਰਨ ਖਬਰੈ ਧਾਯਾ ।
ਪੁਜਯੋ ਸਿੰਘਨ ਪੈ ਫਤੈ ਬੁਲਾਈ । ਕਹੀ ਸਿੰਘਨ ਸੋਂ ਫੌਜ ਤੁਰਕ ਆਈ ।੧੩।
un singhan kim divas bitâyâ. rât paî karan khabrai dhâyâ.
pujyô singhan pai phatai bulâî. kahî singhan sôn phauj turak âî.13.

He said that as many Singhs rose from the ground once again,
As the number of drops of Singhs' blood fell on the ground. (5)

Dohra : He advised the Nawab that the Singhs be captured alive,
And their bodies be beaten and crushed with wooden clubs.
Not a drop of blood be allowed to spill from their bodies,
Then alone can the increase in their strength be checked. (6)

Chaupai : Then at such a suggestion of the Qazi, a soldier interjected,
That the revered Qazi was really speaking the truth.
For this (holy) cause should the Qazi be made to lead the troops,
So that he could help the troops in catching the Singhs alive. (7)

He had never had an encounter with the mighty Singhs,
He would never unite with his wife after an encounter with them.
At this remark, the Qazi felt so much exasperated,
That he could not speak a single word in his defence. (8)

Then, the Nawab of Lahore made a pronouncement,
That they must now proceed to crush the Singhs.
He asked if there was any brave warrior among his troops,
Who could crush the Singhs by laying a seige. (9)

Was there anyone who could take revenge from the enemies of Islam,
Who would not allow the Singhs to escape and take refuge?
The Hindus must be eliminated even if one broke a thousand vows,
Such had been the injunctions from the Prophet. (10)

Dohra : Thus, was Momin Khan despatched on this crusade,
At the head of the command of twenty two hundred horse riders.
Equipped with forty camel-loaded guns and five elephants,
As well as four light artillery guns (of medium range). (11)

Chaupai : As the herald announced the launch of this expedition,
The (assigned) troops put up a camp on the outskirts of Lahore.
The Singhs of Lahore who heard the herald's announcement,
Understood that the crusade was launched against S. Tara Singh. (12)

These Singhs, somehow, passed the day in great stress,
But proceeded to inform (Tara Singh) as the darkness descended.
After arriving at Tara Singh's contingent and greeting them,
He informed that the Mughal force was about to attack them. (13)

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ਮੈਂ ਤੌ ਅਬ ਮੁੜ ਪਵੌਂ ਲਹੌਰ । ਔਰ ਬਚਨ ਕੀ ਮੁਹਿ ਨਹਿਂ ਠੌਰ ।
ਪੰਦ੍ਰਾਂ ਕੋਸ ਮੋਰੀ ਘੋੜੀ ਆਈ । ਬਚੌਂ ਤਉ ਮੁੜ ਲਹੌਰੈ ਜਾਈ ।੧੪।
main tau ab murd pavaun lahaura. aur bachan kî muhi nahin thaura.
pandrân kôs môrî ghôrdî âî. bachaun tau murd lahaurai jâî.14.

ਦੋਹਰਾ : ਔਰ ਬਾਤ ਤੁਮ ਨਹਿਂ ਬਚੋ ਕਿਤ ਲੁਕ ਝਲ ਜਾਨ ਬਚਾਇ ।
ਰਾਤ ਰਾਤ ਤੁਮਰੀ ਅਹੈ ਦਿਨ ਤੁਰਕ ਪਰੈਂਗੇ ਆਇ ।੧੫।
dôhrâ : aur bât tum nahin bachô kit luk jhal jân bachâi.
rât rât tumrî ahai din turak paraingç âi.15.

ਚੌਪਈ : ਯੋ ਕਹਿ ਕੇ ਵਹਿ ਤੌ ਮੁੜ ਗਯੋ । ਸੁਨੋਂ ਅਗੈ ਜੋ ਤਾਰੇ ਸਿੰਘ ਕਹਯੋ ।
ਮੁਖ ਤਾਰੇ ਸਿੰਘ ਲਾਲੀ ਆਈ । ਹਮ ਆਪ ਚਹੈਂ ਤੁਰਕਨ ਸਿਰ ਲਾਈ ।੧੬।
chaupaî : yô kahi kç vahi tau murd gayô. sunôn agai jô târç singh kahyô.
mukh târç singh lâlî âî. ham âp chahain turkan sir lâî.16.

ਹਮ ਤੌ ਲਰ ਮਰਿ ਹੈਂ ਯਹਿ ਠਾਇ । ਨਹਿਂ ਨਠਿ ਕੈ ਕਿਤ ਔਰਹਿ ਜਾਇ ।
ਔ ਨਹਿਂ ਲੇਵੈਂ ਕਿਤ ਝਲ ਓਟ । ਸਹੈਂ ਸੀਸ ਅਬ ਕਾਲਹਿ ਚੋਟ ।੧੭।
ham tau lar mari hain yahi thâi. nahin nathi kai kit aurahi jâi.
au nahin lçvain kit jhal ôta. sahain sîs ab kâlahi chôta.17.

ਅਬ ਤੌ ਨਠ ਕਰ ਕਿਤ ਲੁਕ ਪਾਹਿਂ । ਜਹਾਂ ਕਾਲ ਤੇ ਢੂੰਡੇ ਨ ਜਾਹਿਂ ।
ਜਹਿਂ ਜਹਿਂ ਜਈਐ ਤਹੀਂ ਤਹਿਂ ਕਾਲ । ਸਤਿਗੁਰ ਦੀਨੈ ਬਚਨ ਦਿਖਾਲ ।੧੮।
ab tau nath kar kit luk pâhin. jahân kâl tç dahûndç na jâhin.
jahin jahin jaîai tahîn tahin kâla. satigur dînai bachan dikhâla.18.

ਸ੍ਵੈਯਾ : ਜੌ ਕਹੂੰ ਕਾਲ ਤੇ ਭਾਜ ਕੈ ਬਾਚੀਯਤ ਤੌ ਕਿਹ ਕੁੰਟ ਕਹੋ ਭਜ ਜੈਯੈ ।
ਆਗੈ ਹੂੰ ਕਾਲ ਧਰੇ ਅਸਿ ਗਾਜਤ ਛਾਜਤ ਹੈ ਜਿਹ ਤੇ ਨਸਿ ਐਯੈ ।
ਐਸੋ ਨ ਕੈ ਗਯੋ ਕੋਈ ਸੁ ਦਾਵ ਰੇ ਜਾਂਹਿ ਉਪਾਵ ਸੋ ਘਾਵ ਬਚੈਯੈ ।
ਜਾਂਤੇ ਨ ਛੁਟੀਐ ਮੂੜ੍ਹ ਕਹੂੰ ਹਸ ਤਾਂਕੀ ਨ ਕਯੋਂ ਸਰਣਾਗਤ ਜੈਯੈ ।
savaiyâ : jau kahûn kâl tç bhâj kai bâchîyat tau kih kunt kahô bhaj jaiyai.
âgai hûn kâl dharç asi gâjat chhâjat hai jih tç nasi aiyai.
aisô na kai gayô kôî su dâv rç jânhi upâv sô ghâv bachaiyai.
jântç na chhutîai mûrdah kahûn has tânkî na kayôn sarnâgat jaiyai.

੮੬. ਇਮ ਤਾਰਾ ਸਿੰਘ ਸ਼ਹੀਦੀ ਪਾਈ
86. im târâ singh shahîdî pâî

ਦੋਹਰਾ : ਮੋਮਨ ਚੜ੍ਹਯੋ ਸਿੰਘਨ ਪੈ ਸੰਗ ਲੈ ਕਈ ਸਰਦਾਰ ।
ਮੁਹਰੈ ਰਾਤਿ ਸੁ ਉਨ ਲਈ ਬੇਖਬਰ ਹੁਇ ਸਿੰਘ ਮਾਰ ।੧।
dôhrâ : môman chardhyô singhan pai sang lai kaî sardâr.
muhrai râti su un laî bçkhbar hui singh mâr.1.

He informed further that he had to return to Lahore,
Since he had no other refuge other than Lahore.
His horse having covered a distance of fifteen miles,
Must he return to Lahore (before day break)for his survival. (14)

Dohra : He advised Tara Singh and his companions,
That they had no other option except to hibernate themselves.
They had only one night for these maneavours,
As the Mughal troops would be upon them with the day break. (15)

Chaupai : The messenger returned after giving this information,
But (dear readers), listen how did Tara Singh react.
Tara Singh feeling extremely charged with emotion, remarked,
That he himself was too keen to sacrifice to stigmatise the Mughals. (16)

He would fight to the finish at his own camp,
Nor would he desert his place to find escape elsewhere.
Instead of seeking a refuge in the dense wilds,
He would prefer to confront death in a straight fight. (17)

Where could one seek shelter by taking a flight,
Where could one remain untraced by death.
Death kept a trail of us (like our shadow),
As had been revealed by revered Satguru's words. (18)

Savaiya : If one could escape death by taking a flight,
Then which direction should one choose for fleeing?
When death is looming large wherever one goes,
How can one run back from the looming death?
No one has ever devised any such technique,
Which one could exploit to escape death's fatal blow,
When nothing avails Oh! foolish human being,
Why don't you smilingly submit before death? (*Bachittar Natak*-96)

Episode 86
Episode About how S. Tara Singh Attained Martyrdom

Dohra : Moman Khan launched on an expedition to crush the Singhs,
Accompanied by a host of Muslim warriors.
Taking advantage of the darkness of the night ahead,
They intended to take on the Singhs unawares. (1)

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ਤੋ ਉਸੁ ਜਾ ਉਪਲ ਜਟ ਹੁਤੋ ਮਿਲਿਯੋ ਘਵੰਡੋ ਧਾਇ ।
ਤਾਰੈ ਸਿੰਘ ਨਿਹੰਗ ਕੋ ਮੈਂ ਚਲ ਦਿਓਂ ਦਿਖਾਇ ।੨।
tô ûsu jâ upal jat hutô miliyô ghavndô dhâi.
târai singh nihang kô main chal diôn dikhâi.2.

ਚੌਪਈ : ਸੋ ਮੋਮਨ ਨੈ ਮੁਹਰੇ ਲਾਯੋ । ਉਨ ਸਿੰਘਨ ਤੇ ਕੁਛਕ ਖੁੰਝਾਯੋ ।
ਉਨ ਦਏ ਤੁਰਕ ਪਰ ਡਲੈ ਚਾਲ । ਕਿਤ ਹੁਤੋ ਪੁਰਾਤਨ ਬੈਰ ਉਨ ਨਾਲ ।੩।
chaupaî : sô môman nai muhrç lâyô. un singhan tç kuchhak khuñjhâyô.
un daç turak par daalai châla. kit hutô purâtan bair un nâl.3.

ਅਕੈ ਸਿੰਘਨ ਕੋ ਉਨ ਭਲਾ ਤਕਾਯੋ । ਅਕੈ ਨਠ ਲੁਕਨ ਕੋ ਬਿਲਮ ਲਗਾਯੋ ।
ਉਨ ਸਿੰਘਨ ਵਲ ਦਈ ਖਬਰ ਘਲਾਇ । ਤੂੰ ਤਾਰਾ ਸਿੰਘ ਅਬ ਨਠ ਜਾਇ ।੪।
akai singhan kô un bhalâ takâyô. akai nath lukan kô bilam lagâyô.
un singhan val daî khabar ghalâi. tûn târâ singh ab nath jâi.4.

ਤੁਰਕ ਫੌਜ ਮੁੜ ਜਾਊਗੁ ਲਹੌਰ । ਆਇ ਬਹੀਂ ਤੂੰ ਫਿਰ ਇਤ ਠੌਰ ।
ਇਕ ਸਾਇਤ ਬਚੈ ਤੌ ਬਰਸ ਬਚਾਇ । ਕਾਹੇ ਅਕਾਰਥ ਜਾਨ ਗਵਾਇ ।੫।
turak phauj murd jâûgu lahaura. âi bahîn tûn phir it thaura.
ik sâit bachai tau baras bachâi. kâhç akârath jân gavâi.5.

ਤੌ ਸਿੰਘ ਜੀ ਉਸ ਕੀਆ ਸਮੋਧ । ਸ਼ਾਬਸ਼ ਭਾਈ ਤੇਰੀ ਬੋਧ ।
ਇਤਨਕ ਤੁਮ ਤੈ ਆਛੀ ਸਰੀ । ਭਈਚਾਰੈ ਕੀ ਸਾਂਝ ਚਿਤ ਕਰੀ ।੬।
tau singh jî us kîâ samôdha. shâbash bhâî tçrî bôdha.
itnak tum tai âchhî sarî. bhaîchârai kî sâñjh chit karî.6.

ਦੋਹਰਾ : ਜੋ ਤੁਮ ਕਹੀ ਸੁ ਭਲਿ ਕਹੀ ਹੈ ਯੌਂਹੀ ਸਚ ਬਾਤ ।
ਹਮਹ ਸ਼ਹੀਦੀ ਚਿਤ ਧਰੀ ਹਮ ਨਠ ਨਹਿਂ ਕਿਤ ਜਾਤ ।੭।
dôhrâ : jô tum kahî su bhali kahî hai yaunhî sach bât.
hamah shahîdî chit dharî ham nath nahin kit jât.7.

ਚੌਪਈ : ਜੌ ਹਮ ਅਬ ਨਠ ਜਾਨ ਬਚਾਵੈਂ । ਫਿਰ ਚਾਹੈ ਹਮ ਈਹਾਂ ਹੀ ਆਵੈਂ ।
ਲਾਵੈ ਬੋਲੀ ਗਿਰਦ ਭਾਈਚਾਰੋ । ਇਮ ਹਮ ਕਰਹਿਂ ਨ ਜਾਨ ਪਿਆਰੋ ।੮।
chaupaî : jau ham ab nath jân bachâvain. phir châhai ham îhân hî âvain.
lâvai bôlî girad bhâîchârô. im ham karhin na jân piârô.8.

ਉਤ ਡਲਵਾਲਨ ਖਬਰਹਿ ਭਈ । ਮਿਲੇ ਦੌੜ ਸੋ ਆਗੈ ਜਈ ।
ਹਮ ਰੱਯਤ ਹੈਂ ਖੁਦ ਪਤਿਸ਼ਾਹੀ । ਹਮ ਮੈਂ ਰਾਠ ਸਿੰਘ ਚੋਰ ਕੋਊ ਨਾਹੀਂ ।੯।
ut daalvâlan khabrahi bhaî. milç daurd sô âgai jaî.
ham rayyat hain khud patishâhî. ham main râth singh chôr kôû nâhîn.9.

ਤੌ ਲੌ ਸਿੰਘਨ ਨਗਾਰਾ ਕਰਾਯਾ । ਸੋਊ ਤੁਰਕਨ ਨੇ ਵਹਿ ਸੁਨ ਪਾਯਾ ।
ਤੌ ਇਮ ਲੀਨੋ ਤੁਰਕਨ ਜਾਨ । ਆਹਿ ਸਿੰਘਨ ਕੋ ਅਗੈ ਮਕਾਨ ।੧੦।
tau lau singhan nagârâ karâyâ. sôû turkan nç vahi sun pâyâ.
tau im lînô turkan jâna. âhi singhan kô agai makâna.10.

Then (a local resident) Ghumanda[1] , an Uppal Jat by caste,
Went ahead and accosted the advancing troops.
Saying that since the Mughal troops were searching for S. Tara Singh,
He volunteered to guide the troops to Tara Singh's place. (2)

Chaupai : So (Ghamanda Jat) leading Moman Khan's troops from the front,
Led them on a circuitous route somewhat away from the Singhs' location.
He directed the Mughal troops towards village Dalla,
Perhaps because he nursed some old grouse against the village. (3)

Or he had thought of doing some favour to the Singhs,
Because the delay in troops' arrival would enable the Singhs to escape.
(Simultaneously), he sent a message to the Singhs,
That S. Tara Singh should vacate his place with his companions. (4)

That way when the Mughal troops returned to Lahore empty handed,
S. Tara Singh should return to occupy his place.
Since a moment's escape could ensure his survival for years,
Why should he lose his precious life in vain. (5)

Hearing this message, S. Tara Singh addressed the messenger,
That he (Tara Singh) acknowledged the messenger's well-meaning intentions,
That the latter had indeed done a noble deed (by informing him),
For the sake of maintaining his fraternal bonds. (6)

Dohra : No doubt, what he had conveyed was for the former's benefit,
And it was also factually correct (to adopt this strategy).
But since he (Tara Singh) had resolved to make a sacrifice,
He would not run away anywhere from there. (7)

Chaupai : He could very well run away to save his life,
And could easily return to his place as well.
But since his fraternity would accuse him of being a coward,
So he would never run away to save his life. (8)

On the other hand, hearing about the arrival of troops,
The residents of Dalla village came out to meet them.
Assuring that they being the loyal subjects of the Mughal sovereign,
Their entire village had no rebel Singh among them. (9)

The Singhs then challenged the Mughals with the beat of a drum,
Which the Mughal troops heard from a distance.
With this, the Mughal troops became aware of the Singhs,
And the location of the Singhs' houses and hamlets. (10)

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ਭਜਾਇ ਘੋੜੇ ਕੋਊ ਪੁਜਯੋ ਪਠਾਨ । ਬੈਠੇ ਸਿੰਘ ਕਿਮ ਗਵਾਵਹੁ ਜਾਨ ।
ਦੌੜ ਲੁਕੋ ਅਬ ਝਾੜਨ ਮਾਂਹਿ । ਕਰੀ ਖਬਰ ਮੈਂ ਆਨ ਤੁਸਾਂਹਿ ।੧੧।
bhajâi ghôrdç kôû pujyô pathâna. baithç singh kim gavâvhu jâna.
daurd lukô ab jhârdan mânhi. karî khabar main ân tusânhi.11.

ਦੋਹਰਾ : ਤਾਰੈ ਸਿੰਘ ਜੀ ਉਸ ਕਹਯੋ ਸ਼ਾਬਸ਼ ਭਾਈ ਜੀ ਤੋਹਿ ।
ਅਬ ਹਮ ਨਠਕੈ ਕਿਤ ਲੁਕੈਂ ਹਮ ਸ਼ਹੀਦ ਈਹਾਂ ਹੀ ਹੋਹਿਂ ।੧੨।
dôhrâ : târai singh jî us kahyô shâbash bhâî jî tôhi.
ab ham nathkai kit lukain ham shahîd îhân hî hôhin.12.

ਚੌਪਈ : ਅਗੈ ਸਿੰਘ ਟਹਲ ਸਿੰਘਨ ਕਮਾਵਤ । ਭਰ ਦੇਗੈ ਜਲ ਸ਼ਨਾਨ ਕਰਾਵਤ ।
ਔਰ ਸਿੰਘਨ ਸਿੰਘ ਜੀ ਸੋਂ ਕਹੀ । ਤੁਮ ਬਹੁ ਟਹਲ ਅਗੈ ਕਰ ਲਈ ।੧੩।
chaupaî : agai singh tahal singhan kamâvta. bhar dçgai jal shanân karâvata.
aur singhan singh jî sôn kahî. tum bahu tahal agai kar laî.13.

ਅਬ ਹਮ ਟਹਲ ਚਹਿਂ ਕਰੀ ਤੁਮਾਰੀ । ਹੁਇ ਪਵਿਤ੍ਰ ਅਬ ਦੇਹਿ ਹਮਾਰੀ ।
ਤੌ ਸਿੰਘਨ ਜੀ ਉਨ ਕਹੀ ਸੁਨਾਇ । ਦੇਹਿ ਪਵਿਤ੍ਰ ਹੋਇ ਸ਼ਸਤ੍ਰ ਲਗਾਇ ।੧੪।
ab ham tahal chahin karî tumârî. hui pavitar ab dçhi hamârî.
tau singhan jî un kahî sunâi. dçhi pavitar hôi shastar lagâi.14.

ਦੋਹਰਾ : ਜੈਸ ਦੁਵਾਰਕਹਿ ਦਾਗ ਲਗ ਦੇਹਿ ਪਵਿੱਤਰ ਹੋਇ ।
ਤੈਸੇ ਸ਼ਸਤਰ ਕੇ ਲਗੇ ਪਾਪ ਦੇਹੋਂ ਜਾਇ ਧੋਇ ।੧੫।
dôhrâ : jais duvârkahi dâg lag dçhi pavittar hôi.
taisç shastar kç lagç pâp dçhôn jâi dhôi.15.

ਚੌਪਈ : ਤੌ ਹੁਤਿ ਸਿੰਘ ਜੀ ਜਲ ਲੈਨ ਗਏ । ਆਵਤ ਤੁਰਕ ਉਨ੍ਹੈਂ ਲਖ ਲਏ ।
ਮੁੜ ਸਿੰਘ ਜੀ ਸਭ ਸਿੰਘਨ ਸੁਨਾਈ । ਜਿਨ ਨੱਠਨੋ ਸੋ ਨੱਠ ਜਾਹੁ ਭਾਈ ।੧੬।
chaupaî : tau huti singh jî jal lain gaç. âvat turak unhain lakh laç.
murd singh jî sabh singhan sunâî. jin natthnô sô natth jâhu bhâî.16.

ਅਕੈ ਸ਼ਸਤ੍ਰ ਫੜ ਬਾਹਰ ਹੋਵਹੁ । ਛਾਡ ਓਟ ਰਣ ਭੂਮ ਖਲੋਵਹੁ ।
ਸੁਨਿ ਸਿੰਘ ਤੁਰੇ ਮੈਦਾਨੇ ਦਾਇ । ਛੋਡ ਓਟ ਰਣ ਭੂਮ ਖੜੇ ਜਾਇ ।੧੭।
akai shastar phard bâhar hôvhu. chhâda ôt ran bhûm khalôvhu.
suni singh turç maidânç dâi. chhôda ôt ran bhûm khardç jâi.17.

ਦੋਹਰਾ : ਉਤ ਤੇ ਤੁਰਕ ਤੌ ਆਇ ਪਏ ਬਜਾਏ ਧੌਂਸ ਨਗਾਰ ।
ਕਰਹਿਂ ਦੁਤਰਫੋਂ ਮਰ ਮਾਰ ਸੌਂਚੀ ਜੈਸ ਖਿਡਾਰ ।੧੮।
dôhrâ : ut tç turak tau âi paç bajâç dhauns nagâr.
karhin dutraphôn mar mâr sauñchî jais khidaâr.18.

ਚੌਪਈ : ਪ੍ਰਿਥਮ ਬੁਲਾਕਾ ਸਿੰਘ ਅਗਯੋਂ ਧਾਯੋ । ਫੜ ਤੇਗੋ ਤਿਨ ਬਹੁ ਤਨ ਲਾਯੋ ।
ਅਗਯੋਂ ਲਗਾਯੋ ਤਿਸ ਛਾਤੀ ਤੀਰ । ਭਯੋ ਪ੍ਰਿਥਮਹਿ ਸੋਈ ਬਹੀਰ ।੧੯।
chaupaî : paritham bulâkâ singh agyôn dhâyô. phard tçgô tin bahu tan lâyô.
agyôn lagyô tis chhâtî tîra. bhayô parithmahi sôî bahîra.19.

A (friendly) Pathan, too, came running on a horseback,
Warning the Singhs not to lose their lives in vain.
As he had intimated them about the approaching troops,
They should escape and take refuge in the wilds. (11)

Dohra : Tara Singh (acknowledging his service), told him,
That he (Tara Singh) was indeed grateful to the brotherly Pathan.
But since he had taken a vow to make a sacrifice,
He would certainly sacrifice his life at his own place. (12)

Chaupai : At that time S. Tara Singh was serving the other Singhs,
By filling a big tub with water for bathing the Singhs.
Then these Singhs beseeched Tara Singh while serving them,
That he had already done a plenty of service to them. (13)

Now it was their turn to do some service to him,
So that they could also sanctify their bodies with his service.
At this, S. Tara Singh addressed his companions,
That one's body was sanctified only after being wounded in a war. (14)

Dohra : As the devout get their bodies sanctified,
By getting themselves branded at Dwarka[2].
Similarly, when a warrior gets wounded in war.
His body gets sanctified with the touch of a weapon. (15)

Chaupai : As S. Tara Singh went out to fetch water,
He spotted the Mughal troops advancing towards them.
Returning, he announced to the Singhs once again,
That anyone willing to escape should escape now. (16)

Otherwise, they should come out with their weapons,
And stand in the battlefield leaving their shelters.
Hearing this, the Singhs came out in the open,
Leaving their shelter, they stood on the battlefield. (17)

Dohra : The Mughal troops launched an attack from the other side,
With the beat of war drums and other trumpets.
Launching their attack from all the four sides,
They scattered like players in the rustic game of Sonchi[3]. (18)

Chaupai : S. Bulakha Singh was the first to attack the invaders,
Who wounded many Mughal soldiers with his sword.
Then after being hit by an enemy arrow in the chest,
He fell down and departed for his heavenly abode. (19)

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ਖੜ ਜਾਇ ਸਿੰਘਨ ਢੇਰੀ ਬੰਨ੍ਹ ਲਈ । ਜਿਮ ਕਰ ਖੇਡ ਸੌਂਚ ਕੀ ਠਈ ।
ਉਤ ਤੇ ਤੁਰਕ ਹਲੋ ਕਰ ਆਵੈਂ । ਇਤ ਤੈ ਸਿੰਘ ਉਨ ਮੋੜ ਹਟਾਵੈਂ ।੨੦।
khard jâi singhan dahçrî bannah laî. jim kar khçda sauñch kî thaî.
ut tç turak halô kar âvain. it tai singh un môrd hatâvain.20.

ਗਰਦ ਗੁਬਾਰ ਦੁਇ ਵਲ ਤੈ ਭਈ । ਹੁਤੀ ਰਾਤ ਜਨ ਅਨੇਰੀ ਅਈ ।
ਉਤ ਕਰ ਹੱਲੇ ਤੁਰਕ ਘੋੜੈ ਚਲਾਵਨ । ਮਾਰ ਸਿੰਘਨ ਚਹੇ ਫੇਟਨ ਗਿਰਾਵਨ ।੨੧।
garad gubâr dui val tai bhaî. hutî rât jan ançrî aî.
ut kar hallç turak ghôrdai chalâvna. mâr singhan chahç phçtan girâvan.21.

ਅਗਯੋਂ ਉਨ ਸਿੰਘ ਮੁਖ ਕਟ ਡਾਰੇ । ਗਿਰੇ ਤਹੀਂ ਬਹੁ ਥੱਕ ਕੈ ਹਾਰੇ ।
ਕਿਛਕੁ ਗਿਰੇ ਵਹਿ ਆਪਸ ਮਾਂਹਿ । ਇਮ ਕਰ ਰੁਕ ਗਯੋ ਉਨ ਕੋ ਰਾਹੁ ।੨੨।
agyôn un singh mukh kat daârç. girç tahîn bahu thakk kai hârç.
kichhku girç vahi âpas mânhi. im kar ruk gayô un kô râhu.22.

ਦੋਹਰਾ : ਤਿਹ ਦੁਇ ਵਲ ਤੇ ਅੜ ਭਿੜੈ ਗਿਰ ਗਿਰ ਰੁਕ ਗਈ ਠੌਰ
ਕਰ ਕਰ ਹੱਲੇ ਜੇ ਅਵੈਂ ਪਰੈਂ ਉਨੈਂ ਪਰ ਧੌੜ ।੨੩।
dôhrâ : tih dui val tç ard bhirdai gir gir ruk gaî thaur
kar kar hallç jç avain parain unain par dhaurd.23.

ਚੌਪਈ : ਕਿਛ ਉਨ ਕੈ ਉਨ ਸ਼ਸਤ੍ਰ ਲਾਗੈਂ । ਕਿਛ ਸਿੰਘ ਭੀ ਮਾਰੈਂ ਹੁਇ ਆਗੈ ।
ਦੋਊ ਤਰ੍ਫ਼ ਤੇ ਮਚ ਗਯੋ ਘਾਣ । ਥੱਕ ਗਏ ਦੁਵੱਲੋਂ ਲਾ ਲਾ ਤਾਣ ।੨੪।
chaupaî : kichh un kai un shastar lâgain. kichh singh bhî mârain hui âgai.
dôû taraf tç mach gayô ghâna. thakk gaç duvllôn lâ lâ tâna.24.

ਧੀਰੀ ਧੀਰੀ ਵਲ ਦੋਊ ਤੈ ਹੋਈ । ਛੋਟੀ ਹਥਯਾਰੀਂ ਆਵੈ ਨ ਕੋਈ ।
ਤੀਰ ਬੰਦੂਕ ਖੜ ਦੂਰੋਂ ਚਲਾਵੈਂ । ਇਸ ਬਿਧ ਸਿੰਘਨ ਮਾਰ ਗਿਰਾਵੈਂ ।੨੫।
dhîrî dhîrî val dôû tai hôî. chhôtî hathyârîn âvai na kôî.
tîr bandûk khard dûrôn chalâvain. is bidh singhan mâr girâvain.25.

ਹੁਤ ਬੰਦੂਕ ਤਮਾਚੋ ਸਿੰਘਨ ਪਹਿ ਨਾਂਹਿ । ਪਰ ਉਨ ਕੀ ਗੋਲੀ ਲੰਘ ਉਨ ਪਰ ਪਾਂਹਿ ।
ਤੌ ਮੋਮਨ ਖਾਂ ਨੇੜੇ ਆਯਾ । ਤੌ ਹੱਲਾ ਤਿਮ ਫੇਰ ਕਰਾਯਾ ।੨੬।
hut bandûk tamâchô singhan pahi nânhi. par un kî gôlî langh un par pânhi.
tau môman khân nçrdç âyâ. tau hallâ tim phçr karâyâ.26.

ਤਊ ਮੁਗਲ ਤਕੀ ਘੋੜਾ ਚਲਾਯਾ । ਕਹਾਂ ਤਾਰਾ ਸਿੰਘ ਪੁਛਤਾ ਆਯਾ ।
ਸਿੰਘ ਜੀ ਕਹਯੋ ਚਲ ਆਉ ਅਗਾਰੀ । ਬਿਸ਼ਕ ਚਲਾਉ ਤੂੰ ਪਹਿਲੋਂ ਵਾਰੀ ।੨੭।
taû mugal takî ghôrdâ chalâyâ. kahân târâ singh puchhtâ âyâ.
singh jî kahyô chal âu agârî. bishak chalâu tûn pahilôn vârî.27.

ਛੇੜ ਘੋੜਾ ਉਨ ਤੀਰ ਚਲਾਯਾ । ਸੀਸ ਮੁੰਡਾਸੇ ਸਿੰਘ ਜੀ ਕੇ ਲਾਯਾ ।
ਝਟ ਕਰ ਘੋੜੇ ਸਿੰਘ ਫੜ ਲਈ ਬਾਗ । ਤਿਸ ਹੁਤੋ ਨਗਾਤ ਸੰਜੋਇ ਬਿਨ ਨਾਂਗ ।੨੮।
chhçrd ghôrdâ un tîr chalâyâ. sîs mundâsç singh jî kç lâyâ.
jhat kar ghôrdç singh phard laî bâga. tis hutô nagât sañjôi bin nânga.28.

Then the Singhs stood in a circle with their backs towards each other,
As if they were going to participate in the game of Sonchi.
As the Mughal troops attacked these circled Singhs,
They kept on repulsing their attack from their side. (20)

So much dust and din was raised from both the sides,
As if a dust storm had broke in at night.
The Mughal soldiers while riding on their horses,
Intended to crush the Singhs with horse's hooves. (21)

But as the Singh chopped off the horses heads,
Their riders fell down feeling exhausted and defeated.
Some of the horse mounted soldiers collided against each other,
And fell down, blocking the passage of their own troops. (22)

Dohra : As the soldiers from both the sides collided against each other,
The passage got blocked with the falling bodies.
As more and more soldiers came attacking,
They too kept on falling on the heaped bodies. (23)

Chaupai : While a few Mughal soldiers got wounded with their own weapons,
Some others were hit by the weapons of advancing Singhs.
There occurred such a blood bath from both sides,
That soldiers from both sides got completely exhausted. (24)

Thus, the attacks from both the sides slowed down,
As it became difficult to wield small weapons in a close encounter.
So the Mughal troops fired and shot arrows from a distance,
And started killing Singhs while standing at a distance. (25)

Although the Singh had not any muskets or small fire arms,
Yet the Mughals' bullets hit their own soldiers on the other side.
Thereafter, Moman Khan himself, marching forward,
Once again got an attack launched on the Singhs. (26)

At that Takki Khan[4], while advancing on his horse's back,
Kept asking for S. Tara Singh's whereabouts (loudly).
Hearing this, S. Tara Singh asked him to proceed a little further,
And gave him option of attacking him (Tara Singh) first. (27)

As Takki Khan shot an arrow while riding on a horse,
The arrow hit Tara Singh's headgear wrapped round his head.
Leaping up, Tara Singh caught hold of Takki Khan's horse's reigns,
Even as Takki Khan's entire body was protected with a steely armour. (28)

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ਦੋਹਰਾ : ਬਿਨ ਸੰਜੋਇ ਇਸ ਮੁਗ਼ਲਕਾ ਪਿੰਡਾ ਨਜ਼ਰ ਨ ਆਇ ।
ਇਕ ਮੁਖ ਨੰਗਾ ਸਿੰਘ ਲਖ ਉਤ ਪਿਪਲਾ ਦਯੋ ਧਸਾਇ ।੨੯।
dôhrâ : bin sañjôi is mughalkâ pindâ nazar na âi.
ik mukh nangâ singh lakh ut piplâ dayô dhasâi.29.

ਮੁੜਯੋ ਤਕੀ ਮੁਖ ਜ਼ਖ਼ਮ ਖਾ ਮੋਮਨ ਲਯੋ ਪਛਾਨ ।
ਪੂਛੀ ਖਬਰ ਬੁਲਾਇ ਉਸ ਕਹਾਂ ਖਾਏ ਮੁਖ ਪਾਨ ।੩੦।
murdyô takî mukh zakham khâ môman layô pachhân.
pûchhî khabar bulâi us kahân khâç mukh pân.30.

ਚੌਪਈ : ਤੌ ਤਕੀ ਨੈ ਮੋਮਨ ਸੁਨਾਈ । ਅਗੈ ਤਾਰਾ ਸਿੰਘ ਬੈਠਾ ਬੀੜੇ ਬਨਾਈ ।
ਹੁਇ ਹਿੰਮਤ ਤੌ ਅਗੈ ਹੁਇ ਖਾਵੋ । ਦੂਰ ਖੜੇ ਕਯਾ ਬਾਤ ਬਨਾਵੋ ।੩੧।
chaupaî : tau takî nai môman sunâî. agai târâ singh baithâ bîrdç banâî.
hui himmat tau agai hui khâvô. dûr khardç kayâ bât banâvô.31.

ਇਕ ਹੁਤੋ ਚੇਲੋ ਉਸ ਪਹਿ ਖਲੋ । ਸੁਨ ਵਹਿ ਸਿੰਘਨ ਪਰ ਧਾਇ ਚਲੋ ।
ਕਹਿ ਮਹਾਵਤ ਦਯੋ ਹਾਥੀ ਪਿਲਾਇ । ਦੁਇ ਦੁਇ ਤੀਰ ਫੜ ਦਏ ਚਲਾਇ ।੩੨।
ik hutô chçlô us pahi khalô. sun vahi singhan par dhâi chalô.
kahi mahâvat dayô hâthî pilâi. dui dui tîr phard daç chalâi.32.

ਕਹਿ ਮਹਾਵਤ ਉਨ ਹਾਥੀ ਤੁਰਵਾਯੋ । ਫੱਟੇ ਥਕੇ ਉਨ ਸਿੰਘਨ ਤਕਾਯੋ ।
ਉਨ ਜਾਨਯੋਂ ਮੈਂ ਊਚੇ ਥਾਇ । ਦੇਉਂਗੁ ਹਾਥੀਓਂ ਸਿੰਘਨ ਮਿਧਾਇ ।੩੩।
kahi mahâvat un hâthî turvâyô. phattç thakç un singhan takâyô.
un jânyôn main ûchç thâi. dçungu hâthîôn singhan midhâi.33.

ਦੇਖ ਥੋੜੇ ਸਿੰਘ ਲਾਲੀ ਆਈ । ਗਿਰਦੇ ਦੇਖਯੋ ਉਨ ਹਾਥੀ ਘੁਮਾਈ ।
ਵਹੁ ਮਾਰੈ ਦੁਇ ਦੁਇ ਢੁਕ ਤੀਰ । ਵਹਿ ਤੋ ਕਹਾਵਤ ਬਡ ਸੂਰਬੀਰ ।੩੪।
dçkh thôrdç singh lâlî âî. girdç dçkhyô un hâthî ghumâî.
vahu mârai dui dui dahuk tîra. vahi tô kahâvat bada sûrbîra.34.

ਦੋਹਰਾ : ਤੌ ਭੀਮਾ ਸਿੰਘ ਕਰ ਖ਼ੁਸ਼ੀ ਪਰਯੋ ਸ਼ੇਰ ਜਿਮ ਧਾਇ ।
ਫੜ ਉਨ ਹਾਥੀ ਕੰਨ ਦਬਯੋ ਤੁਰਤਹਿ ਲਯੋ ਬਹਾਇ ।੩੫।
dôhrâ : tau bhîmâ singh kar khushî paryô shçr jim dhâi.
phard un hâthî kann dabyô turtahi layô bahâi.35.

ਚੌਪਈ : ਤੌ ਸਿੰਘ ਕੀਯੋ ਮਹਾਵਤ ਪਰ ਵਾਰ । ਉਨ ਡਾਹਯੋ ਅੰਕੁਸ ਲਗ ਟੁਟੀ ਤਲਵਾਰ ।
ਅਧੀ ਰਹੀ ਸੰਗ ਮਾਰਯੋ ਮਹਾਵਤ । ਸੋਊ ਗਯੋ ਗਸ਼ੀ ਅੰਕਸ ਲਾਵਤ ।੩੬।
chaupaî : tau singh kîyô mahâvat par vâra. un daâhyô ankus lag tutî talvâra.
adhî rahî sang mâryô mahâvta. sôû gayô gashî ankas lâvata.36.

ਦੇਖ ਤਾਰੇ ਸਿੰਘ ਮਦਤ ਕਰਾਈ । ਲਖਮੀਰ ਸਿੰਘ ਸੋ ਕਹਯੋ ਸੁਨਾਈ ।
ਜਦ ਅਸੀਂ ਤੁਸੀਂ ਹੁਤ ਮੰਝੀ ਚਰਾਵਤ । ਤੂੰ ਹੁਤੋ ਮੰਝੀ ਦੁਇ ਦੁਇ ਟੱਪ ਜਾਵਤ ।੩੭।
dçkh târç singh madat karâî. lakhmîr singh sô kahyô sunâî.
jad asîn tusîn hut mañjhî charâvta. tûn hutô mañjhî dui dui tapp jâvata.37.

Dohra : Since the Mughal warrior was completely covered with a steel armour,
No part of his entire body was (exposed) and visible.
Tara Singh, spotting out Takki Khan's uncovered face,
Pierced the tip of his (sharp) sword into his face. (29)

As Takki Khan turned back with a bleeding face,
Moman Khan recognized him (from his facial features).
Beckoning bleeding Taki Khan to come nearer to him,
He asked him from where did he chew beetelnut leaves. (30)

Chaupai : At this, Takki Khan told Moman Khan tauntingly,
That Tara Singh was sitting there with the beetelnut packets.
He could also have a taste of those if he dared,
Instead of passing such taunting remarks from a distance. (31)

Hearing this, one of Moman Khan's subordinates standing there,
Marched ahead and launched an attack on the Singhs.
Asking the elephant driver to move his elephant,
This warrior shot pairs of arrows in each and every attempt. (32)

Reckoning the Singhs to be wounded and exhausted,
He asked the elephant driver to move his elephant further.
Thinking that he being perched higher on an elephant's back,
He would get the Singhs crushed under elephant's feet. (33)

Feeling emboldened at the sight of Singhs being in a minority.
He assessed their strength by taking a round on the elephant's back.
Being known as a great warrior among the Mughal troops,
He shot pairs of arrows in each attempt at the Singhs. (34)

Dohra : Then Bhima Singh (from Peshawar) in a mood of Chivalrous ecstasy,
Pounced upon his enemy like a ferocious lion.
Catching the elephant by the ear and pressing it hard,
He made the elephant to sit down in an instant. (35)

Chaupai : But as Bhima Singh made a dash at the elephant's driver,
His sword broke apart as it struck against the elephant's prod.
While he killed the elephant's driver with a half-broken sword,
He himself fainted from the blow of an elephant's prod. (36)

Noticing Bhima Ssingh fainting, Tara Singh rushed to his aid,
While addressing Lakhmir Singh in following words:
When both of them (Tara Singh and Lakhmir Singh) used to graze buffaloes,
Lakhmir Singh used to jump over a couple of buffaloes. (37)

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ਅਬ ਕੱਟਾ ਤੁਰਕਨ ਕਾ ਕਿਤਨਕ ਬਲਾਇ । ਮਾਰ ਤੁਰਕ ਤੂੰ ਉਪਰ ਜਾਇ ।
ਅਗਯੋਂ ਲਖਮੀਰ ਸਿੰਘ ਜੀ ਸੋਂ ਕਹੀ । ਮੇਰੇ ਭੀ ਮਨ ਥੀ ਗਲ ਯਹੀ ।੩੮।
ab kattâ turkan kâ kitnak balâi. mâr turak tûn upar jâi.
agyôn lakhmîr singh jî sôn kahî. mçrç bhî man thî gal yahî.38.

ਮੋ ਪਰ ਤਨਕ ਆਗਯਾ ਜੇ ਹੋਇ । ਮੈਂ ਮਾਰ ਦਿਖਾਊਂ ਤੁਰਕੈ ਸੋਇ ।
ਇਤਨਕ ਕਹਿ ਸਿੰਘ ਕੀਨੀ ਧਾਈ । ਜਿਮ ਪਰੈ ਕੁੰਜਨ ਪਰ ਬਹਰੀ ਜਾਈ ।੩੯।
mô par tanak âgyâ jç hôi. main mâr dikhâûn turkai sôi.
itnak kahi singh kînî dhâî. jim parai kuñjan par bahrî jâî.39.

ਦੋਹਰਾ : ਫੜ ਨੇਜਾ ਸਿੰਘ ਕੁਦ ਪਰਯੋ ਸੌਂਹੈ ਚੇਲੇ ਕੋ ਲਲਕਾਰ ।
ਉਤ ਵਲ ਤੇ ਉਨ ਭੀ ਕਰੀ ਮਾਰੈ ਮਾਰ ਪੁਕਾਰ ।੪੦।
dôhrâ : phard nçjâ singh kud paryô saunhai chçlç kô lalkâr.
ut val tç un bhî karî mârai mâr pukâr.40.

ਚੌਪਈ : ਤੌ ਲਖਮੀਰ ਸਿੰਘ ਜਾਇ ਸੰਭਾਰਾ । ਜਾਇ ਚੇਲੇ ਕੋ ਮੋਢੇ ਮਾਰਾ ।
ਗਯੋ ਨੇਜਾ ਉਸ ਮੋਢੈ ਚੀਰ । ਫੜ ਹੁਇ ਤਲਵਾਰ ਨ ਚਲੈ ਤੀਰ ।੪੧।
chaupaî : tau lakhmîr singh jâi sambhârâ. jâi chçlç kô môdahç mârâ.
gayô nçjâ us môdahai chîra. phard hui talvâr na chalai tîr.41.

ਇਕ ਦੁਇ ਸਿੰਘ ਮਦਤ ਔਰ ਆਏ । ਉਨ ਹਾਥੀ ਗਿਰਦਯੋਂ ਔਰ ਹਟਾਇ ।
ਤੌਂ ਲਖਮੀਰ ਸਿੰਘ ਕੋ ਦਾਉ ਲਗ ਗਯੋ । ਫੜ ਰੱਸਾ ਹਾਥੀ ਪਰ ਗਯੋ ।੪੨।
ik dui singh madat aur âç. un hâthî girdayôn aur hatâi.
taun lakhmîr singh kô dâu lag gayô. phard rassâ hâthî par gayô.42.

ਮਾਰ ਤਲਵਾਰ ਚੇਲਾ ਡਾਰ ਦਯੋ । ਹਾਥੀ ਤੋਰ ਵਲ ਸਿੰਘਨ ਦਯੋ ।
ਸਿੰਘ ਜੀ ਕਹਯੋ ਹਾਥੀ ਕਿਹ ਕਾਮਨ । ਹਮ ਅਨੇਕ ਬਖ਼ਸੈਂਗੇ ਗੁਲਾਮਨ।੪੩।
mâr talvâr chçlâ daâr dayô. hâthî tôr val singhan dayô.
singh jî kahyô hâthî kih kâmna. ham ançk bakhsaingç gulâman.43.

ਹਾਥੀ ਫਿਰ ਜਬ ਖਾਲੀ ਗਯੋ । ਦਲ ਤੁਰਕਨ ਕੋ ਭਾਜ ਖਾਇ ਗਯੋ ।
ਤੌਂ ਮੋਮਨ ਖਾਂ ਪੂਰਬੀਏ ਬੁਲਾਏ । ਹੁਤੇ ਹਜਾਰੀ ਖਿਤਾਬ ਜਿਨ ਪਾਏ ।੪੪।
hâthî phir jab khâlî gayô. dal turkan kô bhâj khâi gayô.
tau môman khân pûrbîç bulâç. hutç hajârî khitâb jin pâç.44.

ਦੋਹਰਾ : ਮਨਸਾ ਰਾਮ ਔ ਦਯਾ ਰਾਮ ਜਿਨ ਕੋ ਥੋ ਯਹਿ ਨਾਮ ।
ਭੇਜ ਨਾਲ ਬਡ ਫੌਜ ਹੁਤ ਕੁੰਦਲਪੁਰ ਘਰ ਧਾਮ ।੪੫।
dôhrâ : mansâ râm au dayâ râm jin kô thô yahi nâm.
bhçj nâl bada phauj hut kundlapur ghar dhâm.45.

ਚੌਪਈ : ਵੈ ਕਰ ਹੱਲਾ ਸਿੰਘਨ ਪਰ ਪਏ । ਉਤੇ ਤੈ ਸਿੰਘ ਭੀ ਸਨਮੁਖ ਅਏ ।
ਮਨਸਾ ਰਾਮ ਔ ਦਇਆ ਰਾਮ । ਮਾਰ ਸਿੰਘਨ ਸੁ ਉਸ ਹੀ ਥਾਮ ।੪੬।
chaupaî : vai kar hallâ singhan par paç. utç tai singh bhî sanmukh aç.
mansâ râm au daiâ râma. mâr singhan su us hî thâma.46.

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Now since this Mughal's calf (elephant) was not so big,
He should jump and kill the Mughal warrior atop the elephant.
Answering Tara Singh in the same vein, Lakhmir Singh said,
That he himself was thinking on the same limes. (38)

In case Tara Singh permitted him to make an attempt,
He would definitely be able to kill the Mughal warrior.
Uttering these words, Lakhmir Singh pounced upon his enemy,
As a sea falcon pounces upon the sea gulls. (39)

Dohra : Catching hold of a spear, the Singh made a dash,
While challenging Moman Khan's subordinate loudly.
The Mughal warrior also attacked from the other side,
While shouting for his kill with a greater force. (40)

Chaupai : Then, Lakhmir Singh, rushing upon him overpowered him,
And pierced Moman Khan's subordinate in the shoulder.
As Lakhmir Singh's spear cut through his shoulder,
He could neither wield his sword nor shoot his arrows. (41)

As one or two more Singhs reached to help Lakhmir Singh,
They chased away the other Mughals from around the elephant,
Lakhmir Singh, taking an advantage of this opportunity,
Mounted the elephant by catching hold of a rope. (42)

Despatching Moman Khan's subordinate with one stroke of his sword,
Lakhmir Singh drove the elephant away towards Singhs.
Remarking that a single elephant being of no use.,
The Singhs would allot such elephants to each one of their servants. (43)

Noticing the elephant returning without its rider,
The Mughal troops fled away feeling defeated.
At this, Moman Khan summoned the (muscular) Purbia[5] soldiers,
Who had been conferred with great wartime decorations. (44)

Dohra : Mansa Ram and Daya Ram were two of these warriors,
As these were the names given to them respectively.
They had been ordered to accompany the Mughal troops,
And they hailed from the village named Kundalpur. (45)

Chaupai : Making a dash, as they pounced upon the Singhs,
The Singh also came into combat from the other side.
Mansa Ram and Daya Ram, (the renowned Purbia warriors),
Were (also) slaughtered by the Singhs at the same place. (46)

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ਤਿਹ ਫੌਜ ਗਈ ਤੁਰਕਨ ਪਰਾਈ । ਰਹਯੋ ਮਦਾਨ ਸਿੰਘਨ ਕੈ ਪਾਈ ।
ਤੌ ਦਿਨ ਚੜ੍ਹਯ ਭਯੋ ਉਜਿਯਾਲਾ । ਮੁੜ ਤੁਰਕਨ ਕੀਯੋ ਖੇਤ ਸੰਭਾਲਾ ।੪੭।
tih phauj gaî turkan parâî. rahyô madân singhan kai pâî.
tau din chardahy bhayô ujiyâlâ. murd turkan kîyô khçt sambhâlâ.47.

ਕੋਊ ਕਿਤੇ ਸਿੰਘ ਦਿਸੈ ਖੜਾ । ਔਰ ਮਾਰਯੋ ਔ ਦੇਖਯੋ ਪੜਾ ।
ਵੈ ਦੂਰੋਂ ਹੀ ਬੰਦੂਕ ਚਲਾਵੈਂ । ਉਠਿ ਨੇੜ ਢੁਕੈ ਤੇ ਸ਼ੀਹਆਣਾ ਆਵੈਂ ।੪੮।
kôû kitç singh disai khardâ. aur mâryô au dçkhyô pardâ.
vai dûrôn hî bandûk chalâvain. uthi nçrd dahukai tç shîhaânâ âvain.48.

ਬਾਕੀ ਮਾਰ ਸਿੰਘ ਇਮ ਦਏ । ਫਿਰ ਢੁਕ ਸਭਨ ਕੇ ਸਿਰ ਕਟ ਲਏ ।
ਇਮ ਤਾਰੈ ਸਿੰਘ ਸ਼ਹੀਦੀ ਪਾਈ । ਸਿੰਘ ਨਿਭੇ ਉਸ ਸੰਗ ਸਭ ਬਾਈ ।੪੯।
bâkî mâr singh im daç. phir dahuk sabhan kç sir kat laç.
im târai singh shahîdî pâî. singh nibhç us sang sabh bâî.49.

ਇਮ ਤਾਰੈ ਸਿੰਘ ਜੀ ਸਾਕੋ ਕੀਆ । ਮਸ਼ਾਹੂਰ ਸਭ ਜਗ ਮੈਂ ਥੀਆ ।
ਗੁਰ ਕੌ ਵਾਕ ਜਿਸ ਐਸ ਕਮੱਯਾ । ਸੀਸ ਦਯੋ ਪਰ ਸਿਰਰ ਨ ਦੱਯਾ ।੫੦।
im târai singh jî sâkô kîâ. mashâhûr sabh jag main thîâ.
gur kau vâk jis ais kamyyâ. sîs dayô par sirar na dayyâ.50.

ਦੋਹਰਾ : ਧੰਨ ਧੰਨ ਉਨ ਸਿੰਘਨ ਕੈ ਜਿਨਿ ਕਰ ਸਾਕਾ ਤਜੇ ਪਰਾਨ ।
ਰਹੇ ਨਾਮ ਥਿਰ ਕਰਮ ਕਾ ਹੈ ਜਗ ਆਵਨ ਜਾਨ ।੫੧।
dôhrâ : dhann dhann un singhan kai jini kar sâkâ tajç parân.
rahç nâm thir karam kâ hai jag âvan jân.51.

੮੭. 'ਸਾਖੀ ਚੁਮੰਡੇ ਤਥਾ ਕੈਰੋਂ ਨੰਗਲੀਆਂ ਰੰਧਾਵਿਆਂ ਕੀ' ('ਰੰਧਾਵਨ ਸਿੰਘਨ ਦੱਯੈ ਮ੍ਰਵਾਇ')

87. 'sâkhî chumndç tathâ kairôn nanglîân randhâviân kî' ('randhâvan singhan dayyai marvâi')

ਦੋਹਰਾ : ਸੁਨੋ ਸਾਖੀ ਔਰ ਸਿੰਘਨ ਕੀ ਜਿਨ ਤੁਰਕਨ ਸਿਰ ਸਿਰ ਲਾਇ ।
ਸਿਦਕ ਰਖਯੌ ਗੁਰ ਬਚਨ ਪਰ ਭਯੋ ਕੇਸਨ ਸਾਸਨ ਨਿਬਾਹਿ ।੧।
dôhrâ : sunô sâkhî aur singhan kî jin turkan sir sir lâi.
sidak rakhyau gur bachan par bhayô kçsan sâsan nibâhi.1.

ਚੌਪਈ : ਨਾਮ ਠਾਮ ਜਾਤ ਗੋਤ ਬਤਾਊਂ । ਸਿਖੀ ਸਾਂਝ ਹਿਤ ਟਹਲ ਉਠਾਊਂ ।
ਸੁਨੀ ਜਿਸੈ ਬਿਧ ਬਡਿਅਨ ਪਾਸ । ਕਹੂੰ ਤਿਮੈ ਪੰਥ ਰਖ ਹੇਤ ਦਾਸ ।੨।
chaupaî : nâm thâm jât gôt batâûn. sikhî sâñjh hit tahal uthâûn.
sunî jisai bidh badaian pâsa. kahûn timai panth rakh hçt dâsa.2.

ਹੁਤਿ ਰੰਧਾਵੈ ਚੁਮੁੰਡੇ ਬਾਈ ਬਾਸ । ਮਧ ਇਕ ਕੈਰੋਂ ਨੰਗਲ ਭਾਸ ।
ਉਨ ਮਧ ਤੇ ਕੁਛ ਗੁਰ ਪੰਥ ਆਏ । ਖੰਡੈ ਪਹੁਲ ਲਈ ਸ਼ਸਤ੍ਰ ਉਠਾਏ ।੩।

As the Mughal troops took to their heels,
The Singhs came to dominate over this field of battle.
But as visibility increased with the break of dawn,
The Mughals made a fresh attempt to wrest the field. (47)

While some Singhs were found standing here and there,
Others were lying dead or prostrated with wounds.
Since they were too scared to come near the Singhs,
They fired shots with their muskets from a distance. (48)

In this way, they killed all the remaining Singhs who survived,
And then severed their heads from their bodies.
In this way, S. Tara Singh sacrificed to attain martyrdom,
Along with his twenty two companions who stood with him. (49)

Thus, S. Tara Singh accomplishing a legendary deed,
Became famous (as a martyr) in the whole world.
Following the great Guru's words in letter and spirit,
He sacrificed his life rather than compromising his dignity. (50)

Dohra : Praise be to those devout Singhs (of the Khalsa Panth),
Who accomplished such a legendary deed, sacrificing their lives.
Till eternity, will their great deeds survive and last,
In this otherwise fleeting world of change and flux. (51)

Episode 87
Episode of Randhawa (Singhs) of Chamunday[1] and Kairon Nanglian[2]
(How the Randhawa Singhs were got slaughtered)

Dohra : (Dear readers) listen further to the episode of those Singhs,
Who sacrificed and held the Mughals guilty of their execution.
Reposing their faith in the (prophetic) words of the Guru,
They sacrificed their lives in the true spirit of their faith. (1)

Chaupai : After narrating their names, domicile, castes and sub-castes,
I shall narrate their (deep) association with their faith.
I shall narrate their deeds with as much faith as,
I had heard about them from my veteran ancestors. (2)

Among the cluster of twenty two villages of Randhawas near Chamunda,
There was a village Kairon Nangal in the midst of this cluster.

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huti randhâvai chumundç bâî bâsa. madh ik kairôn nangal bhâs.
un madh tç kuchh gur panth âç. khandai pahul laî shastar uthâç.3.

ਜਿਮ ਸ੍ਰੀ ਸਤਿਗੁਰ ਆਗਯਾ ਦਈ । ਵਹੀ ਭਾਂਤਿ ਤਿਨ ਕਰਨੀ ਠਈ ।
ਰਲੇ ਪੰਥ ਗੁਰ ਕਰੇਂ ਦੰਗਾਹੀ । ਲਹੌਰੇ ਦਿੱਲੀ ਰਾਹੁ ਲੁਟ ਖਾਹੀਂ ।੪।
jim sarî satigur âgyâ daî. vahî bhânti tin karnî thaî.
ralç panth gur karçn dangâhî. lahaurç dillî râhu lut khâhîn.4.

ਜੋਊ ਚਕਯੋ ਹੁਤ ਖਾਲਸੇ ਤੌਰ । ਇਨ ਭੀ ਤਿਮਹਿਂ ਮਚਾਯੋ ਰੌਰ ।
ਸੋਊ ਖਬਰ ਯਹਿ ਤੁਰਕਨ ਪਾਈ । ਆਏ ਮਾਰਨ ਉਨ ਕਰ ਧਾਈ ।੫।
jôû chakyô hut khâlsç taura. in bhî timhin machâyô raura.
sôû khabar yahi turkan pâî. âç mâran un kar dhâî.5.

ਦੋਹਰਾ : ਸਿੰਘਨ ਪੈ ਗੜ ਨਹਿਂ ਹੁਤੋ ਜਿਤ ਕੀ ਓਟ ਲੜਾਹਿਂ ।
ਉਠ ਨਠ ਰੋਹੀ ਮਧ ਛਿਪਹਿਂ ਕਿ ਖੂਹਨ ਖਡਨ ਮਾਂਹਿ ।੬।
dôhrâ : singhan pai gard nahin hutô jit kî ôt lardâhin.
uth nath rôhî madh chhiphin ki khûhan khadaan mânhi.6.

ਚੌਪਈ : ਸੁਨੀ ਸਿੰਘਨ ਜਬ ਤੁਰਕਨ ਅਵਾਈ । ਛਡ ਕਰ ਘਰ ਗਏ ਬਣਹਿ ਲੁਕਾਈ ।
ਹੁਤੇ ਉਨੈਂ ਕੇ ਟੱਬਰ ਜੇਊ । ਰਲ ਮਿਲ ਲੋਕਨ ਬਚ ਰਹੇ ਤੇਊ ।੭।
chaupaî : sunî singhan jab turkan avâî. chhada kar ghar gaç banhi lukâî.
hutç unain kç tabbar jçû. ral mil lôkan bach rahç tçû.7.

ਦਿਨੈ ਸਿੰਘ ਹੁਤ ਥੇ ਤਿਹ ਨਾਂਹਿ । ਰਾਤ ਪਰੀ ਆਵਤ ਘਰ ਮਾਂਹਿ ।
ਇਸੀ ਬਾਰ ਤਉ ਇਮ ਬਚ ਰਹੇ । ਹਥ ਨ ਆਏ ਵੈ ਖਾਲੀ ਗਏ ।੮।
dinai singh hut thç tih nânhi. rât parî âvat ghar mânhi.
isî bâr tau im bach rahç. hath na âç vai khâlî gaç.8.

ਜਬ ਖਾਲੀ ਤੁਰਕ ਇਮ ਗਏ ਆਈ ਨਮੋਸ਼ੀ ਤਾਂਹਿ ।
ਚਿੱਤੈ ਜਿਮ ਝੂਰਤ ਫਿਰਹਿਂ ਮਾਰਨ ਸਿੰਘ ਫਿਰਾਹਿਂ ।੯।
jab khâlî turak im gaç âî namôshî tânhi.
chittai jim jhûrat phirhin mâran singh phirâhin.9.

ਤੁਰਕ ਸਿੰਘਨ ਫਿਰ ਚਾਹੈਂ ਮਾਰਨ । ਸਿੰਘ ਭੀ ਚਾਹੈਂ ਵਖਤ ਗੁਜਾਰਨ ।
ਕਹੈਂ ਸਿੰਘ ਕਬ ਹਮ ਬਖਤ ਆਵਗੁ । ਹਮ ਤੈ ਲੁਕ ਤੁਰਕ ਜਿੰਦ ਬਚਾਵਗੁ ।੧੦।
turak singhan phir châhain mârna. singh bhî châhain vakhat gujârana.
kahain singh kab ham bakhat âvgu. ham tai luk turak jind bachâvgu.10.

ਹੰਨੈ ਹੰਨੈ ਹੁਇ ਬਹਿਂ ਪਤਸ਼ਾਹਿ । ਲਹਿਂ ਆਪ ਅਪਨੋ ਮੁਲਖ ਉਗਰਾਹਿ ।
ਹਮ ਗੁਰਬਚਨ ਝੂਠ ਤੌ ਨਾਂਹੀ । ਹਮ ਸਹੀ ਜਾਂਇਂ ਦੁਖ ਕਟੈਂ ਤਹਾਂਹੀ ।੧੧।
hannai hannai hui bahin patshâhi. lahin âp apnô mulakh ugrâhi.
ham gurbachan jhûth tau nânhî. ham sahî jânin dukh katain tahânhî.11.

A few among these Randhawas joined the Khalsa Panth,
After initiating themselves and ordaining the Khalsa armour. (3)

As was ordained by Satguru (Guru Gobind Singh),
They resolved to follow the Guru's ordained path.
Joining the Khalsa Panth, they resorted to the path of fighting,
And started waylaying (the Mughals) on the Lahore-Delhi highway. (4)

Adopting the same tactics as followed by the Khalsa Singhs,
They also raised the pitch of their fighting (against the Mughals).
Hearing the news of their daily skirmishes and fights,
The Mughals launched an attack to eliminate them. (5)

Dohra : These Singhs did not have any fortified fortress,
Where they could find shelter to protect themselves.
So they would escape and hide themselves in the wilds,
And in the swamps and ravines in their surroundings. (6)

Chaupai : Whenever they heard about the impending invasion of the Mughals,
They would desert their homes and hide in the wilds.
Their families which were left behind in their village,
Would somehow survive by mixing with the other people. (7)

The Singhs would not stay at their homes during day time,
But they would return home with the fall of night.
So during the first Mughal raid the Singhs survived,
And the Mughal force had to return empty-handed. (8)

The raiding Mughal force felt extremely frustrated,
As they had to return empty handed from their expedition.
Feeling crestfallen like a hunting tiger missing his prey,
They stepped up their efforts to eliminate the Singhs. (9)

As the Mughal troops were on the prowl to kill the Singhs,
The Singhs, somehow, tried to mark their time.
The Singhs fantasized that a time would come,
When the Mughals too would have to run for their lives. (10)

They (Singhs) too would have sovereignty over their land,
And would collect revenue from their own territory.
Since the Guru's words about (Khalsa's sovereignty) would never go in vain,
They were facing hardships in anticipation of that hour. (11)

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ਦੋਹਰਾ : ਹੁਤੇ ਵਤਨ ਮਧ ਸਾਕ ਮਿਤਿ ਸਿੰਘ ਬਸੈਂ ਨਿਜ ਦੇਸ ।
ਤਿਹੀਂ ਗੁਜਾਰਾ ਸਿੰਘ ਕਰਹਿਂ ਲੁਕ ਛਪ ਰਖ ਗੁਰ ਭੇਸ ।੧੨।
dôhrâ : hutç vatan madh sâk miti singh basain nij dçs.
tihîn gujârâ singh karhin luk chhap rakh gur bhçs.12.

ਚੌਪਈ : ਅਬ ਫਿਰ ਸੁਨੋ ਉਨ ਸਿੰਘਨ ਬਾਤ । ਕਰਾਇ ਦਯੋ ਜਿਮ ਦੁਸ਼ਟਨ ਘਾਤ ।
ਹੁਤੋ ਸਜਾਦੋ ਸੁਲਤਾਨੀਓਂ ਗ੍ਰਾਮ । ਉਸ ਕਹਿਂ ਹਿੰਦੂ ਕਰੇ ਤੁਰਕਨ ਕਾਮ ।੧੩।
chaupaî : ab phir sunô un singhan bâta. karâi dayô jim dushtan ghâta.
hutô sajâdô sultânîôn garâma. us kahin hindû karç turkan kâma.13.

ਉਨ ਸਾਥ ਰਲਾਏ ਮੁਸਲੇ ਕਲਾਲ । ਤੇਊ ਚਾਕਰ ਹੁਤਿ ਤੁਰਕਨ ਨਾਲ ।
ਇਮ ਮਿਲ ਦੋਇਨ ਮਤੇ ਮਤਾਏ । ਰੰਧਾਵਨ ਸਿੰਘਨ ਦੱਯੈ ਮ੍ਰਵਾਏ ।੧੪।
un sâth ralâç muslç kalâla. tçû châkar huti turkan nâla.
im mil dôin matç matâç. randhâvan singhan dayyai marvâç.14.

ਏ ਆਏ ਅਬ ਹਮਰੇ ਦਾਇ । ਪਹਿਲੋਂ ਤੁਰਕਨ ਤੇ ਭੂਮ ਲਿਖਵਾਇ ।
..... ਗਰਭ ਛੇਦ ਇਨ ਦਯੈ ਕ੍ਰਵਾਇ ।੧੫।
ç âç ab hamrç dâi. pahilôn turkan tç bhûm likhvâi.
..... garabh chhçd in dayai karvâi.15.

ਇਮ ਹਮ ਪੈ ਬਹੁ ਤੁਰਕ ਖੁਸ਼ ਹੋਹਿਂ । ਸਿਰੋਪਾਉ ਇਨਾਮ ਚਹਿਂ ਪਾਇਂ ਸੋਇ ।
ਗੁਪਤ ਪਾਪ ਦੋਇਨ ਗਿਨ ਲਯੋ । ਜਾਇ ਤੁਰਕਨ ਪੈ ਤਿਮ ਹੀ ਕਹਯੋ ।੧੬।
im ham pai bahu turak khush hôhin. sirôpâu inâm chahin pâin sôi.
gupat pâp dôin gin layô. jâi turkan pai tim hî kahyô.16.

ਦੋਹਰਾ : ਜੋ ਉਨ ਆਖੀ ਤੁਰਕਨ ਕੋ ਉਨ ਤਿਮ ਹੀ ਮੰਨ ਲੀਨ ।
ਗ੍ਰਾਮ ਇਨਾਮ ਔ ਗਰਭ ਛੇਦ ਚੌਧਰ ਲਿਖੀ ਜ਼ਮੀਨ ।੧੭।
dôhrâ : jô un âkhî turkan kô un tim hî mann lîn.
garâm inâm au garabh chhçd chaudhar likhî zamîn.17.

ਚੌਪਈ : ਤੁਰਕ ਚਹਿਤ ਹੁਤ ਥੇ ਯਹੀ ਬਾਤ । ਜਿਮ ਕਿਮ ਹੁਇ ਸਿੰਘਨ ਕੋ ਘਾਤ ।
ਜਿਮ ਜਿਮ ਉਨਕੋ ਸਿੰਘ ਦਿਸ ਆਵਤ । ਜੋ ਚਾਹਤ ਤੁਰਕਨ ਤੇ ਮਨਵਾਵਤ ।੧੮।
chaupaî : turak chahit hut thç yahî bâta. jim kim hui singhan kô ghâta.
jim jim unkô singh dis âvta. jô châhat turkan tç manvâvata.18.

ਦੋਹਰਾ : ਸਿੰਘਨ ਖਬਰ ਯਹਿ ਨਹਿਂ ਭਈ ਉਇ ਗ੍ਰਾਂਢੀ ਸਿਲ ਕਰਵਾਇਂ ।
ਉਸੀ ਗਿਰਦ ਛਪ ਦਿਨ ਰਹੈਂ ਰਾਤੀਂ ਆਵੈਂ ਗ੍ਰਾਂਇ ।੧੯।
dôhrâ : singhan khabar yahi nahin bhaî ui gavândhî sil karvâin.
usî girad chhap din rahain râtîn âvain garâni.19.

ਚੌਪਈ : ਜਿਸ ਨਿਸ ਦਿਵਸ ਸਿੰਘਨ ਕੋ ਹੋਇ । ਸਿੰਘ ਹੁਇ ਇਕੱਤ੍ਰ ਨਿਸ ਤਹਿਂ ਸੋਇ ।
ਤਹਿਂ ਦੁਸਟਨ ਸਿਲ ਸਿੰਘਨ ਕਰਾਈ । ਇਕ ਸੁਲਤਾਨੀ ਪਿੰਡ ਹੀ ਮਾਹੀ ।੨੦।
chaupaî : jis nis divas singhan kô hôi. singh hui ikttar nis tahin sôi.
tahin dustan sil singhan karâî. ik sultânî pind hî mâhî.20.

Dohra : The Singhs, having relatives and friends throughout the country,
They stayed with them (away from their own homes).
Thus, they passed their time somehow and kept surviving,
By taking refuge yet keeping their dress code and identity intact. (12)

Chaupai : Now, dear readers, listen to the episode of those Singhs,
Whom the enemies of (Sikh Panth) got massacred.
There was a village Shahzada[3] of Sultani[4] residents,
Who, though claiming to be Hindus, behaved like Muslims. (13)

These Sultanis contrived with the Muslims Kalals[5] ,
Who happened to be in service of the Mughals.
Both of them conspired to agree on a resolution,
That they should get the Randhawa Singhs massacred. (14)

Since these Randhawa Singhs have fallen into their trap,
They should first get the Singhs' land transferred to their names.
(After getting this landed property entitlement, transferred)*,
They should get the Singhs' progeny eliminated even to the extent of foeticide. (15)

In this way, they would earn the pleasure of the Mughals,
And they would receive robes of honour from the Mughals.
Thus, contemplating the commission of both these crimes secretly,
They unfolded their (evil) plan before the Mughals. (16)

Dohra : So whatever proposals they made to the Mughals,
The latter accepted their proposal ad verbatim.
It not only included great honours and foeticide of Singh females,
But transfer of ownership of (Singh) lands to their names as well. (17)

Chaupai : The Mughals were already looking for such an opportunity,
Whereby they could carryout a massacre of the Singhs.
So as this Sultani-Kalal duo kept on spotting the Singhs,
They wished to seek more concessions from the Mughals. (18)

Dohra : The Singhs did not receive any information,
That their own neighbours were informing against them.
So they kept on hiding in the wilds during the day,
And returning to their homes at night. (19)

Chaupai : Whichever night or day was fixed for the Singhs' assembly,
The Singhs would assemble at a place on the fixed night.
A wicked informer sent an information against the Singhs' assembly,
Who happened to be a Sultani from their own village. (20)

* This Couplet is incomplete in handwritten Manuscripts.

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ਸੋ ਸੇਲੂ ਉਨ ਰਖਯੋ ਬਨਾਇ । ਸਭੀ ਖਬਰ ਦਏ ਜਟਨ ਪਹੁੰਚਾਇ ।
ਦੋਂ ਜਟ ਆਗੈ ਤੁਰਕਨ ਘਲਾਇ । ਇਮ ਸਿੰਘਨ ਲਈ ਮੌਤ ਤਕਾਇ ।੨੧।
sô sçlû un rakhyô banâi. sabhî khabar daç jatan pahuñchâi.
dçn jat âgai turkan ghalâi. im singhan laî maut takâi.21.

ਦੋਹਰਾ : ਕਹਿਨੈ ਕੋ ਵੂਹ ਹੁਤ ਹਿੰਦੂ ਕੰਮ ਸੁ ਤੁਰਕ ਕਰਾਹਿ ।
ਹਿੰਦੂਅਨ ਹਿੰਦੂ ਫੜ ਦਿਵਹਿ ਮ੍ਰਵਾਵਹਿ ਸੀਸ ਕਟਵਾਇ ।੨੨।
dôhrâ : kahinai kô vuh hut hindû kamm su turak karâhi.
hindûan hindû phard divhi marvâvhi sîs katvâi.22.

ਚੌਪਈ : ਸਿੰਘਨ ਮੌਤ ਹੁਤ ਨੇੜੇ ਆਈ । ਸਿੰਘ ਵੜੈਂ ਕਿਤ ਨਿਸ ਘਰ ਧਾਈ ।
ਦੁਸ਼ਟ ਸੇਲੂ ਦਈ ਸਿਲ ਪਹੁੰਚਾਇ । ਆਇ ਤੁਰਕਨ ਲਯੋ ਘੇਰੋ ਪਾਇ ।੨੩।
chaupaî : singhan maut hut nçrdç âî. singh vardain kit nis ghar dhâî.
dushat sçlû daî sil pahuñchâi. âi turkan layô ghçrô pâi.23.

ਚਾਰ ਤਰਫ਼ ਤਿਨ ਫੌਜ ਖੜਵਾਈ । ਤੌ ਲੌ ਝਬ ਦੁਸ਼ਟ ਜਟ ਭਏ ਆਈ ।
ਘੇਰਾ ਕੀਨੋ ਬਹੁ ਤਕੜਾਇ । ਅੰਦਰੋ ਜਾਣ ਨ ਕੁਤੋ ਪਾਇਂ ।੨੪।
châr taraf tin phauj khardvâî. tau lau jhab dushat jat bhaç âî.
ghçrâ kînô bahu takrdâi. andrô jân na kutô pâin.24.

ਦੋਹਰਾ : ਜਿਮ ਦੁਸ਼ਟ ਸੁਲਤਾਨੀ ਜਟ ਕਹੈ ਤਿਮ ਹੀ ਤੁਰਕ ਕਮਾਹਿਂ ।
ਰਲ ਮਿਲ ਦੋਊਅਨ ਸਿੰਘ ਕਟੇ ਲਭਯੋ ਸੁ ਛਡਯੋ ਨਾਂਹਿ ।੨੫।
dôhrâ : jim dushat sultânî jat kahai tim hî turak kamâhin.
ral mil dôûan singh katç labhyô su chhadayô nânhi.25.

ਚੌਦਾਂ ਲਭੇ ਉਨ ਬਡਨ ਕੇ ਸੋ ਪੁਰਸ਼ ਦੀਨੇ ਕਾਟ ।
ਉਨ ਸਿੰਘਨ ਕੀ ਕੁਲ ਸਮਝ ਔਰ ਦੀਏ ਕਟ ਕਾਟ ।੨੬।
chaudân labhç un badaan kç sô purash dînç kât.
un singhan kî kul samajh aur dîç kat kât.26.

ਚੌਪਈ : ਜੋ ਕੋਊ ਉਨਕੀ ਦ੍ਰਿਸ਼ਟੈ ਆਯਾ । ਸੋ ਤੋ ਤੇਗਨ ਮਧ ਕਟਾਯਾ ।
ਅਕੈ ਕਿਤੈ ਉਨ ਹੋਊਗੁ ਗਯੋ । ਇਮ ਕਰ ਟੰਢੁਮੂਲ ਉਨ ਹੋਊਗੋ ਰਹਯੋ ।੨੭।
chaupaî : jô kôû unkî darishtai âyâ. sô tô tçgan madh katâyâ.
akai kitai un hôûgu gayô. im kar tandhumûl un hôûgô rahyô.27.

ਐਸੀ ਭਾਂਤਿ ਦੁਖ ਸਹਯੋ ਸਿੰਘਨ ਮਝੈਲਨ । ਮੁੜ ਜਾਨੈ ਰਾਜ ਪੰਥ ਪਾਯੋ ਹੋ ਗੁਸੈਲਨ।
ਉਨ ਸਿਰ ਤੇ ਪਰੈ ਪਤਿਸ਼ਾਹੀ ਤਕਾਈ । ਤੌ ਹੰਨੇ ਹੰਨੇ ਉਨ ਲਭੀ ਪਤਿਸ਼ਾਹੀ ।੨੮।
`aisî bhânti dukh sahyô singhan majhailna. murd jânai râj panth pâyô hô gusailana.
un sir tç parai patishâhî takâî. tau hannç hannç un labhî patishâhî.28.

ਦੋਹਰਾ : ਜੋ ਕੋਊ ਪੁਛੈ ਉਨ ਸਿੰਘਨ ਕਿਛ ਰਹਯੋ ਹੁਤੋ ਟੰਢਮੂਲ ।
ਰਾਜ ਲਭਯੋ ਕੈ ਭੂਮ ਲਭੀ ਸੋਊ ਬਤਾਊਂ ਸੂਲ ।੨੯।
dôhrâ : jô kôû puchhai un singhan kichh rahyô hutô tandhmûl.
râj labhyô kai bhûm labhî sôû batâûn sûl.29.

As he had been planted as an informer by the Mughals,
He reported about the Singhs' assembly to the neighbouring Jats.
These (non-Sikhs) peasants further informed the Mughals,
With the motive of getting the Singhs eliminated. (21)

Dohra : Although these Jat peasants claimed themselves to be Hindus,
But their deed were worse than those of the Muslims.
Being Hindus, they became instrumental in the capture of Hindus,
And getting their own brethren/Hindus/Sikhs slaughtered. (22)

Chaupai : With death looming large over their heads,
Where could the Singhs seek shelter on such a night?
The wicked informer having reported the Singhs's assembly,
The Mughal troops laid a siege to the village. (23)

As the Mughal troops took positions all around the village,
The wicked Hindu Jat peasants too reached there.
They laid such a formidable siege all around,
That not even a dog could escape through the siege. (24)

Dohra : As the wicked Sultani Jats directed the Mughals,
Their troops kept on following their directions.
So both the Sultanis and the Mughals massacred the Singhs,
Sparing none whosoever they spotted there. (25)

Laying their hands on the fourteen Sikh elders,
They massacred all of them (on the spot).
Whosoever else they came across from their families,
They slaughtered those taking them to be Singh's progeny. (26)

Chaupai : Whichever Singh or their progeny came into sight,
They slaughtered him there and then with their swords.
Had some odd person among Singhs gone away from village,
He might have survived out of their progeny. (27)

In this way, the Majhail Singhs had endured all these ordeals,
In the hope that their defiance would establish Khalsa Panth's sovereignty.
They had hoped for a sovereignty at the cost of their lives,
That is why they achieved sovereignty in due course of time. (28)

Dohra : Somebody might raise this question (about those Singhs),
Did anybody survive this ordeal out of their progeny?
Did they get back their landed property and political power?
I would try to give a hint about their survival. (29)

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ਚੌਪਈ : ਬਚਯੋ ਏਕ ਸਾਹਬ ਸਿੰਘ ਨਾਮ । ਕਿਤ ਗਯੋ ਹੁਤੋ ਥੋ ਔਰ ਗ੍ਰਾਮ ।
ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਕੀ ਲਭੀ ਉਨ ਕਾਰ। ਭਏ ਅਰਦਾਸੀਏ ਸਚੇ ਦਰਬਾਰ।੩੦।
chaupaî : bachyô çk sâhab singh nâma. kit gayô hutô thô aur garâma.
sarî ammritsar kî labhî un kâr. bhaç ardâsîç sachç darbâr.30.

ਉਨ ਇਜੈ ਬਿਜੈ ਕੀ ਪਦਵੀ ਪਾਈ । ਸ਼ਾਹ ਪਤਸ਼ਾਹਿ ਉਨ ਚਰਨ ਛੁਹਾਈ ।
ਉਨ ਪੈ ਕ੍ਰਿਪਾ ਇਮ ਸ੍ਰੀ ਗੁਰ ਭਈ । ਉਨ ਰਾਜ ਭੂਮੋਂ ਅਧਿਕਾਈ ਲਈ ।੩੧।
un ijai bijai kî padvî pâî. shâh patshâhi un charan chhuhâî.
un pai karipâ im sarî gur bhaî. un râj bhûmôn adhikâî laî.31.

ਦੋਹਰਾ : ਉਨ ਪੁਤ ਪੋਤ੍ਰੇ ਬਹੁ ਭਏ ਲੀ ਭੂਮ ਬੀ ਅਪਨ ਛੁਡਵਾਇ ।
ਬਦਲੇ ਲਏ ਦੁਸ਼ਮਨੋਂ ਤੇ ਖਾਲਸੇ ਕੇ ਬਲ ਪਾਇ ।੩੨।
dôhrâ : un put pôtrç bahu bhaç lî bhûm bî apan chhudavâi.
badlç laç dushmanôn tç khâlsç kç bal pâi.32.

੮੮. ਸਾਖੀ ਸ੍ਰੀ ਕਪੂਰ ਸਿੰਘ ਆਦਿ ਨਬਾਬ ਭੁਜੰਗੀ ਕੀ ('ਤੁਰਕਨ ਤੇ ਨਬਾਬੀ ਲਈ'...)

88. sâkhî sarî kapûr singh âdi nabâb bhujngî kî (‘turkan tç nabâbî laî’...)

ਦੋਹਰਾ : ਸਾਖੀ ਆਦਿ ਨਿਬਾਬ ਕੀ ਕਪੂਰ ਸਿੰਘ ਜਿਹ ਨਾਮ
ਤੁਰਕਨ ਤੇ ਨਬਾਬੀ ਲਈ ਕਰ ਸੂਰੇ ਪੂਰੇ ਕਾਮ ।੧।
dôhrâ : sâkhî âdi nibâb kî kapûr singh jih nâm
turkan tç nabâbî laî kar sûrç pûrç kâm.1.

ਚੌਪਈ : ਅਬ ਮੈਂ ਲਿਖੋਂ ਕਪੂਰ ਸਿੰਘ ਸਾਖੀ । ਬ੍ਰਿਧ ਪੁਰਸ਼ਨ ਜਿਮ ਹਮ ਸੋਂ ਆਖੀ ।
ਜਬ ਬੰਦੈ ਤੁਰਕਨ ਲੀਨੇ ਜੀਤ । ਭਯੋ ਖਾਲਸੇ ਸਯੋਂ ਬਿਪਰੀਤ ।੨।
chaupaî : ab main likhôn kapûr singh sâkhî. baridh purshan jim ham sôn âkhî.
jab bandai turkan lînç jîta. bhayô khâlsç sayôn biprîta.2.

ਭਯੋ ਨਾਸ਼ ਉਸ ਨੇੜੇ ਆਵਨ । ਸਿੰਘਨ ਕੋ ਸੁ ਚਹੈ ਮਰਵਾਵਨ ।
ਸਮਝ ਖਾਲਸੋ ਉਸ ਤੇ ਭਯੋ ਦੂਰ । ਆਇ ਬਹੇ ਗੁਰ ਚੱਕ ਹਜ਼ੂਰ ।੩।
bhayô nâsh us nçrdç âvna. singhan kô su chahai marvâvana.
samajh khâlsô us tç bhayô dûra. âi bahç gur chakk hazûra.3.

ਯਹੀ ਬਾਤ ਮੁਗ਼ਲਨ ਸੁਨ ਪਾਈ । ਮੁਗ਼ਲਨ ਚਿੱਤ ਵਧਾਈ ਭਾਈ ।
ਚਾਹਿਤ ਹੁਤੋ ਸਿੰਘਨ ਤੁੜਵਾਯੋ । ਭੇਜੇ ਵਕੀਲ ਔ ਦਰਬ ਘਲਾਯੋ ।੪।
yahî bât mughlan sun pâî. mughlan chitt vadhâî bhâî.
châhit hutô singhan turdvâyô. bhçjç vakîl au darab ghalâyô.4.

ਲੇਟ ਪੇਟ ਸਿੰਘਨ ਕੀ ਕਰੈ । ਜੋ ਸਿੰਘ ਮਾਂਗੈਂ ਲਯਾ ਆਗੈ ਧਰੈ ।
ਕਸਮ ਕੁਰਾਨ ਬਹੁ ਬਾਰ ਉਠਾਵਹਿ । ਗੁਰ ਚਕ ਹਮ ਕਦੇ ਪੈਰ ਨ ਪਾਵਹਿਂ ।੫।

Chaupai : A person named Sahib Singh survived that massacre,
As he had gone away to some other village.
He was fortunate to get into service of (the Divine) at Sri Amritsar,
As he was appointed the Ardasia[6] at the holy shrine. (30)

He was conferred with the highest position (in the Guru's survice),
As even monarchs and dignitaries bowed to touch his feet.
As he was fortunate to be worthy of God's grace,
He was honoured with greater honours than temporal gains. (31)

Dohra : He had a long family line of several sons and grandsons,
Who took possession of their confiscated farm lands.
They also avenged the death of their ancestors from the Mughals,
With the regained strength of the Khalsa Panth forces. (32)

Episode 88
The Episode About Nawab Kapoor Singh[1], the Nihang Chief
(He snatched the Nawabship from the Mughals for the first time)

Dohra : (Dear readers) listen to the episode of first Nawabhip,
Which was conferred on a Singh named S. Kapoor Singh.
He had earned this title from the Mughals,
By dint of the great deeds of warriorship done by him. (1)

Chaupai : Now I (the author) would narrate the episode of S. Kapoor Singh,
As my ancestors have narrated it to me.
When Banda Singh Bahadur conquered all the Mughals,
He turned hostile to the (mainstream) Khalsa Panth. (2)

As the moment of his destined doom approached near,
He intended to get the (mainstream) Khalsa Panth eliminated.
Seeing through Baba Banda Singh's game plan,
The Khalsa Panth forces departed and settled at Guru Chak[2]. (3)

As the Mughals heard about the division in the Khalsa ranks,
They felt delighted at the birth of such a development.
As they were always keen to cause a rift between the Khalsa ranks,
They sent their representatives with a financial package to the Singhs. (4)

Adopting a posture of flattering and pampering the Singhs,
They feigned to be always at the beck and call of the Singhs.

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lçt pçt singhan kî karai. jô singh mângain layâ âgai dharai.
kasam kurân bahu bâr uthâvhi. gur chak ham kadç pair na pâvhin.5.

ਬਿਸ਼ਕ ਲੇਹੁ ਤੁਮ ਮੇਲੋ ਲਾਇ । ਨਨਕਾਣੇ ਔ ਰੌੜੀ ਜਾਇ ।
ਬਡੇ ਡਿਹਰੇ ਔ ਖਡੂਰ ਗੁਰ ਥਾਨ । ਤਰਨ ਤਾਰਨ ਗੁਰ ਔਰ ਮਕਾਨ ।੬।
bishak lçhu tum mçlô lâi. nankânç au raurdî jâi.
badaç daihrç au khadaûr gur thâna. taran târan gur aur makâna.6.

ਦੋਹਰਾ : ਮੇਲਾ ਲਾਵਹੁ ਬੇਸ਼ਕੈ ਜਹਿਂ ਜਹਿਂ ਹੁਇ ਗੁਰ ਠੌਰ ।
ਮਾਫ਼ੀ ਕਰੈਂ ਮਸੂਲ ਹਮ ਔ ਘਰੋਂ ਕਰੈਂ ਔਰ ਗੌਰ ।੭।
dôhrâ : mçlâ lâvhu bçshkai jahin jahin hui gur thaur.
mâfî karain masûl ham au gharôn karain aur gaur.7.

ਚੌਪਈ : ਇਮ ਕਹਿ ਖਾਲਸੋ ਲਯੋ ਪਰਚਾਏ । ਔਰ ਦਿਲਾਸੇ ਕਈ ਕਰਾਏ ।
ਹੁਇ ਚਾਕਰੀ ਕੀ ਜਿਸ ਕੋ ਖਾਹਸ਼ । ਆਇ ਰਹੈ ਉਇ ਹਮਰੇ ਪਾਸ ।੮।
chaupaî : im kahi khâlsô layô parchâç. aur dilâsç kaî karâç.
hui châkrî kî jis kô khâhsha. âi rahai ui hamrç pâsa.8.

ਬਿਨੋਦ ਸਿੰਘ ਔ ਕਾਹਨ ਸਿੰਘ ਬਾਵੇ । ਉਨ ਦੈ ਦਰਬ ਸੁ ਲਏ ਪ੍ਰਚਾਵੇ ।
ਪੰਜ ਪੰਜ ਸੈ ਸਿੰਘ ਗੈਲੈ ਲਾਏ । ਉਨ ਕੈ ਹਾਥ ਸਿੰਘ ਔਰ ਮਿਲਾਏ ।੯।
binôd singh au kâhan singh bâvç. un dai darab su laç parchâvç.
pañj pañj sai singh gailai lâç. un kai hâth singh aur milâç.9.

ਦੋਹਰਾ : ਐਸੀ ਐਸੀ ਜੁਗਤ ਸਯੋਂ ਉਨ ਲੀਨੇ ਸਿੰਘ ਪ੍ਰਚਾਇ ।
ਬੰਦੇ ਤੇ ਵੀ ਇਮ ਡਰੈਂ ਜਿਮ ਬਾਜੋਂ ਲਵੋ ਡਰਾਇ ।੧੦।
dôhrâ : aisî aisî jugat sayôn un lînç singh parchâi.
bandç tç vî im daarain jim bâjôn lavô daarâi.10.

ਸਮੋਂ ਲਖਾਵਨ ਉਇ ਚਹੈਂ ਪੰਥ ਬੀ ਸਮੋ ਤਕਾਇ ।
ਰਖੈਂ ਪਤਿਸ਼ਾਹੀ ਚਾਹੈਂ ਦੋਊ ਦਿਲ ਦੋਊ ਦਗਾ ਰਖਾਹਿ ।੧੧।
samôn lakhâvan ui chahain panth bî samô takâi.
rakhain patishâhî châhain dôû dil dôû dagâ rakhâhi.11.

ਚੌਪਈ : ਸਿੰਘਨ ਕੋ ਬਹੁ ਪੈਸੇ ਦੇਹਿਂ । ਬੈਠ ਗੁਰੂ ਚੱਕ ਨਿਤ ਪ੍ਰਤਿ ਲੇਹਿਂ ।
ਪੰਥ ਦਰਵਾਰੋ ਸਿੰਘ ਹੁਤੋ ਦਿਵਾਨ । ਵਹੀ ਹੋਤ ਥੋ ਪੋਤੈ ਵਾਨ ।੧੨।
chaupaî : singhan kô bahu paisç dçhin. baith gurû chakk nit parti lçhin.
panth darvârô singh hutô divâna. vahî hôt thô pôtai vâna.12.

ਪੰਥ ਰਖਤ ਥੋ ਉਸੈ ਵਡਿਆਈ । ਵਹੀ ਦੇਤ ਥੋ ਸਭਨ ਪ੍ਰਚਾਈ ।
ਉਸੈ ਸ਼ਰੀਕੈ ਕਰੈ ਕੋਊ ਨਾਹਿਂ । ਵਹੀ ਦੇਤ ਥੋ ਸਭਨ ਪ੍ਰਚਾਹਿਂ ।੧੩।
panth rakhat thô usai vadaiâî. vahî dçt thô sabhan parchâî.
usai sharîkai karai kôû nâhin. vahî dçt thô sabhan parchâhin.13.

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Swearing an oath on the holy Koran[3] time and again,
They swore never to set foot on the soil of Guru Chak. (5)

Asking the Singhs to hold congregation without any fear,
The Singhs could assemble at Nankana Sahib[4] and Rori Sahib[5].
They could congregate at the holy shrines of Dera Baba Nanak[6] and Khandoor Sahib[7],
As well as at Taran Taran and other holy Sikh shrines. (6)

Dohra : Exhorting the Singhs to hold congregations fearlessly,
At all those places which had been the abodes of the Gurus.
The Mughals would not only exempt these congregations from taxation,
But they themselves would provide security to these gatherings. (7)

Chaupai : In this way they won the confidence of the Khalsa Panth,
By holding out several kinds of promises and assurances.
Holding out promises of providing employment,
They invited the needy among the Sikhs to approach them. (8)

Approaching the veterans Baba Binod Singh and Kahan Singh,
They won their allegiance by presenting moneybags,
Allowing them to keep a contingent of five hundred Singhs each,
They won the support of many other Singhs with their help. (9)

Dohra : Adopting such tactics and (dangling out such temptations),
The Mughals managed to win over the Khalsa Singhs.
But still they were as much scared of Banda Singh,
As a (timid) quail feels scared of a (ferocious) hawk. (10)

Even as the Mughals were marking time (for the right opportunity),
The Khalsa Panth, too, was looking for the opportune moment,
Both sides being equal claimants of being sovereigns,
Both nursed ambitions of waging a war against each other. (11)

Chaupai : As the Mughals kept on offering financial doles,
The Singhs kept on receiving these doles at Guru Chak daily.
S. Darbara Singh[8] who had been the Diwan[9] of the Khalsa Panth,
Had also been the treasurer of Khalsa Panth's finances. (12)

Since he was highly venerated among the Khalsa Panth,
He used to keep all the factions in good humour.
Since no body considered him as his rival,
He used to disburse uniforms to every one. (13)

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ਸਭ ਕੋ ਇਕ ਥਾਂ ਲੰਗਰ ਕਰਵਾਵੈ । ਸਭਨ ਪੁਸ਼ਾਕੀ ਵਹੀ ਪਹੁੰਚਾਵੈ ।
ਨਿਤ ਪ੍ਰਤਿ ਪੰਥ ਯੌਂ ਵਧਤੇ ਜਾਹਿ । ਦੰਗੇ ਫੰਗਯੋਂ ਬੀ ਟਲੈ ਸੁ ਨਾਹਿਂ ।੧੪।
sabh kô ik thân langar karvâvai. sabhan pushâkî vahî pahuñchâvai.
nit parti panth yaun vadhtç jâhi. dangç phangyôn bî talai su nâhin.14.

ਸਿੰਘਨ ਮਾਰਨ ਉਇ ਚਹੈ
singhan mâran ui chahai

ਦੋਹਰਾ : ਜਬ ਬੰਦੋ ਤੁਰਕਨ ਬੰਧਿਓ ਭਏ ਔਰ ਹੀ ਤੌਰ ।
ਸਿੰਘਨ ਮਾਰਨ ਉਇ ਚਹੈਂ ਸਭਹਨ ਕਰ ਇਕ ਠੌਰ ।੧।
dôhrâ : jab bandô turkan bandhiô bhaç aur hî taur.
singhan mâran ui chahain sabhhan kar ik thaur.1.

ਚੌਪਈ : ਸਿੰਘਨ ਉਨ ਕੋ ਦਗੋ ਨ ਖਾਯੋ । ਡੇਰਾ ਆਗੈ ਸਿੰਘਨ ਚਲਾਯੋ ।
ਐਸੀ ਭਈ ਸਿੰਘਨ ਕੀ ਚਾਲ । ਤੁਰਕ ਨ ਛੋਡੈਂ ਪੰਥਹਿਂ ਖਯਾਲ ।੨।
chaupaî : singhan un kô dagô na khâyô. daçrâ âgai singhan chalâyô.
aisî bhaî singhan kî châla. turak na chhôdaain panthhin khayâla.2.

ਨਹਿਂ ਸਿੰਘਨ ਪੈ ਗੜ ਕੋਊ ਕੋਟ । ਜਹਾਂ ਲੜੈਂ ਵੜ ਜਾਂਕੀ ਓਟ ।
ਕੋਇ ਬਡ ਪਰਬਤ ਨ ਸਿੰਘਨ ਪਾਸ । ਜਹਾਂ ਚੜੇ ਹੁਇ ਰਹੈਂ ਮਵਾਸ ।੩।
nahin singhan pai gard kôû kôta. jahân lardain vard jânkî ôta.
kôi bada parbat na singhan pâsa. jahân chardç hui rahain mavâsa.3.

ਬਹੁਤ ਠੌਰ ਸਿੰਘ ਖੜ ਭੀ ਲੜੈਂ । ਹੋਇ ਦੁਖੀ ਲੈ ਸ਼ਹੀਦੀ ਮਰੈਂ ।
ਐਸੀ ਭਈ ਪੰਥਹ ਲਾਚਾਰ । ਭਏ ਪੰਥ ਜਨ ਛਿਦ੍ਰੈ ਝਾੜ ।੪।
bahut thaur singh khard bhî lardain. hôi dukhî lai shahîdî marain.
aisî bhaî panthah lâchâra. bhaç panth jan chhidrai jhârda.4.

ਸੋਰਠਾ : ਹੁਤਿ ਬੰਦੈ ਦਯੋ ਸ੍ਰਾਪ ਘਿਰਯੋ ਹੁਤੋ ਜਬ ਗੜ ਬਿਖੈ ।
ਸੋ ਲਗਯੋ ਪੰਥ ਜਨੁ ਪਾਪ ਮਦਦ ਉਸ ਕੀ ਨਹਿਂ ਕਰੀ ।੫।
sôrthâ : huti bandai dayo sarap ghiryô hutô jab gard bikhai.
sô lagyô panth janu pâp madad us kî nahin karî.5.

ਦੋਹਰਾ : ਤੌ ਸਿੰਘ ਖਿੰਡ ਬਣ ਲੁਕ ਗਏ ਥੋੜੇ ਬਹੁਤ ਹੋਇ ।
ਲਗੇ ਗੁਜ਼ਾਰਨ ਦਿਨ ਇਮੈਂ ਆਗੈ ਪਾਛੈ ਸੋਇ।੬।
dôhrâ : tau singh khind ban luk gaç thôrdç bahut hôi.
lagç guzâran din imain âgai pâchhai sôi.6.

ਇਸ ਹੀ ਮੈਂ ਇਕ ਔਰ ਭੀ ਸਾਖੀ ਦੇਊਂ ਸੁਨਾਇ ।
ਫੇਰ ਨਿਬਾਬੀ ਭੀ ਕਹੂੰ ਜਿਮ ਭਈ ਕਪੂਰ ਸਿੰਘ ਆਇ ।੭।
is hî main ik aur bhî sâkhî dçûn sunâi.
phçr nibâbî bhî kahûn jim bhaî kapûr singh âi.7.

He ran a single community kitchen for the entire Khalsa force,
As well as issued dresses and clothing to everyone.
The Khalsa Panth went on flourishing in this way,
Even as they kept on indulging in factional fights as well. (14)

[They (the Mughals) wished to eliminate the Singhs]

Dohra : No sooner did the Mughals manage to capture Banda Singh,
Than they changed their stance (towards the Singhs).
They, now, were too keen to eliminate the (Tat Khalsa) Singhs,
Along with all others (Bandhayees) in one single stroke. (1)

Chaupai : The (Tat Khalsa) Singhs, far from falling into their trap,
Moved their camp farther from Guru Chak (into countryside).
As the Singhs kept shifting their positions and locations,
The Mughals also got obsessed with chasing the Singhs. (2)

The Singhs possessed neither any fort nor sanctuary,
Where they could take cover and fight back.
Neither did Singhs had possession of any mountains,
From where they could fight the Mughals from a vantage-point. (3)

At many places, Singhs had a straight fight with the Mughals,
But sacrificed their lives when pressed too much.
The Khalsa Panth landed itself in such a helpless situation,
That they had to seek shelter in the wilds and ravines. (4)

Sortha : Banda Singh had let out a curse on the Khalsa Panth,
When he had to confine himself in the fort (at Gurdas Nangal).
The Khalsa Panth had to bear the consequences of their sinful act,
Of not reaching out to the support of Banda Singh. (5)

Dohra : Thereafter the Singhs scattered themselves helter-skelter,
In the bands of small and big numbers.
They started marking time somehow or the other,
Either in each other's vicinity or at a distance. (6)

In between this episode of Singh's (helpless ordeal),
Let me narrate another episode as well.
After that I would narrate the episode of Nawabship,
As it came to be conferred on S. Kapoor Singh. (7)

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੮੯. ਸਾਖੀ ਮੁਲਖੱਯਨ ਕੀ ਔ ਬਿਵਾਸਤੇ ਔ ਦੀਨੀ ਖੁਦਾਇਨ ਕੀ ('ਜੋ ਜੋ ਕਾਇਮ ਦੀਨ ਪੈ ਰਲੈ ਹਮੈ ਸੋ ਆਇ')
89. sâkhî mulkhayyan kî au bivâstç au dînî khudâin kî ('jô jô kâim dîn pai ralai hamai sô âi')

ਦੋਹਰਾ : ਸਾਖੀ ਸੁਨੋ ਬਿਵਾਸਤੈ ਮੁਏ ਦੀਨ ਮਜ਼ਹਬ ਕੇ ਹੇਤ ।
ਮੁਲਖੱਯਨ ਖੁਦਾਈਅਨ ਚਕੇ ਰਹੈਂ ਜਿਮ ਖੇਤ ।੧।
dôhrâ : sâkhî sunô bivâstai muç dîn mazhab kç hçt.
mulkhayyan khudâîan chakç rahain jim khçt.1.

ਚੌਪਈ : ਸੋਊ ਸੁਨੋ ਤੁਮ ਉਨੈ ਕਹਾਨੀ । ਜਿਮਕਰ ਖੁਦਾਈਅਨ ਸੀਸ ਬਿਹਾਨੀ ।
ਅਸਲਮ ਖਾਂ ਥਕ ਵੜਯੋ ਲਹੌਰ । ਮੁਲਕ ਭਯੋ ਉਸ ਥੋਂ ਸਭ ਚੌੜ ।੨।
chaupaî : sôû sunô tum unai kahânî. jimkar khudâîan sîs bihânî.
asalam khân thak vardyô lahaura. mulak bhayô us thôn sabh chaurda.2.

ਮੁਲਖੋਂ ਵਸੂਲ ਟਕੋ ਨ ਭਯੋ । ਕਹੈਂ ਮੁਲਖ ਲੁਟ ਖਾਲਸੇ ਲਯੋ ।
ਬਿਨਾਂ ਟਕੇ ਉਸ ਫੌਜ ਛਡ ਗਈ । ਫੌਜ ਬਿਨਾਂ ਕਹੋ ਕਿਨ ਦ੍ਰਬ ਲਈ ।੩।
mulkhôn vasûl takô na bhayô. kahain mulakh lut khâlsç layô.
binân takç us phauj chhada gaî. phauj binân kahô kin darb laî.3.

ਬਿਨਾਂ ਦਰਬ ਹੈ ਮਿਤ੍ਰ ਨ ਸ਼ਾਹੁ । ਦਰਬ ਆਵਨ ਕੋ ਮੁਲਕ ਹੀ ਰਾਹੁ ।
ਪ੍ਰਿਥਮ ਬੰਦੈ ਕੀਓ ਮੁਲਖ ਖੁਵਾਰ । ਫਿਰ ਖਾਲਸੈ ਔਰ ਦਯੋ ਉਜਾਰ ।੪।
binân darab hai mitar na shâhu. darab âvan kô mulak hî râhu.
paritham bandai kîô mulakh khuvâra. phir khâlsai aur dayô ujâra.4.

ਪੁਜੇ ਨ ਟਕੇ ਦਿੱਲੀ ਕੇ ਸ਼ਾਹਿ । ਉਸ ਨੇ ਭੇਜੀ ਤਲਬ ਚੜਾਇ ।
ਅਸਵਾਰ ਖਾਸ ਕੀ ਇੱਕ ਹਜ਼ਾਰ । ਤਿਨ ਮੈਂ ਥੇ ਦੁਇ ਪਠਾਨ ਸ੍ਰਦਾਰ ।੫।
pujç na takç dillî kç shâhi. us nç bhçjî talab chardâi.
asavâr khâs kî ikk hazâra. tin main thç dui pathân sardâra.5.

ਦੋਹਰਾ : ਅਤਿਉਲ ਮਹਬਤ ਖਾਂ ਕਹੈਂ ਸੁੰਦਰ ਖੂਬ ਜਵਾਨ ।
ਕਹੈਂ ਸਿਪਾਹੀ ਉਨ ਬਡੇ ਤਿਹ ਫਰੀਦਾਬਾਦ ਮਕਾਨ ।੬।
dôhrâ : atiul mahbat khân kahain sundar khûb javân.
kahain sipâhî un badaç tih pharîdâbâd makân.6.

ਚੌਪਈ : ਉਤ ਤੇ ਆਏ ਤੇਊ ਲਹੌਰ । ਸੁਨੋਂ ਈਹਾਂ ਜੋ ਹੋਯੋ ਤੌਰ ।
ਮੁਲਖਈਏ ਇਤ ਆਏ ਫਰਯਾਦ । ਮੁਸਲਮਾਨ ਬਹੁ ਕਰ ਇਤਕਾਦ ।੭।
chaupaî : ut tç âç tçû lahaura. sunôn îhân jô hôyô taura.
mulkhaîç it âç pharyâda. muslamân bahu kar itkâda.7.

ਮੁੱਲਾਂ ਕਾਜ਼ੀ ਹੋਰ ਮਲੰਗ । ਰਲ ਮਿਲ ਕੀਓ ਨਵਾਬ ਉਨ ਤੰਗ ।
ਮੁਸਲਮਾਨ ਥੀ ਕਚਹਿਰੀ ਸਭ । ਕੀਓ ਉਪਰਾਲੋ ਸਬਹਨ ਤੱਬ ।੮।
mullân kâzî hôr malnga. ral mil kîô navâb un tanga.
muslamân thî kachhirî sabha. kîô uprâlô sabhan tabba.8.

Episode 89
The Episode About Mulkhayan[1] and Biwastay[2] and Dinikhudian[3]
(They are welcome to join our ranks who are committed to Islamic ideology)

Dohra : (Dear readers) listen to the episode of volunteer Muslim recruits,
Who kept themselves planted on the battlefield for the Islamic cause.
Who sacrificed their lives for the cause of their Islamic faith,
Together with Muslim general populace and the Islamic fundamentalists. (1)

Chaupai : So listen to the episode of all those Islamic volunteers,
And the plight through which these fundamentalists passed.
Aslam Khan[4], being sick of fighting, retreated to Lahore,
As the whole of Punjab region showed defiance to his rule. (2)

The Mughals failed to collect any taxes from their region,
As they alleged that the Khalsa had ransacked the whole area.
His troops deserted him for want of money and wages,
And who pays taxes/revenue without the fear of troops? (3)

Even the emperor ceases to be a friendly supporter without money,
And money comes only through revenue collections from the country.
First Banda Singh had harassed and robbed this region,
Then the Khalsa Panth Singhs ransacked the people. (4)

As the emperor did not receive the revenue from (Lahore),
He dispatched the Mughal force for collecting the revenues.
This contingent consisted of one thousand horse - mounted troops,
Which was commanded by a couple of Pathan Muslim warriors. (5)

Dohra : Attaullan Khan[5] and Mohabbat Khan[6] were these two Pathan warriors,
Who were both very handsome and muscular in their looks.
They were reputed to be great soldiers,
And had their residences in the city of Faridabad. (6)

Chaupai : From there (Faridabad[7])as these two warriors came to Lahore,
Listen to the developments that took place there.
The Muslim subjects (of the Punjab) came with a petition,
With a faith that (these two warriors would listen to their woes. (7)

Members of the Muslim clergy and several other mendicants,
Pressed the Nawab of Lahore unitedly (for a firm action).
Holding an audience at the Court of the Nawab,
All the United Muslims made joint efforts (to retaliate). (8)

ਦੀਨ ਮਜ਼ੂਬ ਕੋ ਰਖ ਉਪਰਾਲਾ । ਮੁਸਲਮਾਨ ਇਮ ਪੱਖ ਸੰਭਾਲਾ ।
ਜਿਸ ਜਿਸ ਮੌਤ ਨਜੀਕੈ ਆਈ । ਆਇ ਉਸੈ ਮਤ ਖੋਟ ਸਿਖਾਈ ।੯।
dîn majahb kô rakh uprâlâ. muslamân im pakkh sambhâlâ.
jis jis maut najîkai âî. âi usai mat khôt sikhâî.9.

ਅਸਲਮ ਖਾਂ ਐਸੇ ਕਹੀ ਬਾਤ । ਤੁਰਤ ਲਹੌਰ ਆਇ ਹਮ ਜਾਤ ।
ਨਹਿਂ ਮੰਗੈਂ ਹਮ ਦਾਣਾ ਖਾਣ । ਨਹਿਂ ਚਾਹੈਂ ਹਮ ਸਾਥ ਤੁਹਿ ਜਾਣ ।੧੦।
asalam khân aisç kahî bâta. turat lahaur âi ham jâta.
nahin mangain ham dânâ khâna. nahin châhain ham sâth tuhi jâna.10.

ਦੋਹਰਾ : ਝੰਡੋ ਗਡਯੋ ਕਢ ਈਦ ਗਾਹੈ ਹੈਦ੍ਰੀ ਨਾਮ ਰਖਾਇ ।
ਜੋ ਜੋ ਕਾਇਮ ਦੀਨ ਪੈ ਰਲੈ ਹਮੈ ਸੋ ਆਇ ।੧੧।
dôhrâ : jhandô gadayô kadah îd gâhai haidarî nâm rakhâi.
jô jô kâim dîn pai ralai hamai sô âi.11.

ਸੋਰਠਾ : ਗਲ ਪਰੀ ਖੁਦਾਈਆਨ ਕਾਨ ਬੰਧ ਬੰਧ ਲਕ ਬਹੁ ਜਾ ਖੜੇ ।
ਜਨੁ ਚਲੇ ਜ਼ਿਆਫ਼ਤ ਖਾਨ ਪੈ ਜਮ ਭੱਛਨ ਉਨ ਤਕੈ ।੧੨।
sôrthâ : gal parî khudâîân kân bandh bandh lak bahu jâ khardç.
janu chalç ziâfat khân pai jam bhachchhan un takai.12.

ਚੌਪਈ : ਉਠਾਯੋ ਗੁਲਗੁਲੋ ਤੌ ਇਸ ਤੌਰ । ਇਮ ਡੇਰਾ ਕੀਓ ਆਇ ਲਹੌਰ ।
ਮੁਹੰਮਦ ਤਕੀ ਔ ਇਨਾਇਤ ਖਾਨ । ਝੰਡੋ ਜੁਦੋ ਜਾ ਗੱਡਯੋ ਮਦਾਨ ।੧੩।
chaupaî : uthâyô gulgulô tau is taura. im daçrâ kîô âi lahaura.
muhmmad takî au inâit khâna. jhandô judô jâ gadadayô madâna.13.

ਉਨੈਂ ਕਹਯੋ ਯੌ ਹੋਕੋ ਦਿਵਾਇ । ਹੁਇ ਬੇਖਰਚ ਰਲੈ ਹਮ ਆਇ ।
ਹੁਤੋ ਸੁਦਾਗਰ ਮੁਰਤਜ਼ਾ ਖ਼ਾਨ । ਰਲਯੋ ਸਿੰਘਨ ਮਾਰਨ ਸ੍ਵਾਬੇ ਜਾਨ ।੧੪।
unain kahyô yau hôkô divâi. hui bçkhrach ralai ham âi.
hutô sudâgar murtazâ khâna. ralyô singhan mâran savâbç jâna.14.

ਔਰ ਰਲਯੋ ਹਾਜੀ ਬੇਗ ਮੁਗਲ । ਪੀਰ ਮੁਹੰਮਦ ਮੁੱਲਾਂ ਚੁਗ਼ਲ ।
ਇਨਾਇਤੁੱਲਾ ਤ੍ਰਵਾੜੀਓ ਰਜਪੂਤ । ਆਇ ਸੁ ਫਸਯੋ ਕਿਸੈ ਕਸੂਤ।੧੫।
aur ralyô hâjî bçg mugla. pîr muhmmad mullân chughala.
inâitullâ tarvârdîô rajpûta. âi su phasyô kisai kasûta.15.

ਦੋਹਰਾ : ਰਾਜੋ ਟੋਡਰ ਮਲ ਹੁਤੋ ਸ਼ਾਹਿ ਅਕਬਰ ਦੀਵਾਨ ।
ਪਹਾੜ ਮੱਲ ਉਸ ਸੁਤ ਹੁਤੋ ਉਸ ਸੁਤ ਔਰ ਨਿਦਾਨ ।੧੬।
dôhrâ : râjô tôdaar mal hutô shâhi akabar dîvân.
pahârd mall us sut hutô us sut aur nidân.16.

ਚੌਪਈ : ਵਹਿ ਭੀ ਸ਼ਾਮਤ ਆ ਤਬ ਘੇਰੋ । ਆਨ ਲਾਯੋ ਉਨ ਬੀ ਵਿਚ ਡੇਰੋ ।
ਜਿਸ ਪੈ ਜਾਉਗੁ ਖਰਚ ਮੁਕਾਇ । ਮੈਂ ਦੇਉਂਗੁ ਉਨ ਕਹਯੋ ਸੁਨਾਇ ।੧੭।
chaupaî : vahi bhî shâmat â tab ghçrô. ân lâyô un bî vich daçrô.
jis pai jâugu kharach mukâi. main dçungu un kahyô sunâi.17.

Making a pretence of upholding and guarding their religious ideology,
The Muslims made it their main issue for waging a war.
Whosoever were destined to perish in this religious crusade,
They were indoctrinated in this evil ideology (against the Khalsa Panth). (9)

Making a proposal to Aslam Khan, they remarked,
That they were prepared to reach Lahore voluntarily.
They would neither ask for any provisions for their upkeep,
Nor would they insist on the Nawab to accompany them on this crusade. (10)

Dohra : They planted a Haidri[8] (Islamic) flag with Islamic inscriptions,
On the premises of a Mosque (on the city outskirts) of Lahore.
They gave a call to all those who swore by Islamic ideology,
To come forward and join their ranks of crusaders. (11)

Sortha : The Islamic fundamentalists, hearing this religions call,
Girded up their loins and joined the crusaders' ranks.
They stood expectant as if they were in for a grand feast,
Little knowing that Death was actually waiting to devour them. (12)

Chaupai : Making such hype (in the name religious ideology).
All these Islamic factions camped at Lahore.
There were Mohammad Taki[9] and Inayat Khan[10] among them,
Who planted their own flags in the open ground. (13)

They got a public declaration made on their behalf,
That those without any means could join their ranks.
There was another business Tycoon Murtza Khan[11],
Who also joined this crusade in the interest of community welfare. (14)

These crusaders were joined by Haji Beg Mughal[12],
As well as Pir Mohammad[13], a slandering Muslim cleric.
The Muslim Rajput Inayatullah from Traori too arrived,
To put his own neck into the impending noose. (15)

Dohra : There used to be Raja Todar Mal[14] (in the recent past),
Who happened to be a revenue minister under emperor Akbar.
Pahar Mal[15] who happened to be the son of Todar Mal,
Also got involved in this crusade, being a simpleton. (16)

Chaupai : He also falling a prey to the impending doom,
Arrived to join the Islamic crusaders in their camp.
He got a declaration made on his own behalf,
That he would finance anyone who ran short of money. (17)

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ਦੋਹਰਾ : ਆਯੋ ਹੁਤੋ ਅਸ੍ਵਾਰ ਜੋ ਤਲਬੀਓ ਇੱਕ ਹਜ਼ਾਰ ।
ਉਨ ਕੀ ਮੱਤ ਗਵਾਇ ਕੇ ਕੀਏ ਜਮਨ ਤੇਊ ਨਾਰ ।੧੮।
dôhrâ : âyô hutô asavâr jô talbîô ikk hazâr.
un kî matt gavâi kç kîç jaman tçû nâr.18.

ਚੌਪਈ : ਨਿਬਾਬ ਖਾਤ੍ਰ ਉਨ ਤੋਪੈਂ ਦਈ । ਜੰਬੂਰਖਾਨੋ ਉਨ ਦਯੋ ਘਲਈ ।
ਜਿਸ ਜਿਸ ਹਿੰਮਤ ਜਾਨੈ ਹੋਇ । ਬੇਸ਼ਕ ਚੜ੍ਹੈ ਹ੍ਵੈ ਚਾਕਰ ਮੋਹਿਂ ।੧੯ ।
chaupaî : nibâb khâtar un tôpain daî. jambûrkhânô un dayô ghalaî.
jis jis himmat jânai hôi. bçshak chardhai havai châkar môhin.19.

ਮੁਸਲਮਾਨੀ ਬਹੁ ਆਈ ਵੱਲ । ਅਲੀ ਅਲੀ ਕਹਿਕੇ ਭਈ ਰੱਲ ।
ਕਈ ਝੰਡੇ ਔ ਕਈ ਨਿਸ਼ਾਨ । ਆਯੋ ਇਕੱਤ੍ਰ ਹੁਇ ਅੱਧ ਜਹਾਨ ।੨੦।
muslamânî bahu âî valla. alî alî kahikç bhaî rall.
kaî jhandç au kaî nishâna. âyô ikttar hui addh jahâna.20.

ਸਿੰਘ ਨਹੀਂ ਆਟੇ ਮਧ ਲੂਣ । ਜਹਿਂ ਲੁਕ ਬਚੈਂ ਨ ਲਭੈ ਸੁ ਕੂਣ ।
ਤੁਰਕ ਆਂਧੀ ਸਿੰਘ ਨਾਂਹਿ ਬਿਰੋਲੈ । ਇਮ ਕਰ ਸਿੰਘਨ ਹੱਥ ਨ ਖੋਲ੍ਹੈ ।੨੧।
singh nahîn âtç madh lûna. jahin luk bachain na labhai su kûna.
turak ândhî singh nânhi birôlai. im kar singhan hatth na khôlhai.21.

ਬਹੁਤਨ ਸਯੋਂ ਕਯਾ ਥੋਰੇ ਕਰੈਂ । ਬਖਤ ਦੇਖ ਸਿੰਘ ਜਾਵੈਂ ਟਰੈਂ।
ਕੁਈ ਉਜਾੜ ਕੋਈ ਖੋੜਨ ਮਾਹਿ । ਤਹਿ ਮਧਿ ਲੁਕ ਬੜ ਜਾਨ ਬਚਾਹਿ ।੨੨।
bahutan sayôn kayâ thôrç karain. bakhat dçkh singh jâvain tarain.
kuî ujârd kôî khôrdan mâhi. tahi madhi luk bard jân bachâhi.22.

ਦੋਹਰਾ : ਤੋਂ ਸਿੰਘ ਨਠ ਕਰ ਤਹਿਂ ਬਹੈਂ ਕਹੀਂ ਓਲ੍ਹਾ ਝੱਲ ਤਕਾਂਹਿ ।
ਕਾਹਨੂੰਆਣੇ ਛੰਭ ਢਿਗ ਮਾਸ ਮਛੀ ਚੁਨ ਖਾਂਹਿ ।੨੩।
dôhrâ : tau singh nath kar tahin bahain kahîn ôlahâ jhall takânhi.
kâhnûnânç chhambh dhig mâs machhî chun khânhi.23.

ਚੌਪਈ : ਜਿਹ ਵਲ ਜਾਵੈ ਲੋਕ ਖੁਦਾਈ । ਲਗੇ ਹਿੰਦੂਅਨ ਪਰ ਕਰਨ ਧਿੰਗਾਈ ।
ਗਊ ਬ੍ਰਹਮਣ ਔ ਹਿੰਦੂਅਨ ਬੇਟੀ । ਟਲੈ ਨਹੀਂ ਕਰੈਂ ਜੁਲਮਹਿ ਭੇਟੀ ।੨੪।
chaupaî : jih val jâvai lôk khudâî. lagç hindûan par karan dhingâî.
gaû barhman au hindûan bçtî. talai nahîn karain julmahi bhçtî.24.

ਲੋਕ ਮਾਝੇ ਕੇ ਬਹੁ ਸੰਤਾਏ । ਕਹੈਂ ਇਨੈ ਸੁਤ ਘਲੇ ਸਿਖਾਏ ।
ਉਇ ਲੁਟ ਲਯਾਹਿਂ ਏ ਬੈਠੇ ਖਾਹਿਂ । ਇਮੈ ਹਿੰਦੂਅਨ ਲੋਕਨ ਅਕਾਹਿਂ ।੨੫।
lôk mâjhç kç bahu santâç. kahain inai sut ghalç sikhâç.
ui lut layâhin ç baithç khâhin. imai hindûan lôkan akâhin.25.

ਦੋਹਰਾ : ਮਾਝੇ ਕੋ ਉਨ ਦੁਖ ਦਯੋ ਸੁਨੀ ਸਿੰਘ ਯੌ ਬਾਤ ।
ਧ੍ਰਿੱਗ ਹਮਾਰਾ ਜੀਵਓ ਦੁਖ ਮਿਲੇ ਹਮ ਪਿਤ ਮਾਤ ।੨੬।
dôhrâ : mâjhç kô un dukh dayô sunî singh yau bât.
dharigg hamârâ jîvaô dukh milç ham pit mât.26.

Dohra : The horse-mounted one thousand soldiers from Delhi,
They had arrived to collect revenues from Punjab.
They, having lost their wits (in this malice of raging fanaticism),
Were also pushed into this conflict by the presiding deity of Death. (18)

Chaupai : They offered their own canons for the Nawab's troops,
As well as they made their light guns available.
They also offered to provide employment to all those,
Who had the guts to participate in this religious crusade. (19)

A host of Islamic hordes marched towards Lahore,
Swelling the ranks of those shouting "Ali, Ali" slogans,
Carrying a wide variety of Islamic flags and banners,
A huge crowd of Islamic populace assembled there. (20)

The Singhs, being in extreme minority against this vast majority,
Were desperately in search of a place where to take refuge.
Singhs, being not worth a tiny whirlwind, against the Islamic blinding storm,
Were reluctant to enter into an open conflict with Muslims. (21)

Singhs in minority being helpless against the Muslim majority,
Would find every opportunity to avoid confrontation.
Thus, Singhs, finding themselves in a dire state,
Would escape to find shelter in the dense wilds. (22)

Dohra : So the Singhs would run away to seek shelter,
Wherever they could spot out a forest cover.
Hiding themselves in the marshy swamp of Kahnuwan[16],
They managed to survive on fish and wild animals. (23)

Chaupai : In whatever direction these Islamic hordes proceeded,
They started committing oppression on the Hindu populace.
Committing oppression of innocent Brahmins and their daughters,
They subjected the Hindus populace to several atrocities. (24)

The Islamic forces committed many atrocities on people of Majha[17],
Alleging that these people have enlisted their sons in the Khalsa Panth.
Accusing the Singhs of supporting their families after robbing people,
The Muslims forces harassed and tortured the Hindus/(Sikhs). (25)

Dohra : The news that Mughal forces were torturing the people of Majha,
Soon reached the Singhs (hiding in the marshes and wilds).
They felt that it was worthless to keep alive,
When their parents were being tortured at home. (26)

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ਚੌਪਈ : ਤੌ ਸਿੰਘਨ ਨੇ ਕਾਢੇ ਕਾਨ । ਲਾਗੇ ਤੁਰਕਨ ਪੈ ਸਿੰਘ ਪਾਨ ।
ਰਾਤ ਦਿਵਸ ਸਿੰਘ ਤੁਰਕਨ ਸਤਾਂਹਿ । ਚਲਨ ਨ ਦੇਵੈਂ ਉਨ ਕੋ ਰਾਹਿ ।੨੭।
chaupaî : tau singhan nç kâdahç kâna. lâgç turkan pai singh pâna.
rât divas singh turkan satânhi. chalan na dçvain un kô râhi.27.

ਜਿਮ ਜਿਮ ਸਿੰਘਨ ਉਇ ਟੋਲ ਮਾਰਨ । ਤਿਮ ਤਿਮ ਸਿੰਘ ਲਗੇ ਉਨ੍ਹ ਖ੍ਵਾਰਨ ।
ਕਿਛਕੁ ਸੋਚ ਉਨ ਕੋ ਭੀ ਪਈ । ਵੜਨ ਲਹੌਰ ਉਨੈ ਦੁਸ਼ ਭਈ ।੨੮।
jim jim singhan ui tôl mârna. tim tim singh lagç unah khavâran.
kichhku sôch un kô bhî paî. vardan lahaur unai dush bhaî.28.

ਭਏ ਸਿੰਘ ਉਨ ਆਇ ਦੁਵਾਰੇ । ਜੋਹਿ ਲਏ ਵੈ ਤੁਰਕ ਥੇ ਸਾਰੇ ।
ਜਬ ਸਿੰਘਨ ਉਇ ਗੈਲ ਦਬਾਹਿਂ । ਸਿੰਘ ਵੜ ਲੁਕੈਂ ਝਾੜ ਝੁੰਡ ਮਾਂਹਿ ।੨੯।
bhaç singh un âi duvârç. jôhi laç vai turak thç sârç.
jab singhan ui gail dabâhin. singh vard lukain jhârd jhund mânhi.29.

ਉਨ ਤੈ ਵੜਯੋ ਕਿਤ ਝਾੜ ਨ ਜਾਇ । ਜੋ ਕਿਤ ਵੜੈਂ ਸਿੰਘ ਮਾਰਨ ਧਾਇ ।
ਸਿੰਘ ਅਥੱਕ ਨਿਸ ਦਿਨ ਰਹਿਂ ਖੜੇ । ਉਇ ਚਾਹੈਂ ਦਿਨ ਰਾਤ ਰਹਿਂ ਪੜੇ ।੩੦ ।
un tai vardyô kit jhârd na jâi. jô kit vardain singh mâran dhâi.
singh athakk nis din rahin khardç. ui châhain din rât rahin pardç.30.

ਸੋਰਠਾ : ਸਿੰਘਨ ਲਏ ਥਕਾਇ ਨਿਸ ਦਿਨ ਉਨ ਗਿਰਦੈ ਰਹੇ ।
ਉਨ ਚਿਤ ਆਵੈ ਮਾਇ ਚੁਭੈ ਕੰਡਾ ਇਕ ਝਾਰ ਕੋ ।੩੧।
sôrthâ : singhan laç thakâi nis din un girdai rahç.
un chit âvai mâi chubhai kandâ ik jhâr kô.31.

ਚੌਪਈ : ਤੌ ਸਿੰਘਨ ਕੀਏ ਤੁੰਮਨ ਚਾਰ । ਇਕ ਮਾਝੇ ਇਕ ਢਿਗ ਪਹਾਰ ।
ਤੀਓ ਰਹੈ ਸੋ ਗਿਰਦ ਲਹੌਰ । ਚੌਥੇ ਕਰੇ ਗਿਰਦ ਤੁਰਕਨ ਦੌਰ ।੩੨।
chaupaî : tau singhan kîç tumman châra. ik mâjhç ik dhig pahâra.
tîô rahai sô girad lahaura. chauthç karç girad turkan daura.32.

ਦੁਇ ਦੁਇ ਸੌ ਕੇ ਤੁੰਮਨ ਬਨਾਏ । ਇਕੜ ਦੁਕੜ ਭੀ ਰਲੇ ਔਰ ਆਏ ।
ਜੌ ਤੁੰਮਨ ਕਿਤ ਇਕ ਫਸ ਜਾਇ । ਆਨ ਔਰ ਸਭ ਕਰੈਂ ਸਹਾਇ ।੩੩।
dui dui sau kç tumman banâç. ikard dukard bhî ralç aur âç.
jau tumman kit ik phas jâi. ân aur sabh karain sahâi.33.

ਐਸੋ ਭਯੋ ਸਮੇਂ ਕੋ ਫੇਰ । ਇਕ ਤੁੰਮਨ ਉਨ ਲੀਨੋਂ ਘੇਰ ।
ਹੁਤੋ ਭਗਵੰਤ ਇਕ ਖਤ੍ਰੀ ਨਾਮ । ਉਸ ਰਾਵੀ ਕਨਾਰੈ ਭਰਤ ਗ੍ਰਾਮ ।੩੪।
aisô bhayô samçn kô phçr. ik tumman un lînôn ghçr.
hutô bhagvant ik khatrî nâm. us râvî kanârai bharat garâm.34.

ਹੁਤੀ ਹਵੇਲੀ ਉਨ੍ਹੈਂ ਬਨਾਈ । ਇਕ ਤੁੰਮਨ ਕਿਤ ਵੜਿਓ ਜਾਈ ।
ਹੁਤੀ ਬ੍ਰਖਾ ਉਨ ਚਹੀ ਗ਼ੁਜਾਰਨ । ਨਹਿਂ ਜਾਨਤ ਥੋ ਕਿਮ ਭਯੋ ਕਾਰਨ ।੩੫।
hutî havçlî unhain banâî. ik tumman kit vaiô jâî.
hutî barkhâ un chahî ghujârna. nahin jânat thô kim bhayô kârana.35.

Chaupai : Thereafter the Singhs became alert and assertive,
And started pouncing upon the Muslim troops.
They kept torturing Muslims at every opportune moment day and night,
And blocking their movement on the main highways. (27)

As the Mughals killed Singhs after hunting and hounding them,
The Singhs also launched retaliatory attacks on them.
These retaliations made the Mughals also apprehensive,
As they found it quite difficult to enter Lahore. (28)

The Singhs also started stalking and circling round the Mughals,
And slaughtered every odd Muslim whom they came across.
But when the Mughals came in hot pursuit of the Singhs,
The Singhs would camouflage themselves behind bushes and ferns. (29)

The Mughal troops were scared to get into the bushes.
As the Singhs would slaughter anyone who dared to enter.
While the Singhs could remain in battle gear day and night,
The Mughal troops preferred to relax all the time. (30)

Sortha : The Singhs made the Mughals exhausted and fatigued,
Through their continuous harassment day and night.
The (luxury loving) Mughals cried for their mothers,
Whenever thorns pierced their flesh in the marshes. (31)

Chaupai : The Singhs, then, divided themselves into four contingents,
Positioning one contingent in Majha and the hills each.
Stationing another contingent in the vicinity of Lahore,
The fourth contingent was deputed to keep stalking the Mughals. (32)

While each contingent consisted of two hundred Singhs,
One or two odd Singhs kept on joining these contingents.
Whenever a single contingent got surrounded by the Mughals,
Other contingents would rush immediately to its rescue. (33)

However, the events took such a turn for the worse,
That the Mughals laid a siege around one of the contingents.
There was a Kshtriya by the name Bhagwant[18],
Who was a resident of Bharatpur on the banks of the Ravi. (34)

He had constructed a Mansion in that village,
In which a Singh contingent happened to enter.
Perhaps, the Singhs wished to seek shelter from the rains,
Or God knows why did they enter this Mansion. (35)

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ਦੋਹਰਾ : ਵਹੀ ਖਬਰ ਤਿਨ ਪੈ ਗਈ ਜੋ ਹੁਤੋ ਹਜ਼ਾਰ ਅਸਵਾਰ ।
ਤੁਰਤ ਉਨ੍ਹੈਂ ਆ ਘੇਰਿਓ ਬਹੁ ਆਏ ਮਗਰ ਹਜ਼ਾਰ ।੩੬।
dôhrâ : vahî khabar tin pai gaî jô hutô hazâr asavâr.
turat unhain â ghçriô bahu âç magar hazâr.36.

ਚੌਪਈ : ਆਇ ਸਿੰਘ ਉਨ ਮਧ ਲਏ ਘੇਰ । ਲਭੇ ਬਾਹਰ ਤਿਨ ਕਟ ਦੀਏ ਗੇਰ ।
ਚਾਰ ਤਰਫ ਲਏ ਮੋਰਚੈ ਬੰਧ । ਕਰ ਕਰ ਮਢਲੈ ਔ ਬਡ ਕੰਧ ।੩੭।
chaupaî : âi singh un madh laç ghçra. labhç bâhar tin kat dîç gçra.
châr taraph laç môrchai bandha. kar kar madahlai au bada kandha.37.

ਤੋਪ ਜੰਬੂਰੈ ਉਪਰ ਚੜ੍ਹਾਏ । ਇਮ ਕਰ ਕਰ ਬਹੁ ਸਿੰਘ ਅਕਾਏ ।
ਸਿੰਘਨ ਹੁਤ ਥੋ ਖਰਚ ਨ ਪਾਯੋ । ਹੁਤੋ ਪਾਸ ਜੋ ਗਯੋ ਮੁਕਾਯੋ ।੩੮।
tôp jambûrai upar chardhâç. im kar kar bahu singh akâç.
singhan hut thô kharach na pâyô. hutô pâs jô gayô mukâyô.38.

ਸਿੰਘਨ ਕੋ ਯੌ ਭਈ ਲਚਾਰ । ਬਿਨਾ ਖਰਚ ਭਏ ਮਰਨੇ ਵਾਰ ।
ਮੱਦਤ ਕਰਨ ਜੋਗ ਪੰਥ ਨਾਂਹੀ । ਉਇ ਅਪਨੀ ਛਪ ਜਾਨ ਬਚਾਹੀਂ ।੩੯।
singhan kô yau bhaî lachâra. binâ kharach bhaç marnç vâra.
maddta karan jôg panth nânhî. ui apnî chhap jân bachâhîn.39.

ਦੋਹਰਾ : ਸਿੰਘ ਥਕੇ ਤੁਰਕਨ ਲਖੇ ਚੜ੍ਹੇ ਚੁਤਰਫੋਂ ਦੌੜ ।
ਖਾਈ ਕੰਧ ਭਲ ਥੀ ਨਹੀਂ ਭਈ ਸਿੰਘਨ ਬਡ ਸੌੜ ।੪੦।
dôhrâ : singh thakç turkan lakhç chardhç chutraphôn daurd.
khâî kandh bhal thî nahîn bhaî singhan bada saurd.40.

ਚੌਪਈ : ਆਇ ਤੁਰਕਨ ਹੱਥ ਕੰਧੀਂ ਪਾਏ । ਸਿੰਘਨ ਅਗਯੋਂ ਕਟ ਗਿਰਾਏ ।
ਔਰ ਤੁਰਕ ਬਹੁ ਪਿਛਯੋਂ ਆਵੈਂ । ਆਇ ਆਇ ਇਮ ਜੁੱਧ ਮਚਾਵੈਂ ।੪੧।
chaupaî : âi turkan hatth kandhîn pâç. singhan agyôn kat girâç.
aur turak bahu pichhyôn âvain. âi âi im juddh machâvain.41.

ਉਨ ਦੀਨੀ ਤੋਪਨ ਲਗਵਾਇ । ਮਾਰ ਮਾਰ ਕੈ ਕਹਿਂ ਹਾਇ ਹਾਇ ।
ਤੁਰਕ ਕਹੈਂ ਤੁਮ ਅਏ ਅਬ ਦਾਇ । ਅਬ ਕੋ ਮਿਲੈ ਨ ਜਾਣਾ ਪਾਇ ।੪੨।
un dînî tôpan lagvâi. mâr mâr kai kahin hâi hâi.
turak kahain tum aç ab dâi. ab kô milai na jânâ pâi.42.

ਸਿੰਘ ਕਹੈਂ ਹਮ ਕਬ ਮਰੈਂ ਨਿਰਾਲੇ । ਲੈ ਲੈ ਮਰੈਂਗੇ ਤੁਮ ਕੋ ਨਾਲੇ ।
ਤੌ ਸਤਿਗੁਰ ਯੌਂ ਕਿਰਪਾ ਕਰੀ । ਆਂਧੀ ਔ ਬਡ ਬਰਖਾ ਕਰੀ ।੪੩।
singh kahain ham kab marain nirâlç. lai lai maraingç tum kô nâlç.
tau satigur yaun kirpâ karî. ândhî au bada barkhâ karî.43.

ਤੋਪ ਬੰਦੂਕਨ ਬੁਝ ਗਏ ਤੋੜੇ । ਤੀਰ ਤਲਵਾਰ ਫੜ ਢਾਲ ਸਿੰਘ ਦੌੜੇ ।
ਸਿਰ ਪਰ ਮਰਨ ਧਾਰ ਸਿੰਘ ਦੌੜੇ । ਮਾਰ ਤੇਗਨ ਤੁਰਕ ਕੀਏ ਚੌੜੇ ।੪੪।
tôp bandûkan bujh gaç tôrdç. tîr talvâr phard dahâl singh daurdç.
sir par maran dhâr singh daurdç. mâr tçgan turak kîç chaurdç.44.

Dohra : The information about the Singhs hiding in that mansion,
Reached the Mughal contingent of one thousand horse-mounted troops.
As this contingent laid a siege to the Mansion immediately,
More reinforcements arrived in support of this contingent. (36)

Chaupai : As the Singhs inside the mansion came under a siege,
Those out on errands were killed by the Mughal troops.
Making Pickets all around the Mansion under siege,
They raised mud walls and large obstructions around these. (37)

By positioning canons and light guns on these pickets,
They caused a lot of harassment to the Singhs.
Singhs had no means to replenish their stores,
Whatever provisions they had had been consumed. (38)

Singhs, thus getting extremely desperate and helpless,
Were almost on the verge of death without provisions.
The Khalsa Panth itself was not in a position to assist,
As its Singhs themselves were trying to survive somehow. (39)

Dohra : Ascertaining that the Singhs had exhausted and fatigued,
The Mughals launched an attack from all the sides.
Since there was neither any moat nor wall around the mansion,
The Singhs felt themselves in a very tight spot. (40)

Chaupai : As the Mughal troops climbed up the mansion walls,
The Singhs kept on chopping of their hands from above.
As more and more reinforcements kept arriving,
The Mughals queered the pitch of war for the Singhs. (41)

As the Mughals fired balls of fire from their mounted canons,
There were cries of death and destruction all around.
The Mughals shouted that since the Singhs had come into their grip,
They would never be able to escape this time. (42)

The Singhs declared that they would not die in vain,
As they would kill the Mughals as well before their death.
Then Satguru sent a providential help from the heavens,
As a fierce blinding storm and heavy rain set in. (43)

As the Mughal cannons, guns and muskets got moistened,
The Singhs ran out wielding swords, arrows and shields.
Since the Singhs were scarcely scared of facing death,
They killed a large number of Mughals with their swords. (44)

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ਦੋਹਰਾ : ਦੇ ਪਿੱਠ ਆਗੇ ਤੁਰਕ ਭਏ ਵੜੇ ਡੇਰੇ ਮੁੜ ਜਾਇ ।
ਸਿੰਘਨ ਪਾਯੋ ਵੇਲ ਯੌ ਵੜੇ ਬੇਟ ਪੇਟ ਧਾਇ ।੪੫।
dôhrâ : dç pitth âgç turak bhaç vardç daçrç murd jâi.
singhan pâyô vçl yau vardç bçt pçt dhâi.45.

ਚੌਪਈ : ਤੁਰਕ ਕਹੈਂ ਹਮ ਬਡ ਫਤੇ ਪਾਈ । ਸਿੰਘ ਕਹੈਂ ਹਮ ਜਿੰਦ ਬਚਾਈ ।
ਤੁਰਕ ਤੁਰੇ ਮੁੜ ਲਹੌਰਹਿ ਵੱਲ । ਸਿੰਘ ਚਹਿਂ ਕਰੇਂ ਗੁਜਰ ਕਹੂੰ ਚੱਲ ।੪੬।
chaupaî : turak kahain ham bada phatç pâî. singh kahain ham jind bachâî.
turak turç murd lahaurhi valla. singh chahin karçn gujar kahûn challa.46.

ਤੁਰਕਨ ਕੋ ਥੋ ਗਰਬਾ ਆਯਾ । ਕਹੈਂ ਖਾਲਸੋ ਪੰਥ ਭਜਾਯਾ ।
ਜਿਸੈ ਪੰਥ ਨੇ ਵਡ ਤੁਰਕ ਗਾਰੇ । ਸਭ ਅਬ ਹਮਨੈ ਵਹਿ ਸੂਰ ਮਾਰੇ ।੪੭।
turkan kô thô garbâ âyâ. kahain khâlsô panth bhajâyâ.
jisai panth nç vada turak gârç. sabh ab hamnai vahi sûr mârç.47.

ਭੀਲੋਵਾਲ ਢਿਗ ਡੇਰਾ ਲਾਇ । ਬਹੇ ਤਹਾਂ ਦੇਖ ਚੰਗੋ ਥਾਇ ।
ਹੁਤੋ ਗੜ੍ਹੋ ਇਕ ਖਾਲੀ ਤਾਂਹਿ । ਪਠਾਣ ਹਜ਼ਾਰ ਵੜ ਬੈਠਾ ਮਾਂਹਿ ।੪੮।
bhîlôvâl dhig daçrâ lâi. bahç tahân dçkh changô thâi.
hutô gardhô ik khâlî tânhi. pathân hazâr vard baithâ mânhi.48.

ਬਿਵਾਸਤੇ ਡੇਰਾ ਇਕ ਵਲ ਕਰਾ । ਦੇਖਯੋ ਥਾਮ ਉਨ ਨੈ ਭੀ ਖਰਾ ।
ਕਹਿਂ ਘਰੀਂ ਵੜੈਂ ਕਿਤ ਹੱਛੋ ਰੋਜ । ਪੁਛੈਂ ਮੁਲਾਣਨ ਅੱਛੀ ਮੌਜ ।੪੯।
bivâstç daçrâ ik val karâ. dçkhyô thâm un nai bhî kharâ.
kahin gharîn vardain kit hachchhô rôja. puchhain mulânan achchhî mauja.49.

ਦੋਹਰਾ : ਢੁਕੇ ਲਹੌਰੈ ਢਿਗ ਸੋਊ ਬੈਠੇ ਖੌਫ਼ ਗਵਾਇ ।
ਉਨ ਕੀ ਹੋਣੀ ਗੋਰ ਤਹਿਂ ਕਿਤ ਔਰ ਜਾਣੇ ਪਾਇਂ ।੫੦।
dôhrâ : dahukç lahaurai dhig sôû baithç khauf gavâi.
un kî hônî gôr tahin kit aur jânç pâin.50.

ਚੌਪਈ : ਉਨ ਕੀ ਹੋਣੀ ਲਏ ਦਬਾਇ । ਦੇਖੋ ਉਨ ਕਯਾ ਹੋਣੀ ਕਰਾਇ ।
ਹੋਣੀ ਚਾਹੈ ਤਉ ਸੁ ਹੋਇ । ਦੇਣ ਫਤੇ ਖਾਲਸੇ ਆਈ ਸੋਇ ।੫੧।
chaupaî : un kî hônî laç dabâi. dçkhô un kayâ hônî karâi.
hônî châhai tau su hôi. dçn phatç khâlsç âî sôi.51.

ਦੋਹਰਾ : ਸਿੰਘ ਨਿਕਲ ਬੇਲੇ ਵਡੇ ਫਿਰ ਤਿਨ ਕੀਓ ਹਮਸੋਸ ।
ਜਿਮ ਚੋਟ ਚਿੱਤੇ ਖਾਲੀ ਜਏ ਕਰੈ ਮਨੈਂ ਬਡ ਰੋਸ ।੫੨।
dôhrâ : singh nikal bçlç vadaç phir tin kîô hamsôs.
jim chôt chittç khâlî jaç karai manain bada rôs.52.

ਚੌਪਈ : ਸੁਨੌ ਸੋਊ ਉਨ ਰੋਸ ਕਹਾਨੀ । ਜਿਮ ਸਿੰਘਨ ਫਿਰ ਕਰੀ ਮਰਦਾਨੀ ।
ਉਸ ਵੇਲੇ ਕੋ ਸਿੰਘ ਪਛੁਤਾਂਹਿ । ਬਰਸੇ ਮੇਹੁ ਔ ਪੌਣ ਵਗਾਹਿ ।੫੩।
chaupaî : sunau sôû un rôs kahânî. jim singhan phir karî mardânî.
us vçlç kô singh pachhutânhi. barsç mçhu au paun vagâhi.53.

Dohra : The Mughals, turning their backs, took to their heels,
And took shelter in the designated barracks.
Taking a full advantage of this rare opportunity,
Singhs rushed and entered the marshes and wilds. (45)

Chaupai : While the Mughals considered it a great victory,
The Singhs declared that they had survived this invasion.
While the Mughals started marching towards Lahore,
The Singhs wished to search for a new place for survival. (46)

The Mughal troops took great pride in the fact,
That they had made the Singhs flee from the field.
The Khalsa Panth which had routed the great Mughals,
They had now killed the great warriors of that Panth. (47)

The Mughal troops put up a camp at Bhilowal[19],
Considering it a suitable site for their camping.
Finding an old fort lying vacant at that place,
The one thousand Pathan contingent took shelter inside it. (48)

The Muslim volunteers also put up a camp on one side,
Spotting out a vantage point in that area.
They thought of entering their homes on some auspicious day,
After consulting the Muslim clerics about the happy occasion. (49)

Dohra : The Mughal forces stationed themselves near Lahore,
After ruling out all fears of any kind of attack.
But as they were destined to be buried in graves there,
How could they escape from the place of their doom? (50)

Chaupai : As their fate had willed to bury them there,
(Dear readers) see what had destiny in store for them.
Since whatever is destined is bound to happen,
The destiny had willed to grant victory to the Khalsa Panth. (51)

Dohra : As the Singhs entered the sanctuary of the wilds,
They regretted the loss of opportunity of beating the Mughals,
They felt like a tiger having missed its prey,
And feeling a great regret at the loss of opportunity. (52)

Chaupai : (Dear readers), listen to the Singhs' sense of regret and rage,
And the way the Singh displayed their manhood once again.
As the Singhs were regretting their flight from the field,
It was raining and a stromy wind was blowing. (53)

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ਜੈ ਹਮ ਉਨ ਕੀ ਗੈਲਹਿ ਜਾਹਿਂ । ਮਾਰ ਲੇਹਿਂ ਹਮ ਉਨ ਕੋ ਥਾਂਹਿ ।
ਸਿੰਘ ਕਹਾਵਤ ਹਮ ਅਤਿ ਸੂਰੇ । ਸਿਰ ਆਇ ਬਨੀ ਨਹਿਂ ਕਰਤ ਕਸੂਰੇ ।੫੪।
jai ham un kî gailhi jâhin. mâr lçhin ham un kô thânhi.
singh kahâvat ham ati sûrç. sir âi banî nahin karat kasûrç.54.

ਐਸ ਭਾਂਤ ਤਹਿਂ ਸੋਚ ਯੌ ਕਰੈ । ਤਊ ਤੁਰਤ ਤਹ ਔਰ ਸਿੰਘ ਚਰੈ ।
ਹੁਤੀ ਖਾਲਸੇ ਕੀ ਯਹ ਬਾਨ । ਮਰੈਂ ਦਸ ਰਹਿਂ ਬੀਸ ਸੁ ਆਨ ।੫੫।
ais bhânt tahin sôch yau karai. taû turat tah aur singh charai.
hutî khâlsç kî yah bâna. marain das rahin bîs su âna.55.

ਔਰ ਪੰਥ ਸੁਨੀ ਬੰਦੂਖਨ ਅਵਾਜ । ਆਇ ਰਲੇ ਸੋਊ ਜਿਮ ਤਿਮ ਭਾਜ ।
ਸਿੰਘ ਹਜ਼ਾਰ ਕੁ ਤਿਹ ਥਾਂ ਭਯੋ । ਤੌ ਸਿੰਘਨ ਕੈ ਮਨ ਉੱਦਮ ਅਯੋ ।੫੬।
aur panth sunî bandûkhan avâja. âi ralç sôû jim tim bhâja.
singh hazâr ku tih thân bhayô. tau singhan kai man uddam ayô.56.

ਦੋਹਰਾ : ਤਾਂਹਿ ਸਿੰਘ ਇਕ ਆ ਕਹਯੋ ਉਇ ਵੜਤੇ ਨਾਂਹਿ ਲਹੌਰ ।
ਕਹੈਂ ਪਰੈਂ ਫਿਰ ਸਿੰਘਨ ਪਰ ਦੂਰਹੁਂ ਕਰਕੈ ਧੌੜ ।੫੭।
dôhrâ : tânhi singh ik â kahyô ui vardtç nânhi lahaur.
kahain parain phir singhan par dûrhun karkai dhaurd.57.

ਚੌਪਈ : ਸੁਨਤ ਖਾਲਸੈ ਆਯੋ ਰੋਸ । ਜਨ ਚਖਮਖ ਲਗਯੋ ਕੁੰਡੋ ਜੋਸ਼ ।
ਕਹਯੋ ਸਿੰਘਨ ਅਬ ਕਰੋ ਤਿਆਰੀ । ਆਪ ਮਰੋ ਯਾ ਉਨ ਲਿਹੁ ਮਾਰੀ ।੫੮।
chaupaî : sunat khâlsai âyô rôsa. jan chakhmakh lagyô kundô jôsha.
kahyô singhan ab karô tiârî. âp marô yâ un lihu mârî.58.

ਬੰਧ ਕਮਰ ਸਭ ਹੀ ਉਠ ਧਾਏ । ਨਹਿਂ ਚਹੀਅਤ ਥੇ ਘੋੜੇ ਪਿੜਾਏ ।
ਨਹਿ ਚਹੀਅਤ ਥੋ ਕਿਸੈ ਬੋਝੈ ਕਾਇ । ਧਯਾਇ ਗੁਰ ਗੋਬਿੰਦ ਸਿੰਘ ਲੜਨੇ ਆਏ ।੫੯।
bandh kamar sabh hî uth dhâç. nahin chahîat thç ghôrdç pirdâç.
nahi chahîat thô kisai bôjhai kâi. dhayâi gur gôbind singh lardnç âç.59.

ਘੋੜੇ ਜਿਤਕੁ ਆਪ ਸਿੰਘ ਦੌੜੇਂ । ਨਹਿਂ ਅਟਕੇਂ ਕਿਤ ਊਚ ਨੀਚ ਸੌੜੇ ।
ਬੇਟ ਪੇਟ ਢਿਗ ਢੁਕੇ ਲਹੌਰ । ਜਾਇ ਲਖਯੋ ਉਨ ਫੌਜਹਿ ਤੌਰ ।੬੦।
ghôrdç jitku âp singh daurdçn. nahin atkçn kit ûch nîch saurdç.
bçt pçt dhig dahukç lahaura. jâi lakhyô un phaujhi taura.60.

ਅਗੇ ਸੁਨੋਂ ਤੁਰਕਨ ਕੀ ਗੱਲ । ਓਇ ਭੀ ਜਾਤ ਥੇ ਲਹੌਰੈ ਵੱਲ ।
ਢੋਲ ਨਗਾਰੇ ਸੁਦੀਅਨ ਬਜਾਵੈਂ । ਤੋਪ ਜੰਬੂਰਨ ਛਲਕ ਚਲਾਵੈਂ ।੬੧।
agç sunôn turkan kî galla. ôi bhî jât thç lahaurai valla.
dahôl nagârç sudîan bajâvain. tôp jambûran chhalak chalâvain.61.

ਦੋਹਰਾ : ਦਿਨ ਆਛੋ ਘਰ ਵਰਨ ਪੁਛ ਕੀਯੋ ਭੀਲੋਵਾਲ ਮੁਕਾਮ ।
ਰਹੀ ਫੌਜ ਵੜ ਗੜ੍ਹ ਭਲੈ ਅਯੋ ਪਸੰਦ ਉਨ ਥਾਮ ।੬੨।
dôhrâ : din âchhô ghar varan puchh kîyô bhîlôvâl mukâm.
rahî phauj vard gardah bhalai ayô pasand un thâm.62.

Had they given a chase to the fleeing Mughal troops,
They would have massacred them there and then.
They had always been claiming themselves as great warriors,
Who never behaved cowardly in a moment of crisis. (54)

As they were still confabulating over what had happened,
A contingent of a few Singhs arrived there instantly.
This had always been the tradition in the Khalsa Panth,
That when ten Singhs died, twenty more arrived there. (55)

As these Singhs had heard the sound of gunfire at that fort,
They had rushed there to assist their brethren.
As their strength increased to one thousand there,
The Singhs were filled with new vigour for a new attempt. (56)

Dohra : Then a Singh arrived there with a fresh information,
That the Mughals were still not keen to enter Lahore.
They, too, were thinking of launching an attack on the Singhs,
Although they might attack (with gunfire) from a distance. (57)

Chaupai : Hearing this news, the Khalsa Singhs went into a rage,
As if a flint-stone was hit with the force of gun's trigger.
The Singhs then resolved to make preparations for an attack,
Either to eliminate the Mughals or sacrifice their own lives. (58)

Girding up their loins they rushed to launch an attack,
As they had no horses to harness and mount.
Since they had no baggage or equipment to be carried,
They just rushed after invoking blessings of Guru Gobind Singh. (59)

They rushed on foot with the speed of horses,
Without stopping over hills or swamps on the way.
Running along the river bed, they arrived near Lahore,
And surveyed the positions of contingents of Mughal troops. (60)

Now (dear readers) listen to the account of Mughals forces,
Who were proceeding towards the city of Lahore.
With the beat of drums and play on pipes signifying victory,
They were firing shots from canons and light guns. (61)

Dohra : After fixing an auspicious day for their entry into Lahore,
They had been camping at the place of Bhilowal,
Their trained troops had entered into the fort,
As they liked their forts (from security point of view). (62)

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ਮੌਤ ਉਨੇ ਕੇ ਢਿਗ ਅਈ ਇਮ ਉਨ ਲਾਗੀ ਢਿੱਲ ।
ਪੜੇ ਅਚਾਨਕ ਸਿੰਘ ਤਹਿਂ ਜੈਸ ਅਕਾਸ਼ੋਂ ਇੱਲ ।੬੩।
maut unç kç dhig aî im un lâgî dahill.
pardç achânak singh tahin jais akâshôn ill.63.

ਚੌਪਈ : ਦੌੜ ਉਨੈਂ ਸਿੰਘ ਡੇਰੇ ਵੜੇ । ਸੋ ਭਜ ਚਲੇ ਨ ਤਹਿਂ ਤੁਰਕ ਅੜੇ ।
ਕੋਊ ਹੁਤੋ ਥੋ ਗਯੋ ਸ਼ਿਕਾਰ । ਕੋਊ ਗਯੋ ਕਿਤ ਪਿੰਡ ਮਝਾਰ ।੬੪।
chaupaî : daurd unain singh daçrç vardç. sô bhaj chalç na tahin turak ardç.
kôû hutô thô gayô shikâra. kôû gayô kit pind majhâra.64.

ਕੋਉ ਖੜੋ ਅਸਤੰਜੋ ਕਰਤ । ਕੋਈ ਨਿਵਾਜੈ ਝੁਕ ਝੁਕ ਪੜਤ ।
ਤੋਪ ਜੰਬੂਰੇ ਕਿਤ ਪਏ ਰਹੇ । ਬੈਲ ਉਠ ਰਹੇ ਬਾਹਰ ਗਏ ।੬੫।
kôu khardô astañjô karta. kôî nivâjai jhuk jhuk pardata.
tôp jambûrç kit paç rahç. bail uth rahç bâhar gaç.65.

ਬਹੁ ਕਸੇ ਕਸਾਏ ਘੋੜੇ ਖੜੇ । ਤੁਰਤ ਸਿੰਘ ਫੜ ਉਨ ਪਰ ਚੜੇ ।
ਚੜ੍ਹ ਘੋੜੇ ਸਿੰਘ ਲੜਨੇ ਲਾਗੇ । ਮਾਰਹਿਂ ਤੁਰਕਨ ਹੁਇ ਹੁਇ ਆਗੇ ।੬੬।
bahu kasç kasâç ghôrdç khardç. turat singh phard un par chardç.
chardah ghôrdç singh lardnç lâgç. mârhin turkan hui hui âgç.66.

ਤੁਰਕਨ ਟੋਲ ਦੇਖਿ ਕੈ ਮਾਰੈਂ । ਦੀਨ ਮਜ਼ਹਬ ਕੋ ਜੁੱਧ ਬਿਚਾਰੈਂ ।
ਇਕ ਤੇ ਦੁਇ ਤ੍ਰੈ ਕਰੇ ਸੁ ਚਾਰੇ । ਇਮ ਕਰ ਸਿੰਘਨ ਕੀਏ ਅਖਾਰੇ ।੬੭।
turkan tôl dçkhi kai mârain. dîn mazhab kô juddh bichârain.
ik tç dui tarai karç su chârç. im kar singhan kîç akhârç.67.

ਦੋਹਰਾ : ਉਨ ਕੀ ਮੱਦਤ ਕੋ ਤੇਊ ਨਿਕਸੇ ਗੜੋਂ ਪਠਾਣ ।
ਖਾਲਸੇ ਉਨ ਕੋ ਭੀ ਕਟਯੋ ਜੋ ਖੜ ਰਹੇ ਮਦਾਨ ।੬੮।
dôhrâ : un kî maddat kô tçû niksç gardôn pathân.
khâlsç un kô bhî katyô jô khard rahç madân.68.

ਚੌਪਈ : ਹੁਤੋ ਤਰਾਵੜੀ ਕੋ ਨਕੀ ਰਜਪੂਤ । ਦੇਖਯੋ ਉਨ ਯੌ ਭਯੋ ਕਸੂਤ ।
ਚੜ ਊਚੈ ਉਨ ਹੋਕੋ ਦਯੋ । ਨਠ ਪਿੰਡ ਵੜੇ ਕੋਊ ਬਾਹਰ ਨ ਰਹਯੋ ।੬੯।
chaupaî : hutô tarâvardî kô nakî rajpûta. dçkhyô un yau bhayô kasûta.
chard ûchai un hôkô dayô. nath pind vardô kôû bâhar na rahyô.69.

ਬਚੇ ਸੁ ਜੋਉ ਵੜੇ ਪਿੰਡ ਮੱਧ । ਬਾਹਰੇ ਰਹੇ ਸੋ ਕਰ ਧਰੇ ਅੱਧ ।
ਲਹੌਰੀ ਫੌਜ ਸਿੰਘਨ ਲੁਟ ਮਾਰੀ । ਬਚੀ ਵਹੀ ਜੋ ਪਿੰਡ ਪਧਾਰੀ ।੭੦।
bachç su jôu vardç pind maddha. bâhrç rahç sô kar dharç addha.
lahaurî phauj singhan lut mârî. bachî vahî jô pind padhârî.70.

ਮੁਰਤਜ਼ਾ ਖਾਨ ਸੁਦਾਗਰ ਮਰਾ । ਰਾਜੋ ਟੋਡਰ ਮਲ ਪੋਤਰੋ ਗਰਾ ।
ਹਾਜੀ ਬਾਬਰ ਬੇਗ ਭੀ ਮਾਰਯੋ । ਪੀਰ ਫਕੀਰਨ ਕੋ ਬਹੁ ਗਾਰਯੋ ।੭੧।
murtazâ khân sudâgar marâ. râjô tôdaar mal pôtrô garâ.
hâjî bâbar bçg bhî mâryô. pîr phakîran kô bahu gâryô.71.

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As their destined death was looming large over them,
They had delayed their departure for Lahore.
The Singhs suddenly pounced upon them unawares,
As a flying hawk pounces upon the prey from the skies. (63)

Chaupai : As the Singhs made a sudden rush into the fort,
The Mughals rushed out without putting any resistance,
While a few had gone out on a hunting spree,
A few others had gone on a visit to the village. (64)

While a few were making ablutions before a morning prayer,
A few others were prostrating while reciting prayers.
Their heavy canons and light guns remained lying unused,
As the bullocks for pulling the gun carriages were out for grazing (65).

The horses which were standing harnessed and saddled,
The Singhs jumped and mounted those horses instantly.
Mounting those horses, the Singh started attacking the enemy,
And killing them by marching ahead of each other. (66)

The Singhs killed the Mughals after a thorough search,
As it was an ideological war between the Mughals and the Khalsa Panth.
As the Singhs sliced each Mughal's soldier into one to four pieces,
They displayed rare acts of valour in this field of battle. (67)

Dohra : There were others who rushed to assist their colleagues,
They were the Pathans who had come out of the fort.
The Khalsa Singhs shreded them as well into pieces,
Who dared to confront the Singhs in the battlefield. (68)

Chaupai : There was one (Ataula Khan) Naki Rajput from Tarawari,
Who observed the Muslim troops caught in a cleft stick,
He, climbing up a high dome, shouted loudly to his soldiers,
That they must flee and take refugee in the village. (69)

Thus, those alone who entered the village, survived,
Those standing out were butchered by the Singhs.
While the Lahore troops were robbed and killed by the Singhs,
Only those survived who managed to enter the village. (70)

Murtaza Khan who was a big business tycoon and financier,
Was also killed along with the grandson of Raja Todar Mal.
Haji Babar Beg was also killed by the Singhs,
Along with several Muslim Pirs and Islamic medicants. (71)

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ਮੁੱਲਾਂ ਪੀਰ ਮੁਹੰਮਦ ਇਨਾਇਤ ਖ਼ਾਨ । ਮਿਰਜ਼ਾ ਨਕੀ ਇਕ ਬਚਿਓ ਜਾਨ ।
ਗਏ ਬਿਵਾਸਤੇ ਥੇ ਏਹ ਸਭ । ਸਿੰਘਨ ਮਾਰਨ ਸਵਾਬੋ ਲੱਭ।੭੨।
mullân pîr muhmmad inâit khâna. mirzâ nakî ik bachiô jâna.
gaç bivâstç thç çh sabha. singhan mâran savâbô labbha.72.

ਦੋਹਰਾ : ਸਿੰਘਨ ਮਾਰਨ ਆਇ ਰਹੇ ਸੋਊ ਮਰ ਗਏ ਆਪ ।
ਮਾਰ ਤੁਰਕ ਸਿੰਘ ਫਿਰ ਗਏ ਅਕਾਲ ਅਕਾਲ ਕਰ ਜਾਪ ।੭੩।
dôhrâ : singhan mâran âi rahç sôû mar gaç âp.
mâr turak singh phir gaç akâl akâl kar jâp.73.

ਮਾਰ ਲੁੱਟ ਕਰ ਕੁੱਟ ਬਹੁ ਡੇਰੇ ਤੁਰਕਨ ਕੇਰ ।
ਮੱਧ ਪੰਜਾਬੇ ਸਿੰਘ ਫਿਰੈਂ ਜਿਮ ਬੇਲੇ ਕੇ ਸ਼ੇਰ ।੭੪।
mâr lutt kar kutt bahu daçrç turkan kçr.
maddh panjâbç singh phirain jim bçlç kç shçr.74.

ਚੌਪਈ : ਇਮ ਲਈ ਖਾਲਸੇ ਫੌਜ ਸੁ ਮਾਰ । ਇਕ ਇਕ ਸਿੰਘ ਜਨੁ ਫਿਰੈਂ ਹਜ਼ਾਰ ।
ਜਿਤਕ ਸਿੰਘਨ ਤੁਰਕਨ ਥੇ ਮਾਰੇ । ਭਏ ਉਨ ਤੇ ਚੌਗੁਨ ਰਾਤ ਮਝਾਰੇ ।੭੫।
chaupaî : im laî khâlsç phauj su mâra. ik ik singh janu phirain hazâr.
jitak singhan turkan thç mârç. bhaç un tç chaugun rât majhârç.75.

ਤੁਰਕ ਮਰੇਂ ਔਰ ਜਾਹਿਂ ਸਸੁਆਇ । ਮਰੀ ਮੀਢਨ ਪਰ ਜਨੁ ਪਰੀ ਆਇ ।
ਤੁਰਕ ਫੌਜ ਲਗੇ ਕਰਨ ਤਿਆਰ । ਤੌ ਲਗ ਸਿੰਘ ਲਏ ਬਹੁ ਕੰਮ ਸਾਰ ।੭੬।
turak marçn aur jâhin sasuâi. marî mîdahan par janu parî âi.
turak phauj lagç karan tiâra. tau lag singh laç bahu kamm sâra.76.

੯੦. ਕਪੂਰ ਸਿੰਘ ਕੀ ਨਵਾਬੀ ਕੋ ਪ੍ਰਸੰਗ (ਜੈ ਜੈ ਕਾਰ ਖਾਲਸੇ ਗ੍ਰਿਹ ਭਯੋ)
90. kapûr singh kî nawâbî kô prasang (jai jai kâr khâlsç garih bhayô)

ਦੋਹਰਾ : ਮਾਰਯੋ ਜਬੈ ਬਿਵਾਸਤੇ ਚਿਤ ਖਾਲਸੈ ਵਧਯੋ ਹੁਲਾਸ ।
ਤੁਰਕਨ ਕੋ ਸੰਸੋ ਪਰਯੋ ਭਯੋ ਉਨ੍ਹੈ ਬਹੁ ਨਾਸ਼ ।੧।
dôhrâ : mâryô jabai bivâstç chit khâlsai vadhyô hulâs.
turkan kô sansô paryô bhayô unhai bahu nâsh.1.

ਚੌਪਈ : ਲਰਨ ਬਿਵਾਸਤੇ ਜੋ ਜੋ ਅਯੋ । ਨਠਯੋ ਸੁ ਬਚਯੋ ਲੜਯੋ ਮਾਰ ਲਯੋ ।
ਤੁਰਕ ਤੋ ਪਿਛਲਨ ਆਨ ਦਬਾਏ । ਸਿੰਘਨ ਢੁਕਨ ਨ ਪਾਈ ਮਾਏ ।੨।
chaupaî : laran bivâstç jô jô ayô. nathyô su bachyô lardyô mâr layô.
turak tô pichhlan ân dabâç. singhan dahukan na pâî mâç.2.

ਹੈ ਹੈ ਕਾਰ ਤੁਰਕਨ ਘਰ ਕਯੋ । ਜੈ ਜੈ ਕਾਰ ਖਾਲਸੇ ਗ੍ਰਿਹ ਭਯੋ ।
ਐਸ ਭਈ ਸਤਿਗੁਰ ਕੀ ਕਲਾ । ਥੋੜੇ ਖਾਲਸੇ ਲਸ਼ਕਰ ਬਹੁ ਗਲਾ ।੩।
hai hai kâr turkan ghar kayô. jai jai kâr khâlsç garih bhayô.
ais bhaî satigur kî kalâ. thôrdç khâlsç lashkar bahu galâ.3.

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While several Muslim clerics, *pirs* and Mohammad Inayat Khan were killed,
Mirza Naki alone could survive Singhs' attack,
All of these had come for the sake of defending their religion,
And for killing Singhs as an act of religious duty. (72)

Dohra : Although all of them had come to kill the Singhs,
But they were themselves killed in this campaign.
The Singhs, having decimated the Mughal invaders,
Shouted slogans of victory by reciting God's name. (73)

After robbing, plundering and beating the Mughals in war,
The Singhs occupied most of the Mughal places.
The Singhs were now roaming as fearlessly in Panjab,
As a lion walks in a jungle freely and fearlessly. (74)

Chaupai : In this way, the Khalsa Panth eliminated the Mughal forces,
As each Singh was equal in valour to one thousand.
The number of Singhs who were killed in the fortress,
Four times that number had reached the fortress at night. (75)

When one Mughal sildier died, the others started panting for breath,
As if an epidemic had struck a flock of sheep.
By the time the Mughals reorganized their troops,
The Singhs had disappeared along with huge war booty. (76)

Episode 90
The Episode About the Title of Nawabship on S. Kapoor Singh
(There were celebrations in the homes of Singhs)

Dohra : After routing the combined forces of the bigoted Muslims,
There was a big boost in the morale of the Khalsa panth.
(On the other hand), the Mughals became very apprehensive,
After their complete rout and large-scale devastation. (1)

Chaupai : Whosoever came to participate in this Islamic ideological war,
They survived who escaped, they died who dared to fight.
While the dead bodies of the Muslims were buried by their heirs,
Nobody dared to come near the Singhs' dead bodies. (2)

While there was mourning in every Muslim home,
There were celebrations in the homes of the Singhs.
God's will prevailed in such an inscrutable manner,
That a miniscule number of Singhs decimated a host of Muslim Army. (3)

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ਦੋਹਰਾ : ਅਸਲਮ ਖਾਨ ਨਿਬਾਬ ਕੇ ਮਨੈ ਭਏ ਦੁਇ ਭਾਇ ।
ਮੁਏ ਤਲਬੀ ਸੋ ਖੁਸ਼ ਭਯੋ ਮੁਏ ਦੀਨ ਸੋ ਪਛੁਤਾਇ ।੪।
dôhrâ : asalam khân nibâb kç manai bhaç dui bhâi.
muç talbî sô khush bhayô muç dîn sô pachhutâi.4.

ਚੌਪਈ : ਹੁਤ ਨਬਾਬ ਮਨਸੂਬੇ ਬਾਜ । ਉਨ ਸਮਝਯੋ ਭਲ ਅਪਨੋ ਕਾਜ ।
ਟਕੇ ਪੁਜਤ ਥੇ ਹਮ ਤੇ ਨਾਂਹਿ । ਮੁਝ ਕੋ ਫੜ ਲੈ ਦਿੱਲੀ ਜਾਂਹਿ ।੫।
chaupaî : hut nabâb mansûbç bâja. un samjhayô bhal apnô kâja.
takç pujat thç ham tç nânhi. mujh kô phard lai dillî jânhi.5.

ਭਲੀ ਭਈ ਜੋ ਉਇ ਮਰ ਗਏ । ਭਲੇ ਭਾਗ ਸੋ ਸਿੰਘ ਆ ਪਏ ।
ਹਮਹਿ ਕਹਨ ਕੋ ਬਨਯੋ ਵਲਾਉ । ਗ਼ਨੀਮ ਬਲੀ ਪਰਯੋ ਹਮ ਪਰ ਆਇ ।੬।
bhalî bhaî jô ui mar gaç. bhalç bhâg sô singh â paç.
hamhi kahan kô banyô valâu. ghanîm balî paryô ham par âi.6.

ਬੰਦੈ ਮਰਨੇ ਨ ਗ਼ਨੀਮ ਮਰ ਗਯੋ । ਉਸ ਤੇ ਚੌਗੁਨ ਸੋ ਅਬ ਭਯੋ ।
ਇਮ ਲਿਖਿਕੈ ਉਨਿ ਦਿੱਲੀ ਘਲ ਦਯੋ । ਸਿਰ ਸਦਕੇ ਸ਼ਾਹ ਲਸ਼ਕਰ ਭਯੋ ।੭।
bandai marnç na ghanîm mar gayô. us tç chaugun sô ab bhayô.
im likhikai uni dillî ghal dayô. sir sadkç shâh lashkar bhayô.7.

ਬਿਵਾਸਤੇ ਕੀ ਗਲ ਉਨਿ ਨਹਿਂ ਕਹੀ । ਨਿਜ ਢਬ ਕੀ ਉਨ ਬਾਤ ਲਿਖ ਦਈ ।
ਮਨਸੂਬੇ ਸੋ ਉਨ ਖੇਲਯੋ ਖੇਲ । ਸਿੰਘਨ ਸਿਉਂ ਕਰਨ ਲਾਗਯੋ ਮੇਲ।੮।
bivâstç kî gal uni nahin kahî. nij dahab kî un bât likh daî.
mansûbç sô un khçlyô khçla. singhan siun karan lâgyô mçla.8.

ਅਸਲਮ ਖਾਂ ਬਡ ਸੂਬੇਦਾਰ । ਉਨ ਲਿਖਯੋ ਪਤਿਸ਼ਾਹੈ ਪੇਚੇ ਨਾਰ ।
ਯਹਿ ਗ਼ਨੀਮ ਹੈ ਬੁਰੀ ਬਲਾਇ । ਕਹੋ ਪ੍ਰਚਾਈਏ ਇਸ ਟੁਕ ਪਾਇ।੯।
asalam khân bada sûbçdâra. un likhyô patishâhai pçchç nâr.
yahi ghanîm hai burî balâi. kahô parchâîç is tuk pâi.9.

ਦੋਹਰਾ : ਗੁੜ ਦਿਤੈ ਦੁਸ਼ਮਨ ਮਰੈ ਕਿਮ ਮਹੁਰੌ ਖ਼ਰੀਦੀਏ ਧਾਇ ।
ਕਹੈਂ ਸਿਆਨੇ ਗਲ ਇਮੈ ਟੁੱਕ ਪਾਏ ਕੁੱਤਾ ਨ ਕਟਾਇ ।੧੦।
dôhrâ : gurd ditai dushman marai kim mahurau kharîdîç dhâi.
kahain siânç gal imai tukk pâç kuttâ na katâi.10.

ਚੌਪਈ : ਕਹੋ ਤੋ ਉਸ ਸੋਂ ਛਲ ਕੋਊ ਕੀਜੈ । ਫਿਰ ਮਾਰ ਲੇਹਿਂ ਜਬ ਆਵਨ ਪਤੀਜੈ ।
ਕਹੋ ਉਨੈਂ ਸਿਰ ਪਾਵ ਘਲਾਵਾਂ । ਲੇਟ ਪੇਟ ਸੋਂ ਉਨ੍ਹੈਂ ਪਤਯਾਵਾਂ ।੧੧।
chaupaî : kahô tô us sôn chhal kôû kîjai. phir mâr lçhin jab âvan patîjai.
kahô unain sir pâv ghalâvân. lçt pçt sôn unhain patyâvân.11.

ਉਤ ਇਮ ਲਿਖ ਇਤ ਔਰੇ ਬਿਧ ਕਰੀ । ਸਬੇਗ ਸਿੰਘ ਸਦਯੋ ਉਸ ਹੀ ਘਰੀ ।
ਕਹਯੋ ਜਾਹਿ ਤੂੰ ਖਾਲਸੈ ਵੱਲ । ਹਮਰੀ ਉਨਕੀ ਕਰਾ ਦਿਹੁ ਗੱਲ ।੧੨।
ut im likh it aurç bidh karî. sabçg singh sadyô us hî gharî.
kahyô jâhi tûn khâlsai valla. hamrî unkî karâ dihu galla.12.

Dohra : (After this defeat), Nawab of Lahore, Aslam Khan's mind,
Went through two (contradictory) thoughts of joy and sorrow.
He felt happy at the death of the revenue collecting force of Delhi,
But grieved at the loss of those who died for Islam. (4)

Chaupai : The Nawab who had been a great manipulator felt,
That this defeat was a blessing in disguise for him.
Had he failed to deposit the stipulated revenue to Delhi,
The Delhi contingent would have arrested him to take to Delhi. (5)

It was a God sent dispensation that the Delhi contingent died,
And good that it died at the hands of the Singhs.
This defeat had provided him an opportunity to claim,
How formidable was the enemy who fell upon them? (6)

That the death of Banda Singh was not the extinction of a powerful enemy,
Which had rather multiplied fourfold after his death.
He sent a dispatch to Delhi containing such an import,
Citing the death of the Delhi contingent as evidence of his assessment. (7)

He did not mention the loss of Islamic ideological crusaders,
Writing only those facts which served his own designs.
Chalking out such a strategy through manipulating facts,
He started a move to seek reconciliation with the Singhs. (8)

Aslam Khan being a prominent Nawab (and a strategist),
He wrote to the Delhi emperor suggesting a diplomatic maneuver.
Since the Khalsa Panth was a very formidable enemy,
They should strike a deal with them offering a slice of power. (9)

Dohra : Why should one go to procure a dose of (expensive) cyanide,
When an enemy could be killed with a lump of Jaggery?
A saying by the sages goes in this manner:
That a dog, offered a slice of bread, stops biting. (10)

Chaupai : Emperor permitting, the Nawab could maneuver the Singhs into a deal,
In order to eliminate them later on at an opportune moment,
Or else he could make an offer of honouring them,
And bring them round through diplomacy and rhetoric. (11)

Preparing a draft of proposals on these lines,
He summoned the services of Subeg Singh[1] immediately,
Asking him to go as his emissary to the Khalsa Panth,
He entreated him to initiate a dialogue between him and the Singhs. (12)

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ਭਲੀ ਕਰੀ ਉਨ ਯਹ ਫੌਜ ਮਾਰੀ । ਹਮਰੇ ਸਿਰ ਤੇ ਜਨ ਜੂੰ ਟਾਰੀ ।
ਐਸ ਭਾਂਤ ਜਾ ਉਨ ਸਮਝਈਓ । ਉਇ ਹਮੇ ਬ੍ਰਾਦਰ ਹਮ ਉਸ ਭਈਓ ।੧੩।
bhalî karî un yah phauj mârî. hamrç sir tç jan jûn târî.
ais bhânt jâ un samjhaîô. ui hamç barâdar ham us bhaîô.13.

ਤੁਮ ਹਮ ਸੁਖਦ ਹਮ ਤੁਮ ਸੁਖਦਾਇ । ਰਲ ਮਿਲ ਲਈਐ ਮੁਲਕ ਬਸਾਇ ।
ਜਗੀਰ ਲਿਖਾਇ ਲਿਹੁ ਗੁਰ ਚੱਕ ਨਾਲ । ਅਬ ਤੁਮ ਕਰੋ ਨ ਮੁਲਕ ਉਜਾਰ ।੧੪।
tum ham sukhad ham tum sukhdâi. ral mil laîai mulak basâi.
jagîr likhâi lihu gur chakk nâla. ab tum karô na mulak ujâra.14.

ਦੋਹਰਾ : ਸਭੀ ਤੁਮਾਰੋ ਦੇਸ਼ ਹੈ ਸਭ ਤੁਮਰੇ ਅਜ਼ੀਜ਼ ਭਿਰਾਇ ।
ਉਨ ਹੀ ਕੋ ਦੁਖ ਕਿਮ ਦਯੋ ਕੱਯੈ ਉਨ ਸੁਖਦਾਇ ।੧੫।
dôhrâ : sabhî tumârô dçsh hai sabh tumrç azîz bhirâi.
un hî kô dukh kim dayau kayyai un sukhdâi.15.

ਚੌਪਈ : ਸਬੇਗ ਸਿੰਘ ਉਸ ਅਗਯੋਂ ਭਾਖੀ । ਕਿਛੁ ਖਾਲਸੈ ਮੈਂ ਢਿਗ ਦੇ ਰਾਖੀ ।
ਕਿਛੁ ਤੋਫੋ ਤੁਫਾਯਤ ਔ ਮਗਰੋਂ ਦੇਹੁ । ਤਊ ਬਣੈ ਤੁਮ ਸਯੋਂ ਉਨ ਨੇਹੁ ।੧੬।
chaupaî : sabçg singh us agyôn bhâkhî. kichhu khâlsai main dhig dç râkhî. kichhu
tôphô tuphâyat au magrôn dçhu. taû banai tum sayôn un nçhu.16.

ਵਹੀ ਬਾਤ ਨਿਬਾਬੈ ਮੰਨ ਲਈ । ਮਤਲਬ ਅਪਨੈ ਤੁਰਤ ਆਨ ਦਈ ।
ਸਿਰੇ ਪਾਉ ਥੋ ਉਸ ਨੋ ਆਯੋ । ਸੋਊ ਸੂਬੇਦਾਰੀ ਕੋ ਖ਼ਿਲਤ ਘਲਾਯੋ ।੧੭।
vahî bât nibâbai mann laî. matlab apnai turat ân daî.
sirç pâu thô us nô âyô. sôû sûbçdârî kô khilat ghalâyô.17.

ਪੁਸ਼ਾਕ ਨਿਬਾਬੀ ਕਪੂਰ ਸਿੰਘ ਸਿਰ ਧਰੀ
pushâk nibâbî kapûr singh sir dharî

ਚੌਪਈ : ਦੈ ਖਿਲਤ ਏਤੀ ਗਲ ਕਹੀ । ਯਹ ਪੁਸ਼ਾਕ ਨ ਜਾਨਯੋ ਯਹਿ ਨਿਬਾਬੀ ਭਈ ।
ਇਸੀ ਸਾਥ ਹੋਗੁ ਲਿਖੀ ਜਗੀਰ । ਇਸੀ ਸਾਥ ਹੋਗੁ ਮੁਲਕ ਤਤਬੀਰ ।੧੮।
chaupaî : dai khilat çtî gal kahî. yah pushâk na jânyô yahi nibâbî bhaî.
isî sâth hôgu likhî jagîra. isî sâth hôgu mulak tatbîr.18.

ਇਹ ਹੈ ਨਿਬਾਬੀ ਅਧ ਸੂਬੇਦਾਰੀ । ਉਸੈ ਮਿਲੈਗੀ ਰੱਯਤ ਸਾਰੀ ।
ਸ਼ਾਹੀ ਪ੍ਰਵਾਨੋ ਉਸ ਨਾਇ ਆਵਗੁ । ਉਹੀ ਵੰਡ ਸਭ ਲੋਗਨ ਖੁਲਾਵਗੁ ।੧੯।
ih hai nibâbî adh sûbçdârî. usai milaigî rayyat sârî.
shâhî parvânô us nâi âvgu. uhî vand sabh lôgan khulâvgu.19.

ਦੋਹਰਾ : ਸੂਰ ਸਤੀ ਦਾਤਾ ਹਠੀ ਤਪੀ ਜਪੀ ਜੋ ਕੋਇ ।
ਦੇਵਯੋ ਉਸ ਬਿਚਾਰ ਕੈ ਜੋ ਇਸ ਲਾਇਕ ਹੋਇ ।੨੦।
dôhrâ : sûr satî dâtâ hathî tapî japî jô kôi.
dçvyô us bichâr kai jô is lâik hôi.20.

ਚੌਪਈ : ਦਈ ਨਗਦੀ ਖਰਚੇ ਤਾਈਂ । ਸੁਬੇਗ ਸਿੰਘ ਤੁਰਯੋ ਜੁਕਤ ਬਣਾਈ ।
ਜਹਿਂ ਡੇਰੋ ਥੋ ਖਾਲਸੈ ਲਾਯੋ । ਬਜਹਿਂ ਨਗਾਰੇ ਨਿਸ਼ਾਨ ਝੁਲਾਯੋ ।੨੧।

Briefing him to congratulate the Khalsa for decimating the Delhi force,
As their deed had removed the main irritant from his path.
The Nawab asked his emissary to commiserate with the Singhs,
That the Nawab and the Singhs were comrades in arms (against Delhi). (13)

The Nawab and the Singhs must work in tandem to benefit each other,
And bring about peace and prosperity to their region.
The Singhs should get a territorial custody over the Guru Chak area,
And desist from ransacking and plundering the region. (14)

Dohra : (The emissary should convey) that the whole region belonged to the Singhs,
And all others were their own dear younger brothers.
Instead of harassing and torturing their own brothers,
The Singhs should work for making them feel at home. (15)

Chaupai : (Hearing this proposal), S. Subeg Singh made a proposal,
That the Nawab should pay some ransom to the Khalsa.
It should be followed by the dispatch of more gifts,
Which would elicit a favourable response from the Khalsa. (16)

The Nawab, accepting these proposals instantly,
Offered the proposed concessions in his own interest.
The expensive robes of honour that Nawab had received from elsewhere,
He sent the same to the Khalsa as a gift from the Nawab. (17)

Robes of Nawabship Presented to S. Kapoor Singh

Chaupai : Handing over the robes of honour, the Nawab told Subeg Singh,
That those robes, not being mere garments, were emblems of Nawabship,
Those were accompanied by a written deed of territorial custodianship,
Laying down the terms and conditions of governing the state. (18)

That deed amounted to a Nawabship over half of (Lahore) territory,
Under which the people would deal with the (new) Nawab.
All the royal instructions would be addressed to him,
And he would be authorized to disburse all official grants. (19)

Dohra : (The Singhs should select) a warrior with a spotless character,
Having resolute determination and meditative disposition.
They should bestow that title after a thorough deliberation,
On a person who deserved to be truly worthy of it. (20)

Chaupai : After receiving money in cash for sundary expenses,
Subeg Singh started after chalking out his strategy.

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chaupaî : daî nagdî kharchç tâîn. subçg singh turyô jukat banâî.
jahin daçrô thô khâlsai lâyô. bajhin nagârç nishân jhulâyô.21.

ਜਾ ਪਹੁੰਚਯੋ ਵਹਿ ਸਿੰਘ ਸੁਜਾਨ । ਆਗੈ ਲਗਯੋ ਹੁਤ ਖਾਲਸੈ ਦੀਵਾਨ ।
ਪੜ੍ਹੈਂ ਸ਼ਬਦ ਔ ਬਜੈ ਰਬਾਬ । ਸੁੱਖੈ ਘੋਟੈਂ ਭੁੰਨੈਂ ਮਾਜ ਪ੍ਰਸ਼ਾਦਿ ।੨੨।
jâ pahuñchyô vahi singh sujâna. âgai lagyô hut khâlsai dîvâna.
pardhain shabad au bajai rabâba. sukkhai ghôtain bhunnain mâj parshâdi.22.

ਕੋ ਘੋੜੈ ਕੋ ਮਾਲਸ਼ ਕਰੈ । ਕੋ ਸ਼ਸਤ੍ਰ ਮਾਂਜ ਉੱਜਲ ਕਰ ਧਰੈ ।
ਕੋਊ ਤੀਰ ਕੋ ਬੰਦੂਕ ਚਲਾਵਹਿ । ਕੋਊ ਉਂਗਲ ਪਰ ਚੱਕ੍ਰ ਘੁਮਾਵਹਿ ।੨੩।
kô ghôrdai kô mâlash karai. kô shastar mâñj ujjal kar dharai.
kôû tîr kô bandûk chalâvhi. kôû ungal par chakkar ghumâvahi.23.

ਦੋਹਰਾ : ਕੋਊ ਸਿੰਘਨ ਚਾਪੀ ਕਰੈ ਕੋਊ ਚੌਰ ਝਲਾਇ ।
ਕੋ ਪਾਨੀ ਲਯਾਵਹਿ ਦੂਰ ਤੇ ਬੈਠ ਇਸ਼ਨਾਨ ਕਰਾਹਿ ।੨੪।
dôhrâ : kôû singhan châpî karai kôû chaur jhalâi.
kô pânî layâvhi dûr tç baith ishnân karâhi.24.

ਚੌਪਈ : ਕਈ ਸਿੰਘ ਖੜ ਦਾਤਨ ਕਰਾਹਿਂ । ਕਈ ਸਿੰਘ ਖੜ ਕੱਛ ਬੰਨ੍ਹਾਂਹਿਂ ।
ਕਿਸੈ ਸ਼ਰੀਕੋ ਕਰੈ ਕੋਊ ਨਾਂਹਿ । ਦੌੜ ਦੌੜ ਸਿੰਘ ਟਹਲ ਕਮਾਹਿਂ ।੨੫।
chaupaî : kaî singh khard dâtan karâhin. kaî singh khard kachchh bannhânhin.
kisai sharîkô karai kôû nânhi. daurd daurd singh tahal kamâhin.25.

ਦੇਖ ਸੁਬੇਗ ਸਿੰਘ ਛਡ ਦਯੋ ਘੋੜੈ । ਕੁਨਸੈ ਕਰ ਕਰ ਹਥ ਦੁਇ ਜੋੜੈ ।
ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤੇ ਬੁਲਾਈ । ਅਕਾਲ ਅਕਾਲ ਕਹਿ ਊਚੈ ਸੁਨਾਈ ।੨੬।
dçkh subçg singh chhada dayô ghôrdai. kunsai kar kar hath dui jôrdai.
vâhigurû jî kî phatç bulâî. akâl akâl kahi ûchai sunâî.26.

ਦੋਹਰਾ : ਅਗਯੋਂ ਖਾਲਸੈ ਅਵਾਜ਼ ਸੁਨ ਧਰਯੋ ਸੀਸ ਪਰ ਹਾਥ ।
ਤੱਤ ਖਾਲਸੋ ਰੀਤਿ ਜੋ ਸਿੰਘ ਕਰਹਿਂ ਉਸ ਭਾਂਤ ।੨੭।
dôhrâ : agyôn khâlsai avâz sun dharyô sîs par hâth.
tatt khâlsô rîti jô singh karhin us bhânt.27.

ਚੌਪਈ : ਜਿਮ ਸੁਬੇਗ ਸਿੰਘ ਢਿਗ ਝੁਕ ਆਵੈ । ਕਰੈ ਕੁੰਨਸ ਔ ਸੀਸ ਝੁਕਾਵੈ ।
ਦੇਖ ਖਾਲਸਾ ਹੋਇ ਪ੍ਰਸੰਨ । ਕਹੈ ਖਾਲਸਾ ਅੱਗਯੋਂ ਧੰਨ ।੨੮।
chaupaî : jim subçg singh dhig jhuk âvai. karai kunnas au sîs jhukâvai.
dçkh khâlsâ hôi parsnna. kahai khâlsâ aggyôn dhanna.28.

ਢੁਕ ਢਿਗ ਸਿੰਘ ਸੁ ਰਹਯੋ ਖਲੋਇ। ਲਾਇ ਤਨਖਾਹ ਅਬ ਬਖ਼ਸ਼ੀਏ ਮੋਹਿ।
ਹੈ ਖਾਲਸੋ ਸਭ ਬਖ਼ਸ਼ਨ ਜੋਗੁ । ਹਮ ਤਨਖਾਹੀ ਘਰਬਾਰੀ ਲੋਗ ।੨੯।
dahuk dhig singh su rahyô khalôi. lâi tankhâh ab bakhshîç môhi.
hai khâlsô sabh bakhshan jôgu. ham tankhâhî gharbârî lôg.29.

He proceeded towards a place where Khalsa was camping,
Where Khalsa flags were fluttering and war drums beating. (21)

As this shrewd emissary Subeg Singh arrived there,
The Khalsa Singhs were holding a religious congregation.
Gurbani hymns were being recited to the accompaniment of music,
As well as cannabis leaves were being grounded and meat roasted. (22)

While a few Singh were grooming and sprucing up their horses,
A few others were cleaning and sharpening their weapons,
While a few others were practicing shooting of arrows and firing of guns,
Some one else was rotating a circular ring over his finger. (23)

Dohra : While some one was giving a body message to another,
Someone else was moving a flywhisk over others.
Another Singh was seen fetching a bucket of water,
For giving a bath to his fellow (elderly) Singhs. (24)

Chaupai : While a few were cleaning their teeth and bathing themselves,
Others were changing their undergarments (after a bath).
Instead of having feelings of rivalry against each other,
Everyone was too keen to serving each other. (25)

Approaching their camp, Subeg Singh got down from his horse,
And paid his obeisance with folded hands.
Greeting the Singhs with the traditional Waheguru ji ki Fateh,
He shouted the Singh's famous slogan of Akal! Akal! (26)

Dohra : Hearing these Khalsa greetings of S. Subeg Singh,
The Singhs touched their own heads to acknowledge.
As this had been the traditional mode of exchanging pleasantries,
The Singhs acknowledged his greetings in the traditional manner. (27)

Chaupai : As Subeg Singh kept approaching the Khalsa camp,
He kept on paying obeisance with a bowed head.
The Singhs too felt delighted with his greetings,
Commending him for his regards for the Khalsa Panth. (28)

After coming quite close, he stood (with folded hands),
And begged forgiveness after receiving the mandatory punishment.
Calling the Khalsa Panth as both magnanimous and forgiving,
He pleaded guilty of deserting the Panth due to his family compulsions. (29)

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ਹੁਇ ਪ੍ਰਸੰਨ ਬਚ ਖਾਲਸੈ ਕੀਯੋ । ਲਾਇ ਤਨਖਾਹਿ ਬਖ਼ਸ਼ਨ ਕਹਿ ਦੀਯੋ ।
ਖਾਲਸੈ ਹੁਕਮ ਕੀਯ ਪੰਜ ਭੁਜੰਗਨ। ਤਨਖਾਹ ਮਨਾਇ ਬਖ਼ਸ਼ਯੋ ਭਲ ਰੰਗਨ।੩੦।
hui parsann bach khâlsai kîyô. lâi tankhâhi bakhshan kahi dîyô.
khâlsai hukam kîy pañj bhujngan. tankhâh manâi bakhshayô bhal rangan.30.

ਸੁਬੇਗ ਸਿੰਘ ਤਊ ਪੰਥ ਬਹਾਯੋ । ਕਰ ਆਦਰ ਉਸ ਪ੍ਰਸ਼ਨ ਪੁਛਾਯੋ ।
ਸੁਬੇਗ ਸਿੰਘ ਤਬ ਸਭ ਗਲ ਕਹੀ । ਲਯਾਯੋ ਹੁਤੋ ਧਰ ਮੁਹਰੈ ਦਈ ।੩੧।
subçg singh taû panth bahâyô. kar âdar us parshan puchhâyô.
subçg singh tab sabh gal kahî. layâyô hutô dhar muhrai daî.31.

ਕੋਊ ਸਿੰਘ ਕਹੈ ਲੁੱਟ ਮਚਾਯੋ । ਕੋਊ ਕਹੈ ਇਸ ਦੂਰ ਹਟਾਯੋ ।
ਸੁਬੇਗ ਸਿੰਘ ਤਿਨ ਅਗਯੋਂ ਉਚਾਰੀ । ਯਹ ਕਯਾ ਕਰੋ ਤੁਮ ਗਲ ਅਵਿਚਾਰੀ।੩੨।
kôû singh kahai lutt machâyô. kôû kahai is dûr hatâyô.
subçg singh tin agyôn uchârî. yah kayâ karô tum gal avichârî.32.

ਦੋਹਰਾ : ਸੁਬੇਗ ਸਿੰਘ ਨੇ ਤਬ ਕਹਯੋ ਖਾਲਸੇ ਸੋਂ ਹੱਥ ਜੋੜ ।
ਗਰੀਬਨ ਕੀ ਰਛਯਾ ਕਰੋ ਲੇਹੁ ਤੁਰਕਨ ਤੇ ਤੋੜ ।੩੩।
dôhrâ : subçg singh nç tab kahyô khâlsç sôn hatth jôrd.
garîban kî rachhyâ karô lçhu turkan tç tôrd.33.

ਚੌਪਈ : ਸੋਉ ਖਾਲਸੈ ਨੇ ਮੰਨ ਲਈ । ਪਤਿਸ਼ਾਹੀ ਕੈ ਸਿਰ ਕੋੜ ਟਿਕਵਈ ।
ਤੁਰਕਨ ਭੇਜਯੋ ਤੁਸੀ ਕਿਮ ਮੋੜੋ । ਖਾਹੋ ਵਰਤੋ ਔਰ ਲੈਣ ਲੋੜੋ ।੩੪।
chaupaî : sôu khâlsai nç mann laî. patishâhî kai sir kôrd tikvaî.
turkan bhçjyô tusî kim môrdô. khâhô vartô aur lain lôrdô.34.

ਦੋਹਰਾ : ਦਰਬ ਜੁ ਆਈ ਥੀ ਤਊ ਖਾਲਸੈ ਲਈ ਵਰਤਾਇ ।
ਕਹਯੋ ਦਰਬਾਰੇ ਸਿੰਘ ਕੋ ਤੂੰ ਨਿਬਾਬੀ ਲੈ ਸਿਰੋਪਾਉ ।੩੫।
dôhrâ : darab ju âî thî taû khâlsai laî vartâi.
kahyô darbârç singh kô tûn nibâbî lai sirôpâu.35.

ਚੌਪਈ : ਦਰਬਾਰੈ ਸਿੰਘ ਅਗਯੋਂ ਕਹੀ । ਅਸੀਂ ਨਿਬਾਬੀ ਕਦ ਚਹੈਂ ਲਈ ।
ਹਮ ਕੋ ਸਤਿਗੁਰ ਬਚਨ ਪਤਿਸ਼ਾਹੀ । ਹਮ ਕੋ ਜਾਪਤ ਢਿਗ ਸੋਊ ਆਹੀ ।੩੬।
chaupaî : darbârai singh agyôn kahî. asîn nibâbî kad chahain laî.
ham kô satigur bachan patishâhî. ham kô jâpat dhig sôû âhî.36.

ਹਮ ਰਾਖਤ ਪਤਿਸ਼ਾਹੀ ਦਾਵਾ । ਜਾਂ ਇਤਕੋ ਜਾਂ ਅਗਲੋ ਪਾਵਾ ।
ਜੋ ਸਤਿਗੁਰ ਸਿੱਖਨ ਕਹੀ ਬਾਤ । ਹੋਗੁ ਸਾਈ ਨਹਿੰ ਖਾਲੀ ਜਾਤ ।੩੭।
ham râkhat patishâhî dâvâ. jân itkô jân aglô pâvâ.
jô satigur sikkhan kahî bâta. hôgu sâî nahin khâlî jâta.37.

ਧ੍ਰੂ ਵਿਧਰਤ ਔ ਧਵਲ ਡੁਲਾਇ । ਸਤਿਗੁਰ ਬਚਨ ਨ ਖਾਲੀ ਜਾਇ ।
ਪਤਿਸ਼ਾਹੀ ਛਡ ਕਿਮ ਲਹੈਂ ਨਿਬਾਬੀ । ਪਰਾਧੀਨ ਜਿਹ ਮਾਂਹਿ ਖਰਾਬੀ ।੩੮।
dhûr vidharat au dhaval daulâi. satigur bachan na khâlî jâi.
patishâhî chhada kim lahain nibâbî. parâdhîna jih mânhi kharâbî.38.

Being pleased with his explanation, the Khalsa Singhs remarked,
That Subeg Singh be pardoned after some punishment.
Asking the five selected Singhs to announce the sentence,
They should pardon him after executing the sentence. (30)

After the pardon, Subeg was asked to be seated,
And asked respectfully to put forward his proposals.
Subeg Singh, then, made a detailed presentation of Nawab's offers,
After making an offering of gold coins brought from Lahore. (31)

While a few Singhs remarked that he be robbed of gold coins,
A few others opined that his offer to be spurned off.
(Hearing this cacophony), Subeg Singh then remarked,
Why were the Singhs indulging in such an indiscrete talk? (32)

Dohra : After this, Subeg Singh made a plea to the Khalsa Panth,
With folded hands (in complete humility).
He begged the Khalsa Panth to protect the poor masses,
After striking a (profitable) deal with the Mughals. (33)

Chaupai : The Khalsa Panth accepted Subeg Singh's proposal,
Resolving to charge one crore rupees from the Mughals for the deal.
They opined why should they spurn the Mughal's offer?
Instead they should utilize the amount and demand more. (34)

Dohra : The Khalsa Panth, accepting the received amount,
Disbursed it among its rank and file there and then.
(Thereafter), the Khlasa Panth approached Darbara Singh[2],
That he should accept the proffered Nawabship. (35)

Chaupai : Responding to Khalsa Panth's proposal Darbara Singh remarked,
Why should he think of accepting Nawabship ?
Since Satguru (Guru Gobind Singh) had promised sovereignty to the Sikhs,
He visualized that the moment for fulfillment of guru's prophecy was fast approaching.(36)

Since the Khalsa Panth's claim for sovereignty was legitimate,
They would surely achieve it either in this world or in heaven.
Whatever prophetic words Satguru had said to the Sikhs,
These were bound to be fulfilled instead of going waste. (37)

Even if the pole star shifted its position or earth shook from its axis,
Satguru's prophetic words would never remain unfulfilled.
Why should he barter that promised sovereignty with the wretched Nawabship,
Which was replete with subordination and harassment. (38)

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ਦੋਹਰਾ : ਹਮ ਪਤਿਸ਼ਾਹੀ ਸਤਿਗੁਰ ਦਈ ਹੰਨੈ ਹੰਨੈ ਲਾਇ ।
ਜਹਿਂ ਜਹਿਂ ਬਹੈਂ ਜਮੀਨ ਮਲ ਤਹਿਂ ਤਹਿਂ ਤਖਤ ਬਨਾਇਂ ।੩੯।
dôhrâ : ham patishâhî satigur daî hannai hannai lâi.
jahin jahin bahain jamîn mal tahin tahin takhat banâin.39.

ਚੌਪਈ : ਇਸੀ ਭਾਂਤ ਬਹੁ ਸਿੱਖਨ ਕਹੀ । ਹਮ ਕੋ ਲੋੜ ਨਿਬਾਬੀ ਨਹੀਂ ।
ਉਨ ਮਾਂਗੀ ਕਦ ਦਈ ਪਤਿਸ਼ਾਹੀ । ਪੰਥ ਛਡ ਬਹਯੋ ਕਬ ਉਨ ਕੇ ਪਾਹੀ ।੪੦।
chaupaî : isî bhânt bahu sikkhan kahî. ham kô lôrd nibâbî nahîn.
un mângî kad daî patishâhî. panth chhada bahyô kab un kç pâhî.40.

ਪੰਥ ਤੁਰਕਨ ਕੋ ਐਸੋ ਮੇਲ । ਬਰੂਦ ਅਗਨ ਕੋ ਜੈਸੋ ਖੇਲ ।
ਕਿਸੈ ਸਿੰਘ ਕੋ ਯਹ ਬੀ ਦੇਹੋ । ਟਹਲ ਕਰਤ ਕਿਸ ਕੋ ਲਖ ਲੇਹੋ ।੪੧।
panth turkan kô aisô mçla. barûd agan kô jaisô khçla.
kisai singh kô yah bî dçhô. tahal karat kis kô lakh lçhô.41.

ਕਪੂਰ ਸਿੰਘ ਥੋ ਟਹਲ ਕਮਾਵਤ । ਦੌੜ ਦੌੜ ਥੋ ਪਖਾ ਝੁਲਾਵਤ ।
ਉਨ ਝੱਲੀ ਤੇਗ਼ ਥੀ ਸਨੁਮੁਖ ਕੱਲੈ। ਐਸ ਸਜੀ ਜਨ ਸਸਿ ਮ੍ਰਿਗ ਛੱਲੈ।੪੨।
kapûr singh thô tahal kamâvta. daurd daurd thô pakhâ jhulâvata.
un jhallî tçgh thî sanumukh kallai. ais sajî jan sasi marig chhallai.42.

ਜ਼ਖਮ ਕਚੋ ਥੋ ਲਗਯੋ ਤਤਕਾਲ । ਕਹੈਂ ਦੇਖ ਉਸ ਸਿੰਘ ਨਿਹਾਲ ।
ਉਹੀ ਬਚਨ ਖਾਲਸੈ ਕੋ ਫੁਰਯੋ । ਆਇ ਸਮਾਂ ਸਭ ਸਿੰਘ ਕੋ ਜੁਰਯੋ ।੪੩।
zakham kachô thô lagyô tatkâla. kahain dçkh us singh nihâla.
uhî bachan khâlsai kô phuryô. âi samân sabh singh kô juryô.43.

ਦੋਹਰਾ : ਤਹਾਂ ਸਿੰਘ ਇਕ ਆਪਨੋ ਪੜ੍ਹਤ ਬਾਣੀ ਗੁਰ ਲਾਲ ।
ਟਹਲ ਮਹਲ ਤਾਕਉ ਮਿਲੈ ਜਾ ਕਉ ਸਾਧ ਕ੍ਰਿਪਾਲ ।੪੪।
dôhrâ : tahân singh ik âpnô pardaht bânî gur lâl.
tahal mahal tâkau milai jâ kau sâdh karipâl.44.

ਚੌਪਈ : ਸਿੰਘ ਕਪੂਰ ਝਲੈ ਪੱਖੋ ਥੋਈ । ਕ੍ਰਿਪਾ ਨਜ਼ਰ ਪੰਥ ਉਸ ਵਲ ਹੋਈ ।
ਅਵਾਜ਼ ਅਕਾਲੋਂ ਪੰਥਹਿ ਸੁਨ ਪਾਈ । ਗੁਰੂ ਗ੍ਰੰਥ ਬਚ ਮੰਨ ਲਿਹੁ ਭਾਈ ।੪੫।
chaupaî : singh kapûr jhalai pakkhô thôî. karipâ nazar panth us val hôî.
avâz akâlôn panthhi sun pâî. gurû garnth bach mann lihu bhâî.45.

ਟਹਲ ਕਰਤ ਇਸ ਮਹਲ ਪੁਚਾਵੋ । ਕਪੂਰ ਸਿੰਘ ਕੋ ਸਿਰੋਪਾਉ ਪਹਿਰਾਵੋ ।
ਕਹਯੋ ਪੰਥ ਚਕੋ ਸਿੰਘ ਭੁਜੰਗੀ । ਕਰ ਕਰ ਕੁਨਸ ਉਸ ਆਖੀ ਚੰਗੀ ।੪੬।
tahal karat is mahal puchâvô. kapûr singh kô sirôpâu pahirâvô.
kahyô panth chakô singh bhujngî. kar kar kunas us âkhî changî.46.

ਪੰਜ ਭੁਜੰਗੀਅਨ ਚਰਨੀ ਛੁਹਾਇ । ਧਰੋ ਸੀਸ ਮੋਹਿ ਪਵਿਤ੍ਰ ਕਰਾਇ ।
ਪੰਜ ਭੁਜੰਗੀਅਨ ਚਰਨ ਬਲ ਪਾਈ । ਸਿੰਘ ਸਸੋ ਹੋਇ ਪ੍ਰਬਤ ਭਏ ਰਾਈ।੪੭।
pañj bhujngîan charnî chhuhâi. dharô sîs môhi pavitar karâi.
pañj bhujngîan charan bal pâî. singh sasô hôi parbat bhaç râî.47.

Dohra : Satguru had conferred sovereignty on the Khalsa Panth,
As well as on each individual Singh of that fraternity.
Wherever a Singh sets his foot and settles on earth,
He establishes his own self-reliant/autonomous sovereignty. (39)

Chaupai : Many other Singhs rejected this offer like Darbara Singh,
Declaring that they did not need such a Nawabship.
Why should they accept a borrowed, second hand sovereignty?
Why should they get dependent on the Mughals and alienate from the Panth? (40)

The relationship between the Khalsa Panth and the Mughals was as precarious,
As the relationship between explosives and a spark of fire.
But one of the Singhs must be conferred with this honour,
Even if he is someone entrusted with the performance of odd jobs. (41)

S. Kapoor Singh[3] was attending upon the congregation at that moment,
Moving the hand fan with quick strokes for fanning the air.
He had faced the stroke of enemy's sword on his face single handed,
The scar being still as fresh on his face as the scar on moon's face. (42)

With the scar, still fresh and raw on his face,
He had won the hearts of the whole Khalsa Panth.
A thought ran across the mind of entire congregation simultaneously,
As if it was a moment of coincidence for the whole congregation. (43)

Dohra : At that moment, a devout Singh beloved of the Guru,
Was heard reciting the following line of Gurbani!
The honour of serving the Guru's devotees goes to those,
Who become worthy of the grace of Guru's saints. (44)

Chaupai : As S. Kapoor Singh was fanning with the hand fan,
He became the focus of the gracious eyes of the congregation.
As the congregation heard the sacred line of the Divine Guru,
Everyone agreed to accept the message of the Gurbani line. (45)

Since the one performing service deserved to be honoured,
S. Kapoor Singh should be conferred with the proffered robes.
As the Khalsa Panth ordered him to pick up the robe of honour,
S. Kapoor Singh bowed down to accept Khalsa Panth's gracious offer. (46)

Placing the robe of honour at the feet of five Singhs,
He begged the five Singhs to put that robe on his head.
With the blessings of the sacred feet of the five Singhs,
Even a rabbit turns a lion and a spec of dust a mountain. (47)

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ਬਾਜਨ ਕੋ ਚਿਰੀਆਂ ਤੋਰ ਖਾਹਿਂ । ਪਾਵੈ ਖਾਲਸੋ ਬਲ ਜਿਹ ਮਾਂਹਿ ।
ਹੋਇ ਪ੍ਰਸੰਨ ਬਿਧ ਖਾਲਸੈ ਕਰੀ । ਪੁਸ਼ਾਕ ਨਿਬਾਬੀ ਕਪੂਰ ਸਿੰਘ ਸਿਰ ਧਰੀ ।੪੮।
bâjan kô chirîân tôr khâhin. pâvai khâlsô bal jih mânhi.
hôi parsann bidh khâlsai karî. pushâk nibâbî kapûr singh sir dharî.48.

'ਕਪੂਰ ਸਿੰਘ ਨਿਬਾਬੀ ਭਈ'
'kapûr singh nibâbî bhaî'

ਦੋਹਰਾ : ਕਪੂਰ ਸਿੰਘ ਨਬਾਬੀ ਭਈ ਤੌ ਸਿੰਘਨ ਵਧਯੋ ਪ੍ਰਤਾਪ ।
ਤੁਰਕ ਖੁਸ਼ਾਮਦ ਬਹੁ ਕਰੈਂ ਟਕੇ ਦਏਂ ਘਲ ਆਪ ।੧।
dôhrâ : kapûr singh nabâbî bhaî tau singhan vadhyô partâp.
turak khushâmad bahu karain takç daçn ghal âp.1.

ਚੌਪਈ : ਪੰਥ ਓਲੈ ਸੁਖ ਅਸਲਮ ਖਾਂ ਪਾਯੋ । ਟਕੇ ਬਚੇ ਮਧ ਲਹੌਰ ਬਹਾਯੋ ।
ਪੰਥਹਿ ਕੀ ਵਹਿ ਘੂਰ ਘਲਾਵੈ । ਬਲਾਇ ਬੁਰੀ ਵਹਿ ਪੰਥ ਬਤਾਵੈ ।੨।
chaupaî : panth ôlai sukh asalam khân pâyô. takç bachç madh lahaur bahâyô.
panthhi kî vahi ghûr ghalâvai. balâi burî vahi panth batâvai.2.

ਬਾਰਾਂ ਪਿੰਡ ਦਏ ਜਗੀਰ ਲਿਖਾਈ । ਗੁਰੂ ਚੱਕ ਸਿਉਂ ਦਏ ਲਗਾਈ ।
ਕਹੈ ਸਿੰਘ ਮੈਂ ਰਖੇ ਪਰਚਾਇ । ਜੇਊ ਹੁਤੇ ਥੇ ਬੁਰੀ ਬਲਾਇ ।੩।
bârân pind daç jagîr likhâî. gurû chakk siun daç lagâî.
kahai singh main rakhç parchâi. jçû hutç thç burî balâi.3.

ਟਕੇ ਮਹੀਨਾ ਅੱਗੇ ਲੇਹਿਂ । ਤੌ ਮੁਲਖਈਏ ਦੁੱਖ ਨ ਦੇਹਿਂ ।
ਹਮਰੀ ਉਨਕੀ ਐਸੀ ਪ੍ਰੀਤ । ਬਰੂਦ ਅਗ਼ਨ ਕੀ ਜੈਸੀ ਰੀਤਿ ।੪।
takç mahînâ aggç lçhin. tau mulkhaîç dukkh na dçhin.
hamrî unkî aisî parîta. barûd aghan kî jaisî rîti.4.

ਜੇਕਰ ਆਵੈਂ ਮੇਰੇ ਦਾਇ । ਬੰਦੈ ਜਿਮ ਦੇਊਂ ਅਲਕ ਮਿਟਾਇ ।
ਦਈ ਨਿਬਾਬੀ ਕਰਨਿ ਧਿਜਾਇ । ਉਸ ਫੜ ਲਯਾਵੋਂ ਤੁਮਰੇ ਪਾਇ ।੫।
jçkar âvain mçrç dâi. bandai jim dçûn alak mitâi.
daî nibâbî karni dhijâi. us phard layâvôn tumrç pâi.5.

ਦੋਹਰਾ : ਸ਼ਾਹਿ ਕਹੀ ਜਿਮ ਨੇਕ ਹੁਇ ਤਿਮ ਹੀ ਲਓ ਬਣਾਇ ।
ਹਮ ਮੁਖਤਯਾਰੀ ਤੁਝ ਦਈ ਤੁਝ ਤੇ ਕੌਣ ਦਨਾਇ ।੬।
dôhrâ : shâhi kahî jim nçk hui tim hî laô banâi.
ham mukhtayârî tujh daî tujh tç kaun danâi.6.

ਚੌਪਈ : ਫੇਰ ਬਾਤ ਸਿੰਘਨ ਘਰ ਆਈ । ਸੁਨੋਂ ਸੰਤ ਔ ਗੁਰਮੁਖ ਭਾਈ ।
ਪੰਥ ਡੇਰਾ ਆਇ ਗੁਰ ਚੱਕ ਪਾਯੋ । ਨਿਤ ਨਿਤ ਖਾਲਸੈ ਹੁਵੈ ਸਵਾਯੋ ।੭।
chaupaî : phçr bât singhan ghar âî. sunôn sant au gurmukh bhâî.
panth daçrâ âi gur chakk pâyô. nit nit khâlsai huvai savâyô.7.

ਨਿਤਪ੍ਰਤਿ ਆਵਹਿਂ ਟਕੇ ਲਹੌਰ । ਨਿਬਾਬ ਵਰਤਾਵਹਿ ਪੰਥਹਿ ਕੋਰ ।
ਅਕਾਲ ਬੁੰਗੈ ਬਹਿ ਲਗੇ ਦਿਵਾਨ। ਕਰੈਂ ਪ੍ਰਾਤਿ ਸਰ ਅੰਮ੍ਰਿਤ ਸ਼ਨਾਨ।੮।

Even the (timid) sparrows tear apart the (ferocious) falcons,
When Khalsa Panth lends its power to these tiny creatures.
Being elated the Khalsa Panth performed the ceremony,
And presented that robe of honour to S. Kapoor Singh (48)

S. Kapoor Singh Became a Nawab

Dohra : As S. Kapoor Singh acquired the status of Nawab,
The fame and reputation of Khalsa Panth highly increased.
The Mughals, not only became more subservient,
But also started paying ransom and revenue voluntarily. (1)

Chaupai : Nawab Aslam Khan[4] felt relieved after a patch-up with the Panth,
As he felt safe at Lahore and without paying revenue to Delhi.
He kept on intimidating the emperor with the impending threat,
Projecting the Khalsa Panth as a very formidable enemy. (2)

Handing over the territorial custody of twelve villages in writing,
The revenue proceeds of these villages were transferred to Guru Chak[5].
He told the Mughal emperor that he was keeping the Singhs appeased,
Who otherwise were the deadliest of enemies. (3)

That since the Singhs collected the monthly revenues in advance,
They did not loot and plunder the Muslim subjects.
That his relationship with the Khalsa Panth was as precarious,
As the relationship between explosives and the fire. (4)

That whenever the Singhs came under his grip,
He would eliminate them as he had eliminated Banda Singh.
That he had conferred Nawabship on them for temporary appeasement,
But he would capture and present them soon before the emperor. (5)

Dohra : The emperor asked Aslam Khan to deal with the Singhs,
As he deemed fit to protect Mughal interests.
He had delegated his royal authority to the Nawab,
As he considered none else more shrewd than him. (6)

Chaupai : Dear devout gursikh readers now listen further,
To the situation as it prevailed in the Khalsa Panth.
As the Khalsa Panth put up their camp at Guru Chak,
They increased in their strength with every passing day. (7)

As the ransom money kept pouring from Lahore,
Nawab Kapoor Singh kept on disbursing it among the Singhs.

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nitparti âvhin takç lahaura. nibâb vartâvahi panthhi kôra.
akâl bungai bahi lagç divân. karain parâti sar ammrit shanân.8.

ਕਪੂਰ ਸਿੰਘ ਪਰ ਕ੍ਰਿਪਾ ਪੰਥ ਕਰੀ । ਭਲੀ ਬੁੱਧਿ ਆਇ ਤਿਸ ਮੈਂ ਪਰੀ ।
ਬਹੁਤ ਸਿੰਘਨ ਕੋ ਆਦਰ ਧਰੈ । ਬਿਨਾਂ ਪੁਛੇ ਪੰਥ ਗੱਲ ਨ ਕਰੈ ।੯।
kapûr singh par karipâ panth karî. bhalî buddhi âi tis main parî.
bahut singhan kô âdar dharai. binân puchhç panth gall na karai.9.

ਟਹਲ ਅਗੈ ਤੇ ਕਰੈ ਸਵਾਈ । ਬਹੁਤ ਗਰੀਬੀ ਉਸ ਮਨ ਆਈ ।
ਜਿਮ ਜਿਮ ਪੰਥਹਿ ਟਹਿਲ ਕਮਾਵੈ । ਤਿਮ ਤਿਮ ਸਿੰਘ ਜੀ ਗੁਰਮਤਿ ਆਵੈ ।੧੦।
tahal agai tç karai savâî. bahut garîbî us man âî.
jim jim panthhi tahil kamâvai. tim tim singh jî gurmati âvai.10.

ਦੋਹਰਾ : ਟਕੋ ਜੁ ਆਵੈ ਇਤ ਉਤੈ ਸੋ ਧਰੈ ਦਿਵਾਨਹਿ ਪਾਸ ।
ਦਿਵਾਨ ਬ੍ਰਤਾਵੈ ਖਾਲਸੈ ਕਰ ਕਰ ਨਿਤ ਅਰਦਾਸ ।੧੧।
dôhrâ : takô ju âvai it utai sô dharai divânhi pâs.
divân bartâvai khâlsai kar kar nit ardâs.11.

ਚੌਪਈ : ਹਰੀ ਸਿੰਘ ਇਕ ਲਾਂਗਰੀ ਥੋਊ । ਹਾਥ ਪਦਮ ਨਹਿਂ ਮੁਕੈ ਰਸੋਊ ।
ਦਾਨੈ ਦਾਰ ਕਰਯੋ ਜੱਸਾ ਸਿੰਘ ਬਾਲ । ਆਹਲੂਵਾਲ ਜੁ ਹੁਤੋ ਕਲਾਲ ।੧੨।
chaupaî : harî singh ik lângrî thôû. hâth padam nahin mukai rasôû.
dânai dâr karyô jassâ singh bâla. âhlûvâl ju hutô kalâla.12.

ਇਕ ਥਾਂ ਤੇ ਸਭ ਲੇਹੁ ਪੁਸ਼ਾਕ । ਇਕਹਿ ਥਾਹਿ ਸਭ ਦੇਵਹਿ ਰਾਖ ।
ਇੱਕ ਥਾਂਇ ਸਭ ਰਖਹਿਂ ਕਮਾਈ । ਰਖੈ ਨਹੀਂ ਕੋਊ ਤਿਸੈ ਛਪਾਈ ।੧੩।
ik thân tç sabh lçhu pushâka. ikhi thâhi sabh dçvahi râkha.
ikk thâni sabh rakhhin kamâî. rakhai nahîn kôû tisai chhapâî.13.

ਦੋਹਰਾ : ਤੋਪ ਰਹਕਲੈ ਸਿੰਘਨ ਪੈ ਸੋ ਤੋ ਚਕੇ ਨ ਜਾਂਹਿ ।
ਜੰਬੂਰੈਂ ਜੰਜਾਇਲ ਸੋ ਸਿੰਘ ਚਲੈਂ ਉਠਾਇ ।੧੪।
dôhrâ : tôp rahkalai singhan pai sô tô chakç na jânhi.
jambûrain jañjâil sô singh chalain uthâi.14.

ਚੌਪਈ : ਕਪੂਰ ਸਿੰਘ ਸਿੰਘਨ ਕਹਿ ਦੀਓ । ਚੱਕਨ ਵਾਰਨ ਘਿਉ ਸੇਰ ਕੀਓ।
ਗੁਰਬਖ਼ਸ ਸਿੰਘ ਹੁੰਦਿਲ ਹੁਤ ਝੀਤੈ ਗ੍ਰਾਮ । ਸੌਂਪੈ ਜੰਬੂਰੇ ਤਿਸਕੇ ਨਾਮ ।੧੫।
chaupaî : kapûr singh singhan kahi dîô. chakkan vâran ghiu sçr kîô.
gurbakhas singh hundil hut jhîtai garâma. saumpai jambûrç tiskç nâma.15.

ਦੋਹਰਾ : ਜੋ ਨਿਸ ਸਿੰਘ ਬਾਹਿਰ ਰਹੈ ਜੋ ਬਿਨ ਪੁਛੈ ਘਰ ਜਾਇ ।
ਸੋਊ ਖਾਲਸੈ ਨਹਿਂ ਰਲੈ ਬਿਨ ਲਾਈ ਤਨਖਾਹਿ ।੧੬।
dôhrâ : jô nis singh bâhir rahai jô bin puchhai ghar jâi.
sôû khâlsai nahin ralai bin lâî tankhâhi.16.

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As congregation kept on being held at Akal Takht,
The Singhs were having a dip in the sacred pool every morning. (8)

As Khalsa Path graciously honoured S. Kapoor Singh,
He displayed remarkable wisdom in his thoughts and deeds.
Holding the Khalsa Panth in the highest esteem,
He would never take any decision without their consent. (9)

Serving the Khalsa Panth with an added zeal after this honour,
He displayed more humility in his words and deeds.
The more he devoted himself to the cause of the Panth,
The more devout and more steadfast in Sikhism he became. (10)

Dohra : Whatever money poured into the Sikh coffers from anywhere,
He would religiously deposit with Dewan[6] (Darbara Singh).
The Dewan would then disburse this money among the Singhs,
After getting this disbursement approved by a congregational prayer. (11)

Chaupai : Hari Singh[7], a cook, who prepared the community meals,
Was endowed with the gift of having never run short of cooked food.
The infant Jassa Singh[8] was appointed a storekeeper of horses' feed,
Who came from a family of wine-sellers from village Ahluwal. (12)

The Singhs were asked to get their uniforms issued from one store,
As well as deposit these at the same store after use.
All the proceeds were deposited in one single account,
Without anybody keeping any part of the proceeds with himself. (13)

Dohra : There were some heavier and medium-range canons with the Khalsa Panth,
Which were not portable and easier to ferry along.
But the lighter and long-muzzled guns in their arsenal,
Were carried by the Singhs on their shoulders during movement. (14)

Chaupai : Nawab Kapoor issued instructions to his officials,
That those who carried those weapons were entitled to one kg of butter oil.
Gurbax Singh Hundal[9] hailing from the village Jheetay,
Was given the custody over these long-muzzled guns. (15)

Dohra : If any of the Singhs ventured out at night without permission,
And proceeded to see his family at home,
He was not allowed to rejoin duty the next day,
Without undergoing the mandatory punishment for his Offence. (16)

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ਚੌਪਈ : ਜੋ ਘਰ ਤੇ ਹੁਇ ਆਵੈ ਕੋਇ । ਬਖਸ਼ਾਇ ਰਲੈ ਖੜ ਆਪੇ ਸੋਇ ।
ਦਰਬ ਲਯਾਇ ਜੋ ਬਾਹਰੋਂ ਕੋਈ । ਪਾਵੈ ਖਜ਼ਾਨੈ ਇਕ ਥਾਂ ਸੋਈ ।੧੭।
chaupaî : jô ghar tç hui âvai kôi. bakhshâi ralai khard âpç sôi.
darab layâi jô bâhrôn kôî. pâvai khazânai ik thân sôî.17.

ਕਿਛਕ ਸਿੰਘਨ ਨੇ ਕਟਯੋ ਅਰਾਮ । ਕਈ ਸਿੰਘ ਗਏ ਮਿਲਨੇ ਧਾਮ ।
ਕਈਅਨ ਨਗਰਨ ਬੁੰਗੇ ਬਨਾਏ । ਕਈ ਬੈਠ ਧ੍ਰਮਸਾਲ ਚਿਣਾਏ ।੧੮।
kichhak singhan nç katyô arâma. kaî singh gaç milnç dhâma.
kaîan nagran bungç banâç. kaî baith dharmsâl chinâç.18.

ਕਈਅਨ ਖੇਤੀ ਜੁਗਤਿ ਕਰਾਈ । ਕਈ ਲਏ ਘਰ ਨਾਰਨ ਪ੍ਰਚਾਈ ।
ਕਈ ਰਖੇ ਘਰ ਘੇਰ ਸੁ ਮਾਤ । ਕਈ ਲਿਆਏ ਔਰ ਬਹੁ ਸਾਥ ।੧੯।
kaîan khçtî jugti karâî. kaî laç ghar nâran parchâî.
kaî rakhç ghar ghçr su mâta. kaî liâç aur bahu sâtha.19.

ਬਹੁਤ ਪੰਥ ਕੋ ਬਾਧਾ ਹੁਯੋ । ਇਕ ਥਾਂ ਬਹੁਤੇ ਥੰਭਿ ਨ ਭਯੋ ।
ਤਉ ਨਿਬਾਬ ਚਿਤ ਕੀਯੋ ਬਿਚਾਰ । ਕੋਊ ਜੁਗਤ ਬਣਾਈਐ ਜਿਤ ਹੋਇ ਸੰਭਾਰ ।੨੦।
bahut panth kô bâdhâ huyô. ik thân bahutç thambhi na bhayô.
tau nibâb chit kîyô bichâra. kôû jugat banâîai jit hôi sambhâra.20.

ਦੋਹਰਾ : ਉਸੀ ਦਿਨ ਸੱਦ ਖਾਲਸੋ ਅਕਾਲ ਬੁੰਗੈ ਤਖਤ ਮਕਾਨ ।
ਦੀਨੋ ਸਭਨ ਉਚਾਰ ਢਿਗ ਨਿਬਾਬੈ ਸਿੰਘ ਸੁਜਾਨ ।੨੧।
dôhrâ : usî din sadd khâlsô akâl bungai takhat makân.
dînô sabhan uchâr dhig nibâbai singh sujân.21.

ਚੌਪਈ : ਭਾਈ ਮਨੀ ਸਿੰਘ ਦਰਬਾਰ ਪੁਜਾਰੀ । ਲੀਨੋ ਸਬਹਨ ਮਧ ਬੈਠਾਈ ।
ਤੇਹਨ ਭੱਲੇ ਦੋਊ ਬਾਵੈ ਬੁਲਾਇ । ਕਾਹਨ ਸਿੰਘ ਔ ਬਨੋਜ ਸਿੰਘ ਥਾਇ ।੨੨।
chaupaî : bhâî manî singh darbâr pujârî. lînô sabhan madh baithâî.
tçhan bhallç dôû bâvai bulâi. kâhan singh au banôj singh thâi.22.

ਸਭੀ ਪੰਥ ਜੇ ਨਾਮ ਲਿੱਖਯੈ । ਗ੍ਰੰਥ ਵਧੈ ਔ ਅੰਤ ਨ ਪੱਯੈ ।
ਨਬਾਬ ਕਪੂਰ ਸਿੰਘ ਸਭ ਸੋਂ ਕਹੀ । ਯਹੀ ਬਾਤ ਅਬ ਮੈਂ ਮਨ ਅਈ ।੨੩।
sabhî panth jç nâm likkhyai. garnth vadhai au ant na payyai.
nabâb kapûr singh sabh sôn kahî. yahî bât ab main man aî.23.

ਅਗੈ ਪੰਥ ਥੋ ਪਿੰਡ ਪਿੰਡ ਫਿਰਤੋ । ਆਪੋ ਅਪਨੀ ਗੁਜਰਹਿਂ ਕਰਤੋ ।
ਅਬ ਇਕ ਥਾਂ ਪੁਜੈ ਲੰਗਰ ਨਾਂਹੀ । ਕੋਊ ਜੁਗਤਿ ਅਬ ਲਯੋ ਬਨਾਈ ।੨੪।
agai panth thô pind pind phirtô. âpô apnî gujrahin kartô.
ab ik thân pujai langar nânhî. kôû jugti ab layô banâî.24.

ਸਿੰਘਨ ਦੱਯੈ ਜਥੋ ਬਣਾਇ । ਦੇ ਦੇ ਖਰਚ ਉਸ ਦੱਯੈ ਪ੍ਰਚਾਇ ।
ਸਭੀ ਖਾਲਸੈ ਸੋ ਮੰਨ ਲਈ । ਪਸੰਦ ਸਭਨ ਕੇ ਯਹਿ ਗਲ ਅਈ ।੨੫।
singhan dayyai jathô banâi. dç dç kharach us dayyai parchâi.
sabhî khâlsai sô mann laî. pasand sabhan kç yahi gal aî.25.

Chaupai : Such an offender after returning from his home,
Would voluntarily stand up and seek forgiveness for absence.
Whenever a Singh brought some money from any adventure,
He would deposit the same in the central treasury. (17)

After the Singhs relaxed and passed sometime in peace,
Many Singhs proceeded to their homes to see their families.
While some of them got their residential houses constructed,
A few others established centres for holding congregations. (18)

While many Singhs returned to the traditional occupation of agriculture,
A few others got entangled in the snares of their wedlock.
While many Singhs were kept confined to homes by their mothers,
A few others returned along with many new recruits. (19)

As the strength of the Singh ranks increased manifold,
It became difficult to keep them stationed at one place.
Then Nawab Kapoor Singh contemplated over this organizational issue,
And thought of devising a strategy to manage his organization. (20)

Dohra : He called a congregation of the Khalsa panth on the same day,
At the (historic Sikh shrine) of Sri Akal Takht Sahib[10].
The wise Nawab Kapoor Singh chalked out his plan,
And announced its details from the precincts of Akal Takht. (21)

Chaupai : Bhai Mani Singh[11], the head priest of holy Darbar Sahib,
Was made to occupy the centre stage and preside over the congregation.
The Singh warriors from the Trehan and Bhalla clans were invited.
Who were represented by Baba Kahan Singh and Baba Binod Singh. (22)

If the author recorded the names of all the Singh warriors,
His epic would become unlimited in its size.
Nawab Kapoor pronounced all the minute details,
Of the strategy that he had devised for managing his troops. (23)

He declared that earlier the Singhs were always on the move,
And arranged for their provisions on their own.
Now that it was not possible to feed such a large force at one place,
The Khalsa Panth should chalk out a new mode of management. (24)

The Singhs should now reorganize into a few contingents,
And allocate funds for their provisions and upkeep.
The entire Khalsa Panth agreed to the Nawab's proposals,
As its (need and relevance) appealed to everyone. (25)

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ਦੋਹਰਾ : ਪੰਜ ਡੇਰਨ ਬਿਧ ਰਚ ਦਈ ਪੰਜ ਨਿਸ਼ਾਨ ਬਨਾਇ ।
ਪੰਜੇ ਝੰਡੇ ਤੌ ਗਡੇ ਸ੍ਰੀ ਅਕਾਲ ਬੁੰਗੇ ਤੇ ਲਯਾਇ ।੨੬।
dôhrâ : pañj daçran bidh rach daî pañj nishân banâi.
pañjç jhandç tau gadaç sarî akâl bungç tç layâi.26.

ਚੌਪਈ : ਪ੍ਰਥਮ ਸ਼ਹੀਦਨ ਔ ਨਿਹੰਗਨ ਫੜਾਯੋ । ਦੀਪ ਸਿੰਘ ਸਿੰਘ ਕਰਮ ਸੁ ਨਾਯੋ ।
ਦੂਏ ਕਰਮ ਧਰਮ ਸਿੰਘ ਅੰਮ੍ਰਤਸਰੀਏ । ਦਯੋ ਉਨੈ ਥੋਊ ਜਾਤ ਖਤਰੀਏ ।੨੭।
chaupaî : partham shahîdan au nihngan phardâyô. dîp singh singh karam su nâyô.
dûç karam dharam singh ammrtasrîç. dayô unai thôû jât khatrîç.27.

ਤੀਜੋ ਚਕਯੋ ਬਾਬਨ ਬਡ ਅੰਸੀ । ਤੇਹਣ ਭੱਲੇ ਥੇ ਆਦਿ ਗੁਰ ਅੰਸੀ ।
ਚੌਥੋ ਸਿੰਘ ਦਸੌਂਧਾ ਨਾਮ । ਗਿੱਲ ਜੱਟ ਕੋਟ ਬੁਢੈ ਥੋ ਧਾਮ ।੨੮।
tîjô chakyô bâban bada ansî. tçhan bhallç thç âdi gur ansî.
chauthô singh dasaundhâ nâma. gill jatt kôt budahai thô dhâm.28.

ਪੰਜਵੋ ਰੰਘਰੇਟੋ ਬੀਰ ਸਿੰਘ ਨਾਇ । ਹੁਤੋ ਤੇਰਾਂ ਸੈ ਘੋੜੇ ਵਾਇ ।
ਐਸੀ ਲੀਨੀ ਜੁਗਤ ਬਨਾਇ । ਜੋ ਸੁਨੀ ਰਤਨ ਸਿੰਘ ਸੋ ਦਈ ਗਾਇ ।੨੯।
pañjvô ranghrçtô bîr singh nâi. hutô tçrân sai ghôrdç vâi.
aisî lînî jugat banâi. jô sunî ratan singh sô daî gâi.29.

ਦੋਹਰਾ : ਜੇ ਕੋ ਪੁੱਛੇ ਪ੍ਰਸ਼ਨ ਯਹਿ ਨਬਾਬ ਕਪੂਰ ਸਿੰਘ ਕੀ ਜਾਤ ।
ਕੌਣ ਪਿੰਡ ਔ ਗੋਤ ਕੋਇ ਸੋਈ ਸੁਨੋਂ ਅਬ ਬਾਤ ।੩੦।
dôhrâ : jç kô puchchhç parshan yahi nabâb kapûr singh kî jât.
kaun pind au gôt kôi sôî sunôn ab bât.30.

ਚੌਪਈ : ਫਰਜੁੱਲੇ ਖਾਂ ਥੋ ਮੁਗ਼ਲਹਿ ਨਾਮ । ਉਨ੍ਹੈਂ ਬਸਾਯੋ ਫ਼ੂਜੁੱਲੇ ਗ੍ਰਾਮ ।
ਹੁਤੀ ਖਾਨੂ ਨਬਾਬ ਖਾਨੋ ਹਮਸ਼ੀਰਾ । ਫਰਜੁਲੈ ਕੈ ਘਰ ਵਸਤੀ ਧੀਰਾ ।੩੧।
chaupaî : pharjullç khân thô mughlahi nâma. unhain basâyô pharjullç garâm.
hutî khânû nabâb khânô hamshîrâ. pharjulai kai ghar vastî dhîrâ.31.

ਹੁਤੀ ਹਮਾਇਤਨ ਬਡੀ ਕਮਜਾਤ । ਉਨ ਬਹੁ ਸਿੰਘ ਥੇ ਕਰਾਏ ਘਾਤ।
ਪੰਦ੍ਰਾਂ ਸੈ ਜੁ ਹੁਤੇ ਚਕਰੈਲ । ਸੋ ਉਨ ਮਰਵਾਏ ਕਰ ਕਰ ਫੈਲ ।੩੨।
hutî hamâitan badaî kamjâta. un bahu singh thç karâç ghât.
pandrân sai ju hutç chakraila. sô un marvâç kar kar phaila.32.

ਤਹਿਂ ਕਪੂਰ ਸਿੰਘ ਹੁਤੇ ਪਿਤ ਮਾਤ । ਬਿਰਕ ਗੋਤ ਔ ਜੱਟ ਥੀ ਜਾਤ ।
ਵਹਿ ਘਰ ਸੇ ਨਿਕਸਯੋ ਸਾਇਤ ਕਿਤ ਖਰੀ । ਬਹੁਤ ਟਹਿਲ ਉਨ ਸਿੰਘਨ ਕਰੀ ।੩੩।
tahin kapûr singh hutç pit mâta. birak gôt au jatt thî jâta.
vahi ghar sç niksayô sâit kit kharî. bahut tahil un singhan karî.33.

ਉਸੀ ਟਹਲ ਤੇ ਯਹਿ ਪਦ ਪਾਯੋ । ਸਰਬ ਪੰਥ ਕੋ ਨਵਾਬ ਸਦਾਯੋ ।
ਟਹਲ ਕਰੀ ਕਿਸ ਬ੍ਰਿਥੀ ਨ ਜਾਇ। ਯਹਿ ਖਾਲਸੋ ਖੁਦ ਖੁਦੈ ਖੁਦਾਇ।੩੪।
usî tahal tç yahi pad pâyô. sarab panth kô navâb sadâyô.
tahal karî kis barithîn jâi. yahi khâlsô khud khudai khudâi.34.

Dohra : Thus, the whole Khalsa Panth was organized into five contingents[12],
With five distinct emblems for their identification.
The five standards representing each contingent,
Were planted in the precincts of Akal Takht. (26)

Chaupai : The first emblem was allocated to the martyred Nihang Singhs,
Who were represented by Baba Deep Singh and Karam Singh.
The second contingent was headed by Karam Singh Dhram Singh,
From Amritsar belonging the Kshtriya caste of Singhs. (27)

The two elderly Singhs from ancient lineage represented the third,
Coming from the Trehan-Bhalla clans of great gurus.
S, Dasondha Singh who headed the fourth contingent,
He hailed from village Kot Buddha of Gill Jat Sikhs. (28)

The fifth contingent was put under the command of Bir Singh Ranghreta[13],
Which consisted of thirteen hundred horse-mounted Singhs.
Such a command and control structure was put in place,
Which Rattan Singh (the author) has narrated as he heard it. (29)

Dohra : A curious reader may ask the author a question,
About the racial stock of Nawab Kapoor Singh,
So the author would now narrate all the details,
About Nawab Kapoor Singh's village and his racial caste. (30)

Chaupai : There was one (prominent) Mughal by the name Farzulla Khan,
Who had founded the village Farzullapur on his own name.
There was a woman Khano[14] (Begum) sister of Nawab (Zakaria) Khan[15],
Who had been the wife of this person Farzulla Khan. (31)

She, being a staunch supporter of the Mughals and being evil minded,
Was instrumental in getting a large number of Singhs slaughtered.
The fifteen hundred Singhs who were in the service of the Nawab,
Were executed on the basis of her evil designs. (32)

There lived S. Kapoor Singh's parents in the village,
Who belonged to the Virk sub-caste of Jat Sikhs.
Venturing out of their home at some auspicious moment,
He had rendered a lot of service to the Khalsa Panth. (33)

It was by virtue of this service rendered unto the Khalsa,
That S. Kapoor Singh came to be known by the title of Nawab.
The service rendered (with faith) never goes unrewarded,
Since Khalsa Panth is an embodiment of the Divine. (34)

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ਦੋਹਰਾ : ਏਕ ਦਿਵਸ ਇਸ ਨਵਾਬ ਕੈ ਮਨ ਮੈਂ ਆਈ ਮੌਜ ।
ਔਰ ਸਿੰਘਨ ਪੌਰਖ ਕੀਏ ਮੈਂ ਨਿਜ ਕੀਓ ਨ ਕੌਜ ।੩੫।
dôhrâ : çk divas is navâb kai man main âî mauj.
aur singhan paurakh kîç main nij kîô na kauj.35.

ਚੌਪਈ : ਚੜਯੋ ਨਿਬਾਬ ਕਿਹ ਖੇਲਨ ਸ਼ਿਕਾਰ । ਸਾਥ ਕੁੱਲ ਲਏ ਬੀਸ ਅਸਵਾਰ ।
ਜਾਤ ਜਾਤ ਜਾ ਪੁਜਯੋ ਲਹੌਰ । ਜਾਇ ਬੈਠਯੋ ਸੁ ਚਬੂਤਰੈ ਠੌਰ ।੩੬।
chaupaî : chardyô nibâb kih khçlan shikâra. sâth kull laç bîs asavâra.
jât jât jâ pujyô lahaura. jâi baithyô su chabûtrai thaura.36.

ਪਹਰ ਦੋਇ ਤਹਿਂ ਹੁਕਮ ਚਲਾਇ । ਤੌ ਖਬਰ ਪੁੰਨੀ ਤੁਰਕ ਕਿਲੈ ਜੁ ਜਾਇ ।
ਤੌ ਖਿਜ਼ਰ ਖਾਨ ਦਯੋ ਨਿਬਾਬ ਚੜ੍ਹਾਇ । ਪਕੜ ਕਪੂਰ ਸਿੰਘ ਮੋ ਪਹਿ ਲਿਯਾਇ ।੩੭।
pahar dôi tahin hukam chalâi. tau khabar punnî turak kilai ju jâi.
tau khizar khân dayô nibâb chardhâi. pakard kapûr singh mô pahi liyâi.37.

ਕਪੂਰ ਸਿੰਘ ਮੁੜ ਪਿੱਛੈ ਧਯੋ । ਨਿਗਾਰਨ ਡੱਗੈ ਲਾਇ ਮੁੜਯੋ ।
ਹੁਇ ਬਾਹਰ ਸਿੰਘ ਰਲ ਗਯੋ ਝਾੜੀਂ । ਗਯੋ ਖੇਡ ਕਰ ਐਸ ਖਿਡਾਰੀ ।੩੮।
kapûr singh murd pichchhai dhayô. nigâran daaggai lâi murdyô.
hui bâhar singh ral gayô jhârdîn. gayô khçda kar ais khidaârî.38.

ਇਸੀ ਭਾਂਤ ਗਏ ਕਿਛੁ ਦਿਨ ਬੀਤ । ਦੰਗਾ ਰਹੈ ਪੰਥ ਹਰਦਮ ਚੀਤ ।
ਜੋ ਟਕਯਨ ਮੈਂ ਕਰੈ ਦੇਰ ਨਿਬਾਬ । ਸਿੰਘ ਖਾਹਿਂ ਲੁਟ ਮੁਲਖ ਸ਼ਿਤਾਬ ।੩੯।
isî bhânt gaç kichhu din bîta. dangâ rahai panth hardam chîta.
jô takyan main karai dçr nibâba. singh khâhin lut mulakh shitâba.39.

੯੧. ਸਾਖੀ ਜੱਸਾ ਸਿੰਘ ਕੀ ('ਸ਼ਾਹਿ ਕਹਾਯੋ ਜੱਸਾ ਸਿੰਘ ਕਲਾਲ')
91. sâkhî jassâ singh kî (‘shâhi kahâyô jassâ singh kalâl’)

ਦੋਹਰਾ : ਸਾਖੀ ਜੱਸਾ ਸਿੰਘ ਕੀ ਅਬ ਮੈਂ ਦਿਉਂ ਸੁਨਾਇ ।
ਮੰਗਤ ਖਾਤ ਖਾਲਸੈ ਰਲਯੋ ਭਯੋ ਪੰਥ ਪਤਿਸ਼ਾਹਿ ।੧।
dôhrâ : sâkhî jassâ singh kî ab main diun sunâi.
mangat khât khâlsai ralyô bhayô panth patishâhi.1.

ਚੌਪਈ : ਆਲੂਵਾਲ ਇਕ ਕੌਮ ਕਹਾਵੈ । ਲਾਹੌਰ ਕਸੂਰਹਿ ਮੱਧ ਬਸਾਵੈ ।
ਊਹਾਂ ਥੋ ਇਕ ਗਰੀਬ ਕਲਾਲ । ਹੁਤੋ ਸਿੰਘ ਥੋ ਵਹਿ ਗੁਰ ਲਾਲ ।੨।
chaupaî : âlûvâl ik kaum kahâvai. lâhaur kasûrhi maddh basâvai.
ûhân thô ik garîb kalâla. hutô singh thô vahi gur lâla.2.

ਦਯਾਲ ਸਿੰਘ ਥੋ ਉਸ ਕੋ ਨਾਮ । ਕਰਤ ਹੁਤੋ ਸੋ ਸਰਬਹਿ ਕਾਮ ।
ਸੋ ਮਰ ਗਯੋ ਰਹਯੋ ਸੁਤ ਔ ਨਾਰਿ । ਹੁਤੋ ਦੋਊਅਨ ਕੋ ਅਤਿ ਸੈ ਪਯਾਰ ।੩।
dayâl singh thô us kô nâma. karat hutô sô sarbahi kâma.
sô mar gayô rahyô sut au nâri. hutô dôûan kô ati sai payâr.3.

Dohra : One day it occurred to Nawab Kapoor Singh,
That he should also venture out on an excursion.
Since his fellow Singhs had performed adventurous feats,
He must also make an attempt on some such adventure. (35)

Chaupai : Nawab Kapoor Singh, thus, went on a hunting expedition,
Taking twenty Singhs more along with him on this mission.
Riding on further and still further they reached Lahore,
And seated themselves on the capitol in the Centre of Lahore. (36)

As he kept issuing dictates for six hours from the elevated seat,
This news reached the Mughal ruler in the royal fort.
Then the Nawab of Lahore commanded Khizar Khan to proceed,
And capture Nawab Kapoor Singh to present him in his court. (37)

S. Kapoor Singh, then, beat a retreat from Lahore,
In the midst of the beating of Khalsa's war drums.
Once out of city's limits, the Singh entered the wilds,
Thus playing such a game for recreation. (38)

Although quite sometime passed peacefully in this manner,
The Khalsa Panth thought of a big fight every moment.
Whenever a delay occurred in payments from the Nawab's side
The Singhs would immediately indulge in loot and arson. (39)

Episode 91
The Episode About Jassa Singh
(Jassa Singh[1] Kalal[2] was made a Sovereign Chief)

Dohra : Now follows the episode of Jassa Singh,
Which I would now narrate to my readers.
Being destitute, he joined the ranks of Khalsa Panth,
But rose to be a sovereign among the Khalsa Panth. (1)

Chaupai : There was a community known as Ahluwalia,
Who inhabited the region between Lahore and Kasur.
There lived a poor person belonging to the community of Kalals,
Who was a devout Sikh follower of the Sikh Gurus. (2)

He was known by the name of S. Dyal Singh[3],
Who took up many odd jobs to earn his livelihood.
He was survived, after his death, by his son and wife,
Both of whom had great affinity for each other. (3)

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ਹੁਤੀ ਸਿੰਘਨ ਕੀ ਬੇਟੀ ਸੋਇ । ਪਿਤਾ ਪੜ੍ਹਾਈ ਅੱਛਰ ਤੋਇ ।
ਗੁਰਬਾਣੀ ਤਿਸ ਕੰਠ ਘਨੇਰੀ । ਹੁਤੀ ਸਿੱਖਣੀ ਦੁਇ ਪਖ ਕੇਰੀ ।੪।
hutî singhan kî bçtî sôi. pitâ pardhâî achchhar tôi.
gurbânî tis kanth ghançrî. hutî sikkhnî dui pakh kçrî.4.

ਪੋਥੀ ਰਾਖਤ ਗਾਤ੍ਰੈ ਪਾਈ । ਸਿਖ ਸੰਗਤ ਮੈਂ ਪਹੁੰਚੈ ਜਾਇ ।
ਬਡੀ ਪ੍ਰਾਤ ਉਠ ਚੌਂਕੀ ਕਰੈ । ਸਮੈਂ ਸੰਝੈ ਭੀ ਸੋਦਰ ਪੜ੍ਹੈ ।੫।
pôthî râkhat gâtrai pâî. sikh sangat main pahuñchai jâi.
badaî parât uth chaunkî karai. samain sañjhai bhî sôdar pardhai.5.

ਦੋਹਰਾ : ਆਪ ਦੁਤਾਰੇ ਵਹਿ ਫੜੈ ਬਾਲ ਸੁ ਦਾਸੀ ਪ੍ਰੇਮ ।
ਦੋਊ ਵਖਤ ਚੌਂਕੀ ਕਰੈ ਯਿਹ ਥੋ ਉਸ ਕੋ ਨੇਮ ।੬।
dôhrâ : âp dutârç vahi phardai bâl su dâsî parçm.
dôû vakhat chaunkî karai yih thô us kô nçm.6.

ਚੌਪਈ : ਜਹਿ ਸਿਖ ਸੰਗਤ ਹੋਵੈ ਜੋੜ । ਜੋ ਸੱਦੈ ਤਿਸ ਕਰੈ ਨ ਮੋੜ ।
ਰਾਤ ਦਿਨਸ ਕਰ ਜਾਵੈ ਤਾਂਹਿ । ਕਰ ਚੌਂਕੀ ਕੇ ਸ਼ਬਦ ਸੁਣਾਇ ।੭।
chaupaî : jahi sikh sangat hôvai jôrda. jô saddai tis karai na môrda.
rât dinas kar jâvai tânhi. kar chaunkî kç shabad sunâi.7.

ਹਰ ਮੇਲੇ ਜਾਵੈ ਗੁਰਦ੍ਵਾਰ । ਖੁੰਝੈ ਨਹੀਂ ਵਹਿ ਗੁਰ ਕੀ ਕਾਰ ।
ਜਹਾਂ ਖਾਲਸੋ ਲਾਇ ਦੀਵਾਨ । ਜਾਇ ਕਰੈ ਸ਼ਬਦ ਚੌਂਕੀ ਗਾਨ ।੮।
har mçlç jâvai gurdavâra. khuñjhai nahîn vahi gur kî kâra.
jahân khâlsô lâi dîvâna. jâi karai shabad chaunkî gâna.8.

ਸੁਨ ਖਾਲਸੋ ਅੰਮ੍ਰਤਸਰ ਆਯੋ । ਤਿਨ ਭੀ ਦਰਸ਼ਨ ਪੰਥਹਿ ਪਾਯੋ ।
ਕੀਤੀ ਚੌਂਕੀ ਪ੍ਰੇਮਹਿ ਲਾਇ । ਸੁਨੀ ਪੰਥ ਬਹੁ ਸ਼ਾਂਤ ਬ੍ਰਤਾਇ ।੯।
sun khâlsô ammrtasar âyô. tin bhî darshan panthhi pâyô.
kîtî chaunkî parçmhi lâi. sunî panth bahu shânt bartâi.9.

ਅਤਿ ਪ੍ਰਸੰਨ ਪੰਥ ਤਿਸ ਪਰ ਭਯੋ । ਭਲੇ ਵਖਤ ਕਿਤ ਵਹੁ ਥੋ ਆਯੋ ।
ਕਪੂਰ ਸਿੰਘ ਲਯੋ ਬਾਲ ਬੁਲਾਇ । ਕੀਯੋ ਸਿੰਘ ਨਿਜ ਅੰਮ੍ਰਤ ਛਕਾਇ ।੧੦।
ati parsann panth tis par bhayô. bhalç vakhat kit vahu thô âyô.
kapûr singh layô bâl bulâi. kîyô singh nij ammart chhakâi.10.

ਦੋਹਰਾ : ਮਾਤਾ ਭੀ ਉਸ ਹੁਇ ਖੁਸ਼ੀ ਦੀਨੀ ਬਾਂਹਿ ਫੜਾਇ ।
ਭਲੇ ਭਾਗ ਉਸ ਕੇ ਭਏ ਰਹਯੋ ਨਿਬਾਬੈ ਪਾਹਿ ।੧੧।
dôhrâ : mâtâ bhî us hui khushî dînî bânhi phardâi.
bhalç bhâg us kç bhaç rahyô nibâbai pâhi.11.

ਚੌਪਈ : ਨਿਬਾਬ ਮਿਹਰ ਜੱਸਾ ਸਿੰਘ ਆਈ । ਦਾਣੋ ਘੋੜਨ ਕਹਯੋ ਵ੍ਰਤਾਈ ।
ਕਈ ਰੋਜ਼ ਉਨ ਕੰਮ ਚਲਾਯਾ । ਅਕਸਰ ਬਾਲਕ ਲੋਕਨ ਰੁਵਾਯਾ ।੧੨।
chaupaî : nibâb mihar jassâ singh âî. dânô ghôrdan kahyô vartâî.
kaî rôz un kamm chalâyâ. akasar bâlak lôkan ruvâyâ.12.

The wife being the daughter of initiated Sikh parents,
She was made literate by her own parents.
She had memorized a lot of Gurbani hymns,
As she had a Sikh background both from her parental and in-laws side. (4)

Always carrying an abridged version of Gurbani hymns,
She would participate in every Sikh congregation.
She would recite Gurbani hymns early in the morning,
As well as recite the evening prayers in the evenings. (5)

Dohra : The infant (Jassa Singh) would accompany her in recitation,
By playing on a double-stringed musical instrument with devotion.
Thus reciting devotional hymns morning and evening,
That was the routine of this mother-son duo. (6)

Chaupai : Wherever the devout Singhs held a congregation,
They would never decline an invitation to participate there.
Day or night, they would always participate there,
And recite Gurbani hymns in a musical chorus. (7)

They would visit Gurdwaras on all historical occasions,
Thus never shirking from performing service to the Guru.
Wherever the Khalsa Panth organized a congregation,
They would participate and recite Gurbani hymns. (8)

Once hearing that a Khalsa contingent had arrived at Amritsar,
The mother-son duo too wished to pay their obeisance.
As they recited Gurbani hymns with great devotion,
They created an ambience of piety among the Panthic audience. (9)

They having arrived there at an auspicious moment,
The Khalsa contingent felt extremely pleased with their rendering.
(Nawab) Kapoor Singh summoning the infant boy,
Initiated him into the Khalsa Panth with his own hands. (10)

Dohra : The mother, feeling very elated at her son's initiation,
She handed over her son to the Nawab voluntarily.
The child being favoured by fortune,
He started living under the tutelage of Nawab Kapoor Singh. (11)

Chaupai : Nawab Kapoor Singh, feeling compassionate towards the child,
Assigned him the duty of distributing feed to the horses.
He went on performing this duty for many days,
During which he was rebuffed by many people. (12)

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ਰੋਵਨ ਹੋਤੋ ਬਾਲਕਨ ਜ਼ੋਰ । ਰੋਵਤ ਅਯੋ ਕਪੂਰ ਸਿੰਘ ਕੋਰ ।
ਮੈਥੋਂ ਦਾਣਾ ਵਰਤੇ ਨਾਹੀਂ । ਧੌਲ ਧਪੋ ਮੁਹਿ ਬਹੁਤ ਕਰਾਹੀਂ ।੧੩।
rôvan hôtô bâlkan zôra. rôvat ayô kapûr singh kôra.
maithôn dânâ vartç nâhîn. dhaul dhapô muhi bahut karâhîn.13.

ਹੋਇ ਖੁਸ਼ੀ ਨ੍ਹਾਬ ਸੱਦ ਲਯੋ ਪਾਸ । ਧਰਯੋ ਹਾਥ ਉਸ ਸਿਰ ਪਰ ਖਾਸ ।
ਕਹੀ ਬਾਤ ਮੁਖ ਦਯੋ ਪਿਆਰ । ਤੁਧ ਦਾਣੋਂ ਦੇਣੈ ਬੱਗ ਹਜ਼ਾਰ ।੧੪।
hôi khushî navâb sadd layô pâsa. dharyô hâth us sir par khâsa.
kahî bât mukh dayô piâra. tudh dânôn dçnai bagg hazâra.14.

ਹਮ ਤੈ ਕੀਨੋ ਪੰਥ ਨਵਾਬੈ । ਤੇਰੈ ਕਰਿਯੁਗੁ ਪਤਿਸ਼ਾਹੀ ਤਾਬੈ ।
ਉਸੀ ਵਕਤ ਤੇ ਭਯੋ ਨਿਹਾਲ । ਸ਼ਾਹਿ ਕਹਾਯੋ ਜੱਸਾ ਸਿੰਘ ਕਲਾਲ ।੧੫।
ham tai kînô panth navâbai. tçrai kariyugu patishâhî tâbai.
usî vakat tç bhayô nihâla. shâhi kahâyô jassâ singh kalâla.15.

ਦੋਹਰਾ : ਰਤਨ ਸਿੰਘ ਸਾਖੀ ਲਿਖੀ ਸੁਨ ਕੈ ਪਾਸ ਸਿਆਨ ।
ਭੂਲ ਹਮਾਰੀ ਬਖਸ਼ੀਓ ਹਮਰੀ ਟਹਲ ਪਛਾਨ ।੧੬।
dôhrâ : ratan singh sâkhî likhî sun kai pâs siân.
bhûl hamârî bakhshîô hamrî tahal pachhân.16.

'ਭਯੋ ਅਸਲਮ ਖਾਨ ਬਹੀਰ'
‘bhayô asalam khân bahîr’

ਦੋਹਰਾ : ਥੋਰੈ ਹੀ ਸੋ ਦਿਨਨ ਮੈਂ ਭਯੋ ਅਸਲਮ ਖਾਨ ਬਹੀਰ ।
ਤਿਸ ਕੀ ਜਾਗਾ ਸੋ ਬਹਯੋ ਅਸਮੁੰਦ ਖਾਨਨ ਬੀਰ ।੧।
dôhrâ : thôrai hî sô dinan main bhayô asalam khân bahîr.
tis kî jâgâ sô bahyô asmund khânan bîr.1.

ਚੌਪਈ : ਅਸਮੁੰਦ ਖਾਨ ਕੋ ਬਜਯੋ ਰਬਾਬ । ਹੁਤੋ ਦੁਸ਼ਟ ਸੋ ਬਹੁਤ ਖਰਾਬ ।
ਉਸ ਕੈ ਮਨ ਬਡ ਗਰਬਾ ਆਇਆ । ਉਨ ਸਿੰਘਨ ਕੋ ਖਰਚ ਹਟਾਇਆ ।੨।
chaupaî : asmund khân kô bajyô rabâba. hutô dushat sô bahut kharâba.
us kai man bada garbâ âiâ. un singhan kô kharach hatâiâ.2.

ਦਈ ਖਾਲਸੇ ਤਉ ਕਰ ਛੂਟ । ਲਗਿਓ ਕਰਨ ਪੰਥ ਤਿਮ ਲੂਟ ।
ਤੁਰਕਨ ਫੌਜ ਸਿੰਘਨ ਪਰ ਆਈ । ਸਿੰਘ ਭੀ ਲੁਕ ਕਿਤ ਕਰਨ ਲਰਾਈ ।੩।
daî khâlsç tau kar chhûta. lagiô karan panth tim lûta.
turkan phauj singhan par âî. singh bhî luk kit karan larâî.3.

੯੨. ਸਾਖੀ ਨਵਾਬ ਕਪੂਰ ਸਿੰਘ ਭੁਜੰਗੀ ਕੀ ('ਭਯੋ ਆਲੋ ਖਾਲਸੇ ਪੰਥ ਮਈ')
92. sâkhî navâb kapûr singh bhujngî kî (‘bhayô âlô khâlsç panth maî’)

ਦੋਹਰਾ : ਭਾਜੜੋ ਭੰਨੈ ਪੰਥ ਜਬੈ ਆਯੋ ਨਾਦਰ ਸ਼ਾਹਿ ।
ਕੋਊ ਕਿਤ ਕੋਊ ਕਿਤੈ ਪਏ ਆਪਣੇ ਰਾਹਿ ।੧।

(One day) crying desperately (at this maltreatment),
The boy approached Nawab Kapoor Singh in tears.
He told that he could no longer distribute the cattle feed,
As he was severely thrashed by everyone. (13)

Feeling amused, Nawab Kapoor Singh called him near,
And showered his blessings on him with his hands.
Addressing the boy the Nawab remarked affectionately,
That the boy would be issuing feed to thousands of horses. (14)

The Khalsa Panth which had made Kapoor Singh a Nawab,
Would one day make the boy (Jassa Singh) a sovereign.
Since that moment, the boy became worthy of Khalsa Panth's grace,
And came to be known as Jassa Singh Kalal, the sovereign. (15)

Dohra : Rattan Singh (the author) has narrated this episode,
As he had heard it from his wise elders.
The author may be pardoned for any inadvertent omissions,
Considering him a humble servant of the Khalsa Panth. (16)

Aslam Khan[4] Passed Away

Dohra : Within a few days (after the new dispensation),
Nawab Aslam Khan[4] of Lahore passed away.
His place (for the custodianship of Lahore) was taken over,
By Abdul Samand Khan[5], a warrior in his own right. (1)

Chaupai : With this started the reign of Abdul Samand Khan,
Who was extremely wicked and a wily ruler.
Feeling highly arrogant of his elevated position,
He discontinued the payment of revenue to the Singhs. (2)

Khalsa Panth, being liberated from the royal bondage,
Once again started looting and plundering the region.
As the Mughal forces launched an attack on the Singhs,
They also started combating the Mughals through guerilla warfare. (3)

Episode 92
The Episode About Nawab Kapoor Singh Bhujangi
(Ala Singh joined the Khalsa Panth)

Dohra : Khalsa Panth would run away post haste (into the wilds),
Whenever Nadar Shah[1] invaded the territory of Punjab.

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dôhrâ : bhâjardô bhannai panth jabai âyô nâdar shâhi.
kôû kit kôû kitai paç âpanç râhi.1.

ਚੌਪਈ : ਕਪੂਰ ਸਿੰਘ ਨਵਾਬ ਭੁਜੰਗੀ । ਵੜ ਗਯੋ ਮਾਲਵੇ ਬਿਰਾੜਨ ਸੰਗੀ ।
ਕਿਛੁਕ ਦਿਵਸ ਤਿਹ ਗੁਜ਼ਰ ਗੁਜ਼ਾਰੇ । ਫਿਰ ਬ੍ਰਾੜਨ ਦਯੋ ਨ੍ਵਾਬ ਨਿਕਾਰੇ ।੨।
chaupaî : kapûr singh navâb bhujngî. vard gayô mâlvç birârdan sangî.
kichhuk divas tih guzar guzârç. phir barârdan dayô navâb nikârç.2.

ਇਕ ਹੁਤ ਸਿੰਘ ਨਾਲ ਠੀਕਰੀ ਵਾਰੇ । ਉਨ ਪਿੰਡ ਆਪਣੇ ਜਾਇ ਉਤਾਰੇ ।
ਕਿਛੁਕੁ ਦਿਵਸ ਤਿਹ ਬਸਯੋ ਨਵਾਬ। ਸਿੰਘ ਹਜ਼ਾਰ ਇਕ ਦ੍ਵੈ ਉਸ ਤਾਬ।੩।
ik hut singh nâl thîkrî vârç. un pind âpanç jâi utârç.
kichhku divas tih basyô navâb. singh hazâr ik davai us tâb.3.

ਔਰ ਸਿੰਘ ਮੁੜ ਮਾਝੇ ਵੜੇ । ਖੋਹਿ ਖਾਹਿ ਗਾਫਲੇ ਰਾਹ ਪੜੇ ।
ਜਿਸਕੋ ਚੰਗਲ ਹੁਇ ਭਰਪੂਰ । ਆਇ ਖਾਇ ਰਲ ਪੰਥ ਜ਼ਰੂਰ ।੪।
aur singh murd mâjhç vardç. khôhi khâhi gâphlç râh pardç.
jiskô changal hui bharpûra. âi khâi ral panth zarûra.4.

ਕਿਛ ਤੰਗ ਗੁਜ਼ਰ ਖਾਲਸੈ ਕਰੀ । ਬਿਨ ਲੁਟ ਖਾਏ ਕਬ ਪੰਥਹਿ ਸਰੀ ।
ਤੌ ਭਾਈ ਗੌਹਰ ਸਿੰਘ ਸੁਨ ਆਯੋ । ਹੁਤੋ ਬੁੱਢੋ ਸਿੰਘ ਜਿਸਕੋ ਜਾਯੋ ।੫।
kichh tang guzar khâlsai karî. bin lut khâç kab panthhi sarî.
tau bhâî gauhar singh sun âyô. hutô budadahô singh jiskô jâyô.5.

ਦੋਹਰਾ : ਤਿਨ ਤਬ ਲੰਗਰ ਆ ਦਯੋ ਪੰਥਹਿ ਖੂਬ ਰਿਝਾਇ ।
ਆਕੀ ਹੁਤੋ ਜੋ ਉਸ ਕੁਲੋਂ ਸੋ ਸਰ ਲਯੋ ਕਰਾਇ ।੬।
dôhrâ : tin tab langar â dayô panthhi khûb rijhâi.
âkî hutô jô us kulôn sô sar layô karâi.6.

ਫਿਰ ਭਾਈ ਗੁਰਬਖਸ਼ ਸਿੰਘ ਦਈ ਲੰਗਰ ਰਸਤ ਸੁ ਪਾਇ ।
ਅਗੈ ਲਗ ਲਗਾ ਖਾਲਸੇ ਕਈ ਉੱਦਮ ਦਏ ਕਰਾਇ ।੭।
phir bhâî gurbakhash singh daî langar rasat su pâi.
agai lag lagâ khâlsç kaî uddam daç karâi.7.

ਚੌਪਈ : ਤਿਮ ਆਇ ਲੰਗਰ ਆਲੈ ਭੀ ਦਯੋ । ਸਾਥ ਫੁਲਾਇਣ ਸਭ ਲੈ ਅਯੋ ।
ਖੰਡੇ ਪਾਹੁਲ ਹਥ ਨਵਾਬਹਿ ਲਈ । ਭਯੋ ਆਲੋ ਸਿੰਘ ਖਾਲਸੇ ਪੰਥ ਮਈ ।੮।
chaupaî : tim âi langar âlai bhî dayô. sâth phulâin sabh lai ayô.
khandç pâhul hath navâbhi laî. bhayô âlô singh khâlsç panth maî.8.

ਮੁਖਤ ਫੌਜ ਭੀ ਉਨ ਹਥ ਆਈ । ਨਿਜ ਕੰਮ ਸਭਨ ਲਏ ਬਨਵਾਈ ।
ਭਾਈਅਨ ਰੋਹੀ ਗ੍ਰਾਮ ਬਸਾਯੋ । ਗੌਰਜਿਆਣੋ ਨਾਮ ਧਰਾਯੋ ।੯।
mukhat phauj bhî un hath âî. nij kamm sabhan laç banvâî.
bhâîan rôhî garâm basâyô. gaurjiânô nâm dharâyô.9.

The Khalsa Singhs would run helter-skelter,
And seek refuge wherever they found convenient. (1)

Chaupai : Nawab Kapoor Singh, the veteran Singh warrior,
Entered Malwa region among the fraternity of Brars.
After his contingent passed a few days with them,
They turned his contingent out of their sanctuary. (2)

There was a Singh hailing from village Thikriwal[2],
Who made Nawab's contingent put up a camp at his village.
Nawab's contingent which passed a few days there,
Had a strength of around two thousands Khalsa Singhs. (3)

Some of the Singhs returned and entered Majha again,
After robbing and plundering the lethargic wayfarers.
Whosoever had plenty of wealth and resources,
Would surely join the Khalsa Panth and share his possessions. (4)

Thus, Khalsa Panth spent some time in want and need,
Since the Khalsa could not survive without loot and plunder.
Then the Khalsa Panth was approached by Bhai Gohar Singh[3],
Who was the (proud) father of (a devout Sikh) Bhai Budho. (5)

Dohra : Then Gohar Singh served Nawab Kapoor Singh's Khalsa contingent,
And won the hearts of Khalsa Panth with his service.
Whosoever defied his writ in his own territory,
He got them subjugated with the might of Khalsa contingent. (6)

Then it was the turn of the devout Bhai Gurbax Singh[4],
Who made all the provisions for the meals of Khalsa force.
Leading the Khalsa contingent on various expeditions,
He also made successful attempts on various territories. (7)

Chaupai : Baba Ala Singh[5] also organized a community kitchen for Singhs,
Along with many members of his "Phool" dynasty.
Getting himself initiated by the sacred hands of Nawab Kapoor Singh,
Baba Ala Singh joined the fraternity of the Khalsa Panth. (8)

Since a fighting force came to be at his disposal gratis,
He also got many of his personal scores settled.
His brothers founded a village in the midst of a wild,
Which the Khalsa contingent named as Gorjiana. (9)

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ਗੁਰਬਖਸ਼ ਸਿੰਘ ਔਰ ਮੁਲਕ ਮਲ ਲਯੋ । ਆਲੈ ਸਿੰਘ ਭੀ ਬਹੁ ਘਿਰਵਯੋ ।
ਨਾਲ ਹੁਤੇ ਉਸ ਕਈ ਭਿਰਾਇ । ਸਬਹਨ ਕੋ ਭੂਮ ਦਈ ਰੁਕਾਇ ।੧੦।
gurbakhash singh aur mulak mal layô. âlai singh bhî bahu ghirvayô.
nâl hutç us kaî bhirâi. sabhan kô bhûm daî rukâi.10.

ਆਲੈ ਸਿੰਘ ਬਡ ਵਧਯੋ ਪਸਾਰਾ । ਗਿਰਦ ਘੇਰਯੋ ਉਨ ਸੁਨਾਮ ਸਾਰਾ ।੧੧।
âlai singh bada vadhyô pasârâ. girad ghçryô un sunâm sârâ.11.

ਸਾਖੀ ਖਾਲਸੇ ਪ੍ਰਥਮ ਸਰਹੰਦ ਮਾਰੀ (...ਤਬ ਪੰਥ ਭਯੋ ਤਿਆਰ)
sâkhî khâlsç partham sarhand mârî (...tab panth bhayô tiâr)

ਦੋਹਰਾ : ਸਾਖੀ ਸੁਨਹੁ ਸ੍ਰਹੰਦ ਕੀ ਜਿਮ ਸਿੰਘਨ ਪ੍ਰਿਥਮ ਲਈ ਲੂਟ ।
ਹੁਤੋ ਖਾਲੀ ਬਹੁ ਖਰਚ ਤੇ ਲਯਾਏ ਕਰ ਬਡ ਛੂਟ ।੧।
dôhrâ : sâkhî sunhu sarhand kî jim singhan paritham laî lût.
hutô khâlî bahu kharach tç layâç kar bada chhût.1.

ਮੇਲੋ ਅੰਮ੍ਰਿਤਸਰ ਢੁਕੇ ਸੁਨ ਪੰਥਹਿਂ ਆਯੋ ਚਾਉ ।
ਜਿਮ ਤਿਮ ਚਲਿਓ ਚਾਹੀਏ ਐਸੋ ਠਟਿਓ ਭਾਉ ।੨।
mçlô ammritsar dahukç sun panthhin âyô châu.
jim tim chaliô châhîç aisô thatiô bhâu.2.

ਚੌਪਈ : ਚਲੋ ਚਲੋ ਸਭ ਪੰਥ ਉਚਾਰਯੋ । ਕਰੀਏ ਸ਼ਨਾਨ ਇਮ ਮਨ ਮਧ ਧਾਰਯੋ ।
ਤਿਮ ਚਲ ਬਾਤ ਨਵਾਬ ਪਹਿ ਕਹੀ । ਮ੍ਰਵਾਵੋ ਸ਼ਹਿਰ ਕੋਈ ਖਰਚ ਲਈ ।੩।
chaupaî : chalô chalô sabh panth uchâryô. karîç shanân im man madh dhâryô.
tim chal bât navâb pahi kahî. marvâvô shahir kôî kharach laî.3.

ਲਾਭ ਸਿੰਘ ਇਮ ਬੋਲਤ ਭਯੋ । ਮਾਰੋ ਸ਼ਹਿਰ ਖੂਨੀ ਜੋ ਅਹਯੋ ।
ਹੁਏ ਘਾਤ ਜਿਤ ਸਾਹਿਬਜ਼ਾਦੇ । ਤਿਹ ਪਰ ਕਹਿਓ ਹੱਲਨ ਵਗਾਦੇ ।੪।
lâbh singh im bôlat bhayô. mârô shahir khûnî jô ahyô.
huç ghât jit sâhibzâdç. tih par kahiô hallan vagâdç.4.

ਕਈ ਕਹੈਂ ਅਬ ਹੀ ਪੜੋ ਦੌੜੀ । ਕਈ ਕਹੈਂ ਫੌਜ ਅਤਿ ਹੈ ਥੋੜੀ ।
ਨਬਾਬ ਕਹੀ ਜਕ ਤਕ ਕਯਾ ਕਰੋ । ਊਹਾਂ ਮਾਰਨ ਮਰਨੋ ਖਰੋ ।੫।
kaî kahain ab hî pardô daurdî. kaî kahain phauj ati hai thôrdî.
nabâb kahî jak tak kayâ karô. ûhân mâran marnô kharô.5.

ਊਹਾਂ ਸੀਸ ਸਿੰਘ ਜੋ ਕੋਊ ਲਾਵਗੁ । ਮਨ ਇੱਛਤ ਫਲ ਸੋਊ ਪਾਵਗੁ ।
ਊਹਾਂ ਸਰੈਂਗੇ ਦੋਊ ਕਾਜ । ਮੂਏ ਮੁਕਤ ਜੀਏ ਜੀਵ ਸਾਜ ।੬।
ûhân sîs singh jô kôû lâvgu. man ichchhat phal sôû pâvgu.
ûhân saraingç dôû kâja. mûç mukat jîç jîv sâj.6.

ਦੋਹਰਾ : ਸ੍ਰੀ ਸਤਿਗੁਰ ਕੇ ਬਚਨ ਕਰ ਸਿੰਘ ਥੋੜ੍ਹੇ ਹੀ ਫਤੇ ਪਾਂਹਿਂ ।
ਊਹਾਂ ਚਲੈਂਗੇ ਹਲ ਗਧੈ ਦਿਨ ਥੋੜਨ ਕੇ ਮਾਂਹਿ ।੭।

While Gurbax Singh got a lot of territory occupied,
Baba Ala Singh also took over a large tract.
Since he had many of his brothers with him,
He made each of them occupy a significant territory. (10)

Baba Ala Singh's dynasty spread manifold,
Who occupied a large territory around Sunam. (11)

Episode 92 contd.
The Episode About Ransacking of Sirhind
(The Khalsa Panth Got Ready)

Dohra : (Dear readers) listen to the episode about Sirhind,
And the way it was first ransacked by the Singhs.
As the Singhs had run short of money severely,
They brought a lot of money after ransacking Sirhind. (1)

Hearing about the annual congregation at Amritsar drawing near,
The Khalsa Panth (contigent) felt extremely delighted.
They must participate in the congregation somehow or the other,
Such was the faith they had (for the Guru's shrine). (2)

Chaupai : Let us proceed to Amritsar, all of them remarked,
And have a dip in the sacred pool at Amritsar.
Approaching Nawab Kapoor Singh they begged him,
To allow them to ransack some town to meet their traveling expenses. (3)

At this S. Labh Singh came out with a suggestion,
That they must ransack a city soaked with martyr's blood,
The town where Guru's two Sahibzadas were executed,
Must be leveled up to the level of agricultural fields. (4)

While some of them were too keen to rush immediately,
Some others opined that their contingent was too small.
Nawab Kapoor Singh remarked why should they hesitate,
Since in both the situations of killing and being killed was profitable. (5)

Whosoever sacrificed his life at such a place,
Would receive Guru's blessing to his heart's content.
It would indeed be a profitable bargain both ways,
Salvation through death, material gains through survival. (6)

Dohra : With the grace of Guru Gobind Singh's prophetic words,
Even a handful of Singhs would snatch a victory.

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dôhrâ : sarî satigur kç bachan kar singh thôrdhç hî phatç pânhin.
ûhân chalaingç hal gadhai din thôrdan kç mânhi.7.

ਕਹੀ ਨਬਾਬੈ ਬਾਤ ਇਮ ਤੌ ਪਇਓ ਪੰਥ ਕਰ ਛੂਟ ।
ਪ੍ਰਾਤ ਹੋਤ ਸੋ ਜਾ ਵੜੇ ਪਾਈ ਸ਼ਹਿਰ ਮਹਿਂ ਲੂਟ ।੮।
kahî nabâbai bât im tau paiô panth kar chhût.
parât hôt sô jâ vardç pâî shahir mahin lût.8.

ਚੌਪਈ : ਸਿੰਘ ਹਜਾਰ ਤਹਿਂ ਪੰਜ ਕੁ ਪੁੱਜੇ । ਉਨੈ ਦਰਵਾਜੇ ਜਾ ਪੰਜ ਮੁੰਜੇ ।
ਤੁਰਕ ਲਭਯੋ ਦਯੋ ਸਿੰਘਨ ਮਾਰ । ਲਏ ਹਿੰਦੂਅਨ ਕੇ ਜੇਵਰ ਉਤਾਰ ।੯।
chaupaî : singh hajâr tahin pañj ku pujjç. unai darvâjç jâ pañj muñjç.
turak labhyô dayô singhan mâra. laç hindûan kç jçvar utâra.9.

ਚਾਂਦੀ ਸੁਇਨੋਂ ਔ ਭਲ ਚੀਜ਼ । ਲਈ ਦੇਖ ਚੰਗ ਚੱਕਨ ਕੀਜ ।
ਦੁਇਕ ਪਹਰ ਤਿਨ ਲੂਟ ਮਚਾਈ । ਭਏ ਭੂਖੇ ਚਕ ਖਾਈ ਮਿਠਾਈ ।੧੦।
chândî suinôn au bhal chîza. laî dçkh chang chakkan kîja.
duik pahar tin lût machâî. bhaç bhûkhç chak khâî mithâî.10.

ਚਕਨੇ ਜੋਗੀ ਦਰਬ ਉਠਾਈ । ਘੋੜੇ ਲਭਯੋ ਸੋਊ ਲਯੋ ਲਦਾਈ ।
ਮੁੜ ਦੌੜੇ ਸਿੰਘ ਤਿਤ ਹੀ ਰਾਹਿ । ਤੌ ਠੀਕਰੀ ਵਾਰੇ ਪਹੁੰਚੇ ਜਾਇ ।੧੧।
chaknç jôgî darab uthâî. ghôrdç labhyô sôû layô ladâî.
murd daurdç singh tit hî râhi. tau thîkrî vârç pahuñchç jâi.11.

ਵੜ ਮਾਲਵੇ ਫਿਰ ਘੋੜੇ ਲਏ । ਕਿਤੇ ਮੁਲਕ ਤਿਹ ਨਜ਼ਰੈ ਅਏ ।
ਖਰਚ ਖਾਲਸੇ ਕੇ ਭਯੋ ਪੱਲੇ । ਸਰੇ ਅੰਮ੍ਰਤਸਰ ਬਿਨ ਕਿਮ ਚੱਲੇ।੧੨।
vard mâlvç phir ghôrdç laç. kitç mulak tih nazrai aç.
kharach khâlsç kç bhayô pallç. sarç ammrtasar bin kim challç.12.

ਦੋਹਰਾ : ਮੇਲੋ ਆਇਓ ਢਿਗ ਜੋਊ ਤਬ ਪੰਥ ਭਯੋ ਤਿਆਰ ।
ਮਰਨੋਂ ਟਰਤੇ ਥੇ ਨਹੀਂ ਗਿਣਨ ਜਿੱਤਨੋ ਹਾਰ ।੧੩।
dôhrâ : mçlô âiô dhig jôû tab panth bhayô tiâr.
marnôn tartç thç nahîn ginan jittnô hâr.13.

ਚੌਪਈ : ਖਬਰ ਮਲਵੱਯਨ ਜਬ ਸੁਨ ਪਾਈ । ਆਨ ਪੰਥ ਕੋ ਦਈ ਵਧਾਈ ।
ਜੁਦੇ ਜੁਦੇ ਦਏ ਸਭਹਨ ਘੋੜੇ । ਚੜ੍ਹਤ ਪੰਥ ਹਥ ਆਗੈ ਜੋੜੇ ।੧੪।
chaupaî : khabar malvayyan jab sun pâî. ân panth kô daî vadhâî.
judç judç daç sabhhan ghôrdç. chardaht panth hath âgai jôrdç.14.

ਆਗੇ ਬਧਯੋ ਪੰਥ ਸਿਉਂ ਰਾਹਿ । ਕਰ ਮੇਲੋ ਆਯੋ ਹਮ ਪਾਹਿ ।
ਜੋ ਹਮ ਪਰ ਤੁਰਕ ਪਾਵਹਿ ਜੋਰ । ਖਬਰ ਲੀਓ ਹਮ ਆਨ ਬਹੋਰ ।੧੫।
âgç badhyô panth siun râhi. kar mçlô âyô ham pâhi.
jô ham par turak pâvahi jôra. khabar lîô ham ân bahôra.15.

As Guru's prophetic words would prove to be true,
This town would be razed to the level of agricultural fields. (7)

As Nawab Kapoor Singh made these remarks about Sirhind,
The Khalsa Panth contingent felt free to launch an attack,
Entering Sirhind just with the break of dawn,
The Singhs indulged in heavy loot and plunder in the city. (8)

Chaupai : The Singhs, being five thousand in numerical strength,
They occupied the five main entrances to the city.
While all the Muslim residents were done to death,
They dispossessed all the Hindus of their jewellery. (9)

Whatever gold, silver and other expensive articles they found,
They picked up all those valuables after a thorough search.
After looting and plundering the town for about six hours,
They gorged themselves on sweets to satisfy their hunger. (10)

Gathering as much wealth as they could carry,
They loaded it on horses they picked from the city.
Returning by the same route they had come by,
They arrived back at the village of Thikriwal. (11)

They procured as many horses from the Malwa region,
As they could spot out through out this region.
Having been provided with the traveling expenses,
How could the Singhs do without marching towards Amritsar? (12)

Dohra : As the time for the annual congregation approached near,
Khalsa Panth Singhs prepared themselves for any eventuality.
Being never scared of shedding their mortal frame,
They reckoned even defeat as their (moral) victory. (13)

Chaupai : As the people of Malwa heard about their success stories,
All of them came to congratulate the Singhs.
Presenting horses as gifts to all the (brave) Singhs,
They stood with folded hands to bid farewell to the departing Singhs. (14)

As the Khalsa Panth had found a new foothold in Malwa,
They were welcome to return there after a congregation at Amritsar.
Whenever the Mughals committed oppression in the Malwa,
The Khalsa Panth was entreated to come to their support. (15)

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ਕਹਿਓ ਪੰਥ ਹਮ ਐਹੈਂ ਧਾਇ । ਘੱਲਿਓ ਚਿਠੀ ਹਲਕਾਰੈ ਪਾਇ ।
ਚੜਯੋ ਖਾਲਸੋ ਕਰ ਅਰਦਾਸ । ਕਰੈ ਕੰਮ ਪੰਥ ਸਤਿਗੁਰ ਆਪ ।੧੬।
kahiô panth ham aihain dhâi. ghalliô chithî halkârai pâi.
chardyô khâlsô kar ardâsa. karai kamm panth satigur âpa.16.

ਚੜ੍ਹ ਖਾਲਸੋ ਤੁਰ ਲੰਘਯੋ ਦਰਯਾਇ । ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਪਹੁੰਚੇ ਆਇ ।
ਅਗੇ ਤੁਰਕਨ ਦਯੋ ਤਲਾਵ ਬਿਗਾਰ । ਚਿਣੇ ਬੁੰਗੇ ਸਭ ਦੀਨੇ ਡਾਰ।੧੭।
chardah khâlsô tur langhyô daryâi. sarî ammritsar pahuñchç âi.
agç turkan dayô talâv bigâra. chinç bungç sabh dînç daâra.17.

ਦੋਹਰਾ : ਹੱਡ ਲਿੱਦ ਘੱਤ ਤਾਲ ਮਧ ਖੇਤੀ ਦਈ ਬਿਜਾਇ ।
ਸੋ ਖਾਲਸੈ ਜਾ ਕੱਢ ਸੁਟਯੋ ਲੀਨੋ ਖੂਬ ਬਨਵਾਇ ।੧੮।
dôhrâ : hadada lidd ghatt tâl madh khçtî daî bijâi.
sô khâlsai jâ kadadah sutyô lînô khûb banvâi.18.

ਝੂਲਣਾ : ਨਿਕਲ ਖੱਡ ਖੁਡੱਲ ਤੇ ਖਾਲਸੈ ਜੀ ਅੰਮ੍ਰਿਤਸਰ ਮੇਲੋ ਤੋ ਜਰੂਰ ਲਾਇਣਾ ।
ਤਿਹ ਨ੍ਹਾਇ ਚਿਨਾਇਕੇ ਬੁੰਗੇ ਬੈਠੇ ਤੋ ਅਕਾਲ ਬੁੰਗੇ ਮਤੋ ਸਭ ਮਤਾਇਣਾ ।
ਕਿਸੈ ਦੁਸ਼ਟ ਕੋ ਦੌੜਕੈ ਲੁਟ ਲਯਾਵੈਂ ਤੌ ਬੈਠ ਬੁੰਗਨ ਮਧ ਖੂਬ ਖਾਵਣਾ ।
ਤੁਰਕ ਘਣੇ ਆਵੈਂ ਸਿੰਘ ਭੱਜ ਜਾਵੈਂ ਇਮੈ ਹੋਣ ਬਾਧਾ ਸਤਿਗੁਰੂ ਭਾਵਣਾ ।੧੯।
jhûlnâ : nikal khadada khudaall tç khâlsai jî ammritsar mçlô tô jarûr lâinâ.
tih nahâi chinâikç bungç baithç tô akâl bungç matô sabh matâinâ.
kisai dushat kô daurdkai lut layâvain tau baith bungan madh khûb khâvnâ.
turak ghanç âvain singh bhajj jâvain imai hôn bâdhâ satigurû bhâvnâ.19.

ਦੋਹਰਾ : ਦੀਪ ਮਾਲ ਮੇਲੋ ਕਰੇ ਦਿਨ ਰਹੇ ਕੁਛਕ ਸੁਖ ਪਾਇ ।
ਤੁਰਕਨ ਫੌਜਹਿਂ ਬਹੁ ਅਈ ਸਿੰਘ ਤੁਰੇ ਜਿਤੈ ਕਿਤ ਦਾਇ ।੨੦।
dôhrâ : dîp mâl mçlô karç din rahç kuchhak sukh pâi.
turkan phaujhin bahu aî singh turç jitai kit dâi.20.

੯੩. ਸਾਖੀ ਭਾਈ ਮਨੀ ਸਿੰਘ ਜੀ ਕੀ ਸ਼ਹੀਦੀ ਪਾਈ ('..ਬੰਦ ਬੰਦ ਸੁਟਾਯੋ ਕੱਪ')
93. sâkhî bhâî manî singh jî kî shahîdî pâî ('..band band sutâyô kapp')

ਦੋਹਰਾ : ਅਬਹਿ ਹਕੀਕਤ ਮੈਂ ਕਹੋਂ ਸੁਨੋਂ ਸੰਤ ਲਾਇ ਪ੍ਰੀਤ ।
ਮਨੀ ਸਿੰਘ ਜੀ ਰਖ ਸਿੱਖੀ ਮਹਾਂ ਸ਼ਹੀਦੀ ਲੀਤ ।੧।
dôhrâ : abahi hakîkat main kahôn sunaun sant lâi parît.
manî singh jî rakh sikkhî mahân shahîdî lît.1.

ਚੌਪਈ : ਮਨੀ ਸਿੰਘ ਥੋ ਸੰਤ ਸੁਜਾਨ । ਜਤੀ ਸਤੀ ਔ ਧਯਾਨੀ ਮਾਨ ।
ਹਠੀ ਤਪੀ ਔ ਮਤ ਕੋ ਪੂਰੋ । ਸਹਨ ਸ਼ੀਲ ਔ ਦਿਲ ਕੋ ਸੂਰੋ ।੨।
chaupaî : manî singh thô sant sujâna. jatî satî au dhayânî mân.
hathî tapî au mat kô pûrô. sahan shîl au dil kô sûrô.2.

The Khalsa Singhs promised to rush forth post haste,
Provided the Malwa Singhs sent a written appeal to them.
After a solemn prayer, the Khalsa Singhs departed for Amritsar,
With a faith that the Guru would grant them success. (16)

The Khalsa Panth contingents, after crossing the rivers,
Finally arrived at the holy shrine at Sri Amritsar.
But the Mughals had desecrated the sacred pool,
And demolished all the constructed Singh Bungas[6]. (17)

Dohra : Filling the sacred pool with animal bones and dung,
The Mughals had sowed a crop over its surface.
Soon after their arrival, the Singhs cleared the whole debris,
And restored the sacred pool to its original glory. (18)

Jhoolna : The Khalsa, coming out of hibernation from gorges and ravines,
Must assemble for an annual congregation at Akal Bunga.
After constructing and renovating the damaged structures,
They must assemble at Akal Takht for a new resolution.
After robbing and plundering those that are wicked,
They must share and partake the booty inside their structures.
The Singhs must escape when the Mughals come in large numbers,
As this is in accordance with Satguru's will for Khalsa's expansion. (19)

Dohra : After illuminating the shrine on the Diwali congregation,
The Singhs spent a few days there in comparative peace.
But as the Mughal forces invaded in large numbers,
The Singhs ran away helter shelter for safety. (20)

Episode 93
The Episode About Bhai Mani Singh Ji's[1] Martyrdom
(Got his every Limb dismembered)

Dohra : Now I narrate the true account (of Mani Singh's martyrdom),
And beseech my readers to listen with devotion.
The way Bhai Mani Singh preserved his Sikh faith,
And achieved martyrdom with his supreme sacrifice. (1)

Chaupai : Mani Singh was a saintly enlightened person,
As well as a celibate, and a renowned meditative soul,
He was perfect in resolution, meditation and self-realisation,
As well as perfect in human endurance and courage. (2)

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ਕਰਮੀ ਧਰਮੀ ਭਗਤਿ ਗਿਆਨੀ । ਸਤਿਗੁਰ ਬਚਨਨ ਪਰ ਮਤਿ ਠਾਨੀ ।
ਹੁਤ ਸਤਿਗੁਰ ਸੋ ਰਹਿਤ ਹਜ਼ੂਰ । ਤਿਸ ਕਰ ਭਯੋ ਸੁ ਗੁਰਮਤ ਪੂਰ।੩।
karmî dharmî bhagti giânî. satigur bachnan par mati thânî.
hut satigur sô rahit hazûra. tis kar bhayô su gurmat pûra.3.

ਉਨ ਸਤਿਗੁਰ ਕਛੁ ਜੂਠੋ ਖਯੋ । ਤਾਂਤੇ ਹਠੀਆ ਅੜੀਆ ਭਯੋ ।
ਸਿੱਖਨ ਕੋ ਸੋ ਸਿੱਖੀ ਦ੍ਰਿੜਾਵੈ । ਸਿਖੀਓਂ ਚੁਕੈ ਤਿਸ ਤਨਖਾਹ ਲਾਵੈ ।੪।
un satigur kachhu jûthô khayô. tântç hathîâ ardîâ bhayô.
sikkhan kô sô sikkhî darirdâvai. sikhîôn chukai tis tankhâh lâvai.4.

ਬੀਜ ਬੀਜੇ ਵਹਿ ਗੁਰਮਤ ਲਾਵੈ । ਚਾਰ ਬਰਨ ਕੋ ਸਿਖੀ ਦਿੜਾਵੈ ।
ਕਰ ਸਾਖੀ ਬਹੁ ਸਿਖਨ ਸੁਨਾਵੈ । ਕਛੁ ਗੁਰ ਕਹੀ ਕਛੁ ਮਨ ਤੇ ਲਾਵੈ ।੫।
bîj bîjç vahi gurmat lâvai. châr baran kô sikhî dirdâvai.
kar sâkhî bahu sikhan sunâvai. kachhu gur kahî kachhu man tç lâvai.5.

ਦੋਹਰਾ : ਮਾਤਾ ਭੇਜਯੋ ਤਿਸੈ ਕੋ ਦਿਲੀ ਤੇ ਸਮਝਾਇ ।
ਅੰਮ੍ਰਿਤਸਰ ਚੜ੍ਹਤੀ ਚੜੈ ਸਿੱਖਨ ਜਾਹਿ ਖੁਵਾਇ ।੬।
dôhrâ : mâtâ bhçjyô tisai kô dilî tç samjhâi.
ammritsar chardhtî chardai sikkhan jâhi khuvâi.6.

ਚੌਪਈ : ਤਿਸਨੇ ਆਇ ਬੰਦੋਬਸਤ ਕੀਆ । ਮਾਤਾ ਚੜਾਵਾ ਖਾਲਸੇ ਬਖਸ਼ੀਆ ।
ਆਗੇ ਚੜ੍ਹਾਵੋ ਪਟਨੇ ਜਾਵੈ । ਮਾਤਾ ਕਹਣੇ ਤੇ ਈਹਾਂ ਆਵੈ ।੭।
chaupaî : tisnç âi bandôbsat kîâ. mâtâ chardâvâ khâlsç bakhshîâ.
âgç chardhâvô patnç jâvai. mâtâ kahnç tç îhân âvai.7.

ਸਤਿਗੁਰ ਖੁਸ਼ੀ ਥੀ ਖਾਲਸੇ ਭਈ । ਸੋਊ ਮਾਤਾ ਸੁਨ ਸਿੰਘਨ ਦਈ ।
ਸਤਿਗੁਰ ਕਹਯੋ ਥੋ ਹਮ ਸਿੰਘ ਪਯਾਰੇ । ਪੁਤ੍ਰ ਪੋਤਰੇ ਏਈ ਹਮਾਰੇ ।੮।
satigur khushî thî khâlsç bhaî. sôû mâtâ sun singhan daî.
satigur kahyô thô ham singh payârç. putar pôtrç çî hamârç.8.

ਸ੍ਰੀ ਮੁਖਵਾਕ
sarî mukhvâk

ਸਵੈਯਾ : ਦਾਨ ਦੀਯੋ ਇਨ ਹੀ ਕੋ ਭਲੋ ਅਰ ਔਰ ਕੋ ਦਾਨ ਨ ਲਾਗਤ ਨੀਕੋ ।
savaiyâ : dân dîyô in hî kô bhalô ar aur kô dân na lâgat nîkô.

ਚੌਪਈ : ਪੁਜਾਰਨ ਸਿਰ ਬਡੋ ਪੁਜਾਰੀ । ਹੁਤ ਸਤਿਗੁਰ ਘਰ ਬਡ ਇਤਬਾਰੀ ।
ਅਕਾਲ ਬੁੰਗੇ ਕੇ ਤਖਤ ਸੁ ਬੈਠੇ । ਖਤਾਦਾਰ ਕੇ ਕੰਨ ਸੁ ਐਠੇ ।੯।
chaupaî : pujâran sir badaô pujârî. hut satigur ghar bada itbârî.
akâl bungç kç takhat su baithç. khatâdâr kç kann su aithç.9.

ਦੋਹਰਾ : ਮਨੀ ਸਿੰਘ ਕਿਛ ਦਿਲ ਅਈ ਬੀੜ ਗ੍ਰੰਥ ਦਈ ਹਲਾਇ ।
ਤਬ ਸਿਖ ਸੰਗਤ ਬਚ ਕਹਯੋ ਹੋਗੁ ਬੰਦ ਬੰਦ ਤੁਝੈ ਤੁੜਾਇ ।੧੦।
dôhrâ : manî singh kichh dil aî bîrd garnth daî halâi.
tab sikh sangat bach kahyô hôgu band band tujhai turdâi.10.

He was industrious, religious, devoted and scholarly,
Who had reposed complete faith in Satguru's teachings.
Since he had lived in the sacred company of the Guru,
He became thoroughly groomed in the Sikh way of life. (3)

Since he had broken bread with the great Guru,
He became a man of resolution and firm convictions.
He would drive home the spirit of Sikhism to the Sikhs,
As well as award punishment to those erring in Sikh conduct. (4)

He would indoctrinate young minds in Sikh way of life,
As well as preach Sikhism among all the four castes.
He would narrate many episodes from Guru's lives to the Sikhs,
Partly by quoting from the Gurus, partly through self-composed anecdotes. (5)

Dohra : Mata (Sundari[2]) dispatched Mani Singh from Delhi,
After briefing him thoroughly with detailed instructions.
She asked him to take control of the offerings at Amritsar,
And utilize these for running a community kitchen for the Sikhs. (6)

Chaupai : Arriving at Amritsar, he took over the (shrine) administration,
With the blessings of Mata Sundari for the Khalsa Panth.
Earlier, the offerings from Amritsar were sent to Patna Sahib[3],
Now with Mata Sundari's instructions, Patna offerings would reach here. (7)

Since Satguru Guru Gobind Singh had blessed the Khlasa Panth,
Mata Sundari had fulfilled Guru's blessing to the Panth.
Satguru had declared Khalsa Panth being dearest to him,
The Singhs being the dearest sons and grandsons of the Guru. (8)

Sri Mukhwak[4] :

Swaiyya : "Charity be best given to the Singhs,
None else is more deserving than the Khalsa Panth."

Chaupai : (Bhai Mani Singh) being the chief among the Sikh clergy,
Satguru had reposed maximum confidence in him.
He would sit at the supreme position at Akal Takht,
And reprimand those who erred in their Sikh conduct. (9)

Dohra : Once acting upon a random instinct in his own mind,
He made certain alterations in Guru Granth Sahib's[5] compilation.
At this, the Sikh congregation had heaped a curse upon him,
That his own body would be dismembered limb by limb. (10)

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ਚੌਪਈ : ਜਿਮ ਗੁਰ ਗ੍ਰੰਥ ਬੰਦ ਬੰਦ ਹਿਲਾਯਾ । ਤਿਮ ਤੁਮ ਬੰਦ ਬੰਦ ਹੋਗ ਕਟਾਯਾ ।
ਸਿਖ ਸੰਗਤ ਇਮ ਦੀਨੋ ਸ੍ਰਾਪ । ਮਨੀ ਸਿੰਘ ਸੋ ਲਾਗਯੋ ਪਾਪ ।੧੧।
chaupaî : jim gur garnth band band hilâyâ. tim tum band band hôg katâyâ.
sikh sangat im dînô sarâpa. manî singh sô lâgyô pâpa.11.

ਤਬ ਹੀ ਮਨੀ ਸਿੰਘ ਯੌ ਸੁਨ ਲਈ । ਸੁਨਤ ਬਚਨ ਤਿਸ ਚਿੰਤਾ ਪਈ ।
ਸੰਗਤ ਬਚਨ ਸੁ ਖਾਲੀ ਨਾਂਹੀ । ਸੱਤਿ ਬਚਨ ਇਹ ਹਮ ਸਿਰ ਆਹੀ ।੧੨।
tab hî manî singh yau sun laî. sunat bachan tis chintâ paî.
sangat bachan su khâlî nânhî. satti bachan ih ham sir âhî.12.

ਜੋੜ ਹਾਥ ਸੋ ਤੁਰਤ ਖਲੋਯੋ । ਕਰਹੁ ਅਨੁਗ੍ਰਹੁ ਜੁ ਹਮ ਸੇ ਹੋਯੋ ।
ਗੁਰ ਸੰਗਤਿ ਸੰਗਤ ਗੁਰ ਆਹੀ । ਗੁਰ ਸੰਗਤ ਮੇਂ ਭੇਦ ਕਛੁ ਨਾਂਹੀ ।੧੩।
jôrd hâth sô turat khalôyô. karahu anugrhu ju ham sç hôyô.
gur sangti sangat gur âhî. gur sangat mçn bhçd kachhu nânhî.13.

ਸੰਗਤ ਬਚਨ ਹਮਹਿ ਸਿਰ ਧਰਯੋ । ਸੋ ਮੈਂ ਚਹਯੇ ਅਬ ਬਰ ਕਰਯੋ ।
ਮੋਰੀ ਸਿੱਖੀ ਸਾਬਤ ਰਹੈ । ਬੰਦ ਬੰਦ ਕਾਟਤ ਨਹਿਂ ਦੁਖ ਅਹੈ ।੧੪।
sangat bachan hamhi sir dharyô. sô main chahyç ab bar karyô.
môrî sikkhî sâbat rahai. band band kâtat nahin dukh ahai.14.

ਸਿੱਖੀ ਮੈਂ ਕਿਛੁ ਭੰਗ ਨ ਪਵੈ । ਦੇਹ ਸੀਸ ਤੁਰਕਨ ਸਿਰ ਭਵੈ ।
ਦੇਹ ਕਟਨ ਮੈਂ ਸੰਸ ਨ ਮਾਨੋਂ । ਸਿਖੀ ਰਹੈ ਮੈਂ ਬਡ ਸੁਖ ਜਾਨੋ ।੧੫।
sikkhî main kichhu bhang na pavai. dçh sîs turkan sir bhavai.
dçh katan main sans na mânôn. sikhî rahai main bada sukh jânô.15.

ਦੋਹਰਾ : ਦੇਹੀ ਕਿਸ ਕੀ ਬਾਪਰੀ ਸਿਖੀ ਜਿ ਸਾਬਤ ਹੋਇ ।
ਦੇਹ ਤੋ ਆਵਣ ਜਾਣ ਹੈ ਸਿਖੀ ਲਭੈ ਕਬ ਕੋਇ ।੧੬।
dôhrâ : dçhî kis kî bâprî sikhî ji sâbat hôi.
dçh tô âvan jân hai sikhî labhai kab kôi.16.

ਚੌਪਈ : ਤਬ ਸਿੱਖਨ ਸੋਊ ਮੰਨ ਲਈ । ਸਿਖਨ ਸਿਖ ਪੰਜਨ ਆਗਯਾ ਕਈ ।
ਸਿੱਖੀ ਸਾਬਤ ਸਿੱਖ ਕੀ ਰਹੈ । ਕਰ ਅਰਦਾਸ ਸਿਖਨ ਦੀਓ ਕਹੈ ।੧੭।
chaupaî : tab sikkhan sôû mann laî. sikhan sikh pañjan âgyâ kaî.
sikkhî sâbat sikkh kî rahai. kar ardâs sikhan dîô kahai.17.

ਦੋਹਰਾ : ਯੌ ਸਿੱਖਨ ਦਈ ਅਰਦਾਸ ਕਰ ਤਉ ਭਏ ਕੰਮ ਸਿਖ ਰਾਸ ।
ਤੌ ਫਿਰ ਮਨ ਮਨੀ ਸਿੰਘ ਕੇ ਵੈਸੋ ਭਯੋ ਹੁਲਾਸ ।੧੮।
dôhrâ : yau sikkhan daî ardâs kar tau bhaç kamm sikh râs.
tau phir man manî singh kç vaisô bhayô hulâs.18.

ਕਈ ਬਰਸ ਬੀਤਤ ਭਏ ਸਮੋਂ ਪਹੁੰਚਿਓ ਆਇ ।
ਮੇਲਾ ਦੁਆਲੀ ਕੋ ਲਗਯੋ ਤੁਰਕਨ ਤੇ ਅਖਵਾਇ ।੧੯।
kaî baras bîtat bhaç samôn pahuñchiô âi.
mçlâ duâlî kô lagyô turkan tç akhvâi.19.

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Chaupai : As Bhai Mani Singh had altered guru Granth Sahib's compilation,
His own body would be dismembered limb by limb.
As the Sikh congregation had hurled a curse on him,
Mani Singh had invited this sin upon himself. (11)

As Mani Singh heard the heaping of this curse,
He felt concerned at the consequences of such a curse.
Since the congregation's collective prayer never goes unrewarded,
Such a curse would really be heaped upon his head. (12)

Standing before the congregation with folded hands,
He begged for mercy for his breach of conduct.
Since the Guru and Guru's devout congregation were synonymous,
There was no difference between the Guru and congregation. (13)

Since he had accepted the congregation's verdict cheerfully,
The congregation should bless him to fulfill their word.
He should remain steadfast in his Sikh faith,
And be able to endure the mortification of his body's dismemberment. (14)

He must not betray his faith in the least,
And be able to sacrifice his life against the Mughals.
He must not be scared of his body's dismemberment,
And be able to seek fulfilment in preserving his faith. (15)

Dohra : Preservation of human body matters a little,
Provided a Sikh is able to preserve his faith.
While human body is subject to cycle of birth and death,
Preservation of faith for a Sikh is a rare phenomenon. (16)

Chaupai : Upon this, the congregation, accepting Mani Singh's plea,
Asked the five representative Sikhs to perform a prayer.
These five Sikhs made a prayer to the Guru,
To grant strength to Mani Singh to keep his faith. (17)

Dohra : As the Sikhs offered a prayer in the prescribed manner,
Everything seemed to fall in place after that.
This acceptance of Mani Singh's prayer by the congregation,
Made him take delight in his heart of hearts. (18)

After many years passed after this incident,
The moment of truth finally arrived at last.
The annual congregation got finalized on the eve of Diwali,
At Amritsar, with due permission from the Mughal authorities. (19)

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ਚੌਪਈ : ਦੁਆਲੀ ਕੋ ਥੋ ਮੇਲਾ ਲਾਯਾ । ਤੁਰਕਨ ਨੇ ਥੋ ਟਕਾ ਚੁਕਾਯਾ ।
ਦਸ ਹਜ਼ਾਰ ਰੁਪੱਯਾ ਠਹਿਰਾਯਾ । ਟਕਿਅਨ ਖਾਤਰ ਤਿਨ ਦਰੋਗਾ ਬਹਾਯਾ ।੨੦।
chaupaî : duâlî kô thô mçlâ lâyâ. turkan nç thô takâ chukâyâ.
das hazâr rupyyâ thahirâyâ. takian khâtar tin darôgâ bahâyâ.20.

ਨਬਾਬ ਕਹਯੋ ਤੁਮ ਮਤ ਚਿਤ ਡਰੋ । ਦਸ ਦਿਨ ਮੇਲਾ ਅਬ ਤੁਮ ਭਰੋ ।
ਸਭੀ ਖਾਲਸੇ ਚਿਠੇ ਫਿਰਾਏ । ਆਇ ਅੰਮ੍ਰਿਤਸਰ ਡੇਰੇ ਲਾਇ ।੨੧।
nabâb kahyô tum mat chit daarô. das din mçlâ ab tum bharô.
sabhî khâlsç chithç phirâç. âi ammritsar daçrç lâi.21.

ਤਬ ਨਿਬਾਬ ਕੰਨ ਲੱਖੂ ਪਾਈ । ਸਿੰਘ ਜਾਤ ਫਿਰ ਕਰੈਂ ਦੰਗਾਈ ।
ਤਬ ਨਬਾਬ ਨੇ ਫੌਜ ਚੜ੍ਹਾਈ । ਦਿਵਾਨ ਲੱਖੂ ਕੇ ਗੈਲੇ ਲਾਈ ।੨੨।
tab nibâb kann lakkhû pâî. singh jât phir karain dangâî.
tab nabâb nç phauj chardhâî. divân lakkhû kç gailç lâî.22.

ਤਬ ਲੱਖੂ ਕੋ ਖਾਂ ਨੇ ਕਹਯੋ । ਰਾਮ ਤੀਰਥ ਜਾਇ ਡੇਰਾ ਲਹਯੋ ।
ਬਿਨ ਉਨ ਛੇੜਨ ਸਿੰਘ ਨ ਛਿੜਯੋ । ਫੌਜ ਪੜੀ ਤੇ ਰਹੂਗੁ ਦਬਯੋ ।੨੩।
tab lakkhû kô khân nç kahyô. râm tîrath jâi daçrâ lahyô.
bin un chhçrdan singh na chhirdyô. phauj pardî tç rahûgu dabyô.23.

ਕਰੂਗੁ ਨ ਕੋਊ ਤੱਦੀ ਵਾਇ । ਇਮ ਕਰ ਦਯੋ ਲੱਖੂ ਸਮਝਾਇ ।
ਹੋਣਹਾਰ ਸਗਵਾਂ ਬਨੀ ਆਇ । ਕੌਣ ਸਕੇ ਪੰਥ ਬਚਨ ਟਲਾਇ ।੨੪।
karûgu na kôû taddî vâi. im kar dayô lakkhû samjhâi.
hônhâr sagvân banî âi. kaun sakç panth bachan talâi.24.

ਦੋਹਰਾ : ਦੁਵੱਲੋ ਫੌਜੈਂ ਜਬ ਜੁੜੈਂ ਸੁੱਖ ਕਹਾਂ ਤਬ ਹੋਇ ।
ਸਮੋਂ ਮਨੀ ਸਿੰਘ ਆ ਪੁਜੋ ਖਾਨ ਅਕਲ ਦਈ ਖੋਇ ।੨੫।
dôhrâ : duvllô phaujain jab jurdain sukkh kahân tab hôi.
samôn manî singh â pujô khân akal daî khôi.25.

ਚੌਪਈ : ਨਿਬਾਬ ਅਕਲ ਯੌਂ ਗਈ ਬਿਕਾਈ । ਬਰੂਦ ਅਗਨ ਸੋਂ ਚਹੈ ਮਿਲਾਈ ।
ਸ਼ਾਹਿ ਦੋਇ ਔ ਮਸਤ ਸਿੰਘ ਦੋਇ । ਹੋਏ ਇਕੱਤ੍ਰ ਕਬ ਸੁਖ ਹੋਇ ।੨੬।
chaupaî : nibâb akal yaun gaî bikâî. barûd agan sôn chahai milâî.
shâhi dôi au masat singh dôi. hôç ikttar kab sukh hôi.26.

ਸਿੰਘਨ ਫੌਜ ਸੁਨੀ ਜਬ ਆਈ । ਤੌ ਸਿੰਘਨ ਦਿਲ ਔਰ ਬਿਹਾਈ ।
ਹਮਕੋ ਮਾਰਨ ਫੌਜ ਸੁ ਆਈ । ਸਲੂਕ ਇਨ੍ਹੈਂ ਕੋ ਹਮ ਕਬ ਭਾਈ ।੨੭।
singhan phauj sunî jab âî. tau singhan dil aur bihâî.
hamkô mâran phauj su âî. salûk inhain kô ham kab bhâî.27.

ਆਪ ਆਪਣੇ ਜਾਤ ਸੁ ਭਏ । ਕਿਛ ਨਾਤੇ ਕਿਛ ਬਿਨ ਹੀ ਨ੍ਹਏ ।
ਨਹਿਂ ਦਰੋਗੈ ਕੋ ਟਕੇ ਸੁ ਆਏ । ਹੋਵਨਹਾਰ ਸੁ ਹੋਨੀ ਭਾਏ ।੨੮।
âp âpanç jât su bhaç. kichh nâtç kichh bin hî nahç.
nahin darôgai kô takç su âç. hôvnahâr su hônî bhâç.28.

Chaupai : Diwali congregation was allowed to be held on Diwali,
After determining the quantum of tax to be paid to the Mughals.
As the amount of this levy was fixed at ten thousand rupees,
The Mughals appointed an official for the collection of this tax. (20)

The Nawab of Lahore, setting all Sikh apprehensions at rest,
Exhorted the Singhs to hold the congregation for ten days.
The Khalsa Panth, sending invitations to the Sikhs for congregation,
Put up their camp at (the sacred shrine) at Amritsar. (21)

At this Lakhu[6] poisoned the Nawab of Lahore's ears,
That Singhs, being Singhs, could never shun violence.
At this, the Nawab dispatched a battery of Mughal troops,
To assist Dewan Lakhpat Rai (to maitain law and order. (22)

The Nawab of Lahore gave instructions to Dewal Lakhpat Rai,
That he should station his forces near Ram Tirath[7] shrine.
Prohibiting him from provoking Singhs without any provocation,
He visualized that Singhs would remain peaceful with army's presence. (23)

The Nawab gave strict instructions to Dewan Lakhpat Rai,
That he should not commit any excesses on the Singhs.
But whatever was destined was bound to take place,
How could Khalsa Panth's prophetic words remain unfulfilled. (24)

Dohra : Whenever the two armies stood eyeball to eyeball,
How could peace prevail in such a situation?
As the moment of truth for Mani Singh had arrived,
The Nawab had reached his wits' ends (by sending the army). (25)

Chaupai : Since the Nawab had lost his mental balance,
He had created a situation by placing fire near the explosives,
When two sovereigns and two wild lions got together,
How could peace and harmony prevail there? (26)

When the Sikh pilgrims heard about the arrival of Mughal troops,
They became apprehensive about the Mughals' designs,
The Sikhs thought that the Mughals had come to kill them,
Since there was no love lost between the Mughals and the Singhs. (27)

So the Sikh pilgrims started departing from Amritsar voluntarily,
Some after having a quick dip, others without a dip in the sacred pool.
As a result, the tax amount could not be paid to the Mughal official,
Since whatever was destined was bound to take place. (28)

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ਸੰਗਤ ਕਹਯੋ ਦਿਨ ਆਯੋ ਸੋਈ । ਮਨੀ ਸਿੰਘ ਸਿਰ ਹੋਨੀ ਜੋਈ ।
ਸਮਝ ਮਨੀ ਸਿੰਘ ਮਨ ਮੈਂ ਬਹਯੋ । ਕਈ ਸਿੰਘ ਉਨ ਸਾਥ ਨਿਰਬਹਯੋ ।੨੯।
sangat kahyô din âyô sôî. manî singh sir hônî jôî.
samajh manî singh man main bahyô. kaî singh un sâth nirbahyô.29.

ਦੋਹਰਾ : ਪੈਸੋ ਪੂਰੋ ਨਹਿਂ ਭਯੋ ਤੁਰਕਨ ਆਮਦ ਜਾਨ ।
ਦੰਗੋ ਫੰਗੋ ਭੀ ਭਯੋ ਪਹੁੰਚਯੋ ਸਮੇਂ ਸੁ ਆਨ ।੩੦।
dôhrâ : paisô pûrô nahin bhayô turkan âmad jân.
dangô phangô bhî bhayô pahuñchyô samçn su ân.30.

ਸਿੰਘ ਸੁ ਦੰਗਯੋਂ ਕਬ ਟਲੈਂ ਜਿਨ ਕੀ ਆਦਤ ਦੰਗ ।
ਹੋਵੈਂ ਪ੍ਰਸੰਨ ਏਹ ਕਰਤ ਹੀ ਆਦਿਹ ਦੰਗ ਔ ਜੰਗ ।੩੧।
singh su dangyôn kab talain jin kî âdat dang.
hôvain parsann çh karat hî âdih dang au jang.31.

ਚੌਪਈ : ਯੌ ਅੰਮ੍ਰਿਤਸਰ ਲੱਖੂ ਆਯੋ । ਊਹਾਂ ਸਿੰਘ ਜੋ ਕੋਊ ਉਨ ਪਾਯੋ ।
ਦੰਗੈ ਫੰਗੈ ਸੋਂ ਸੋ ਫੜ ਲਯੋ । ਫੜ ਆਗੈ ਨਿਬਾਬ ਪਾਸ ਪਹੁੰਚਯੋ ।੩੨।
chaupaî : yau ammritsar lakkhû âyô. ûhân singh jô kôû un pâyô.
dangai phangai sôn sô phard layô. phard âgai nibâb pâs pahuñchyô.32.

ਹੁਤੇ ਸਿੰਘਨ ਮੈਂ ਜੋ ਨਾਮਦਾਰ । ਸੋ ਫੜ ਲੀਏ ਮਨੀ ਸਿੰਘ ਨਾਰ ।
ਐਸੋ ਫੇਰ ਸਮੈਂ ਕੋ ਆਯੋ । ਔਰ ਤਕਤ ਤਹਿਂ ਔਰੋ ਭਯੋ ।੩੩।
hutç singhan main jô nâmdâra. sô phard lîç manî singh nâr.
aisô phçr samain kô âyô. aur takat tahin aurô bhayô.33.

ਸੋਊ ਨਿਬਾਬ ਕੈ ਅਗੈ ਖੜਾਏ । ਨਬਾਬ ਕਾਜੀਆਂ ਦੀਓ ਭਖਾਏ।
ਨਬਾਬ ਕਹਯੋ ਹਮ ਪੈਸੇ ਦੇਹੁ । ਔਰ ਸਿੰਘਨ ਕਹਯੋ ਜ਼ਾਮਨ ਲੇਹੁ ।੩੪।
sôû nibâb kai agai khardâç. nabâb kâjîân dîô bhakhâç.
nabâb kahyô ham paisç dçhu. aur singhan kahyô zâman lçhu.34.

ਸ਼ਾਹੂਕਾਰ ਭੀ ਮੰਨਣ ਥੇ ਆਏ । ਮਨੀ ਸਿੰਘ ਸੋ ਦਏ ਹਟਾਏ ।
ਹਮ ਪੈ ਟਕੇ ਅਬੈ ਸੋ ਨਾਂਹੀ । ਟਕੇ ਨ ਦੇਣੇ ਹਮਨੇ ਕਦਾਂਹੀ ।੩੫।
shâhûkâr bhî mannan thç âç. manî singh sô daç hatâç.
ham pai takç abai sô nânhî. takç na dçnç hamnç kadânhî.35.

ਕਹਯੋ ਵੇਲਾ ਹੈ ਹਮ ਰਾਸੋ ਆਯਾ । ਬਚਨ ਸਿਖਨ ਮੈਂ ਚਹੋਂ ਉਤਰਾਯਾ ।
ਮੈਂ ਬੰਦ ਬੰਦ ਅਬ ਚਹੌਂ ਕਟਾਯਾ । ਇਮ ਕਹਿਕੈ ਉਨ ਇਮੈ ਅਲਾਯਾ ।੩੬।
kahyô vçlâ hai ham râsô âyâ. bachan sikhan main chahôn utrâyâ.
main band band ab chahaun katâyâ. im kahikai un imai alâyâ.36.

ਅਬ ਪੈਸੇ ਹਮ ਪੈ ਕਛੁ ਨਾਹੀਂ । ਲੈ ਜਾਨ ਹਮਾਰੀ ਨਗਦੀ ਮਾਹੀਂ ।
ਸ਼ਹਰ ਲੋਕ ਆ ਇਕੱਠੇ ਹੋਏ । ਲੈ ਕੇ ਪੈਸੇ ਆਨ ਖਲੋਏ ।੩੭।
ab paisç ham pai kachhu nâhîn. lai jân hamârî nagdî mâhîn.
shahar lôk â iktthç hôç. lai kç paisç ân khalôç.37.

The congregation felt that the destined day had arrived,
When Mani Singh would have to make the promised sacrifice.
Mani Singh realized his destined end in his heart of hearts,
Even as many other Singhs prepared to sacrifice along with him. (29)

Dohra : The agreed tax money could not be realized for payment,
As offerings declined due to the arrival of Mughal troops.
A little bit of skirmish also took place between two forces,
As the destined moment of truth had arrived near. (30)

How could the Khalsa Singhs avoid picking up a fight,
When they had developed a compulsive addiction for violence?
It gave them immense pleasure to indulge in violence,
Since they had became addict to fighting since their origin. (31)

Chaupai : So Lakhpat Rai, arriving with troops at Amritsar,
Confronted a few odd Singhs present there.
Capturing these Singhs after a minor skirmish,
He presented their captive Singhs before the Nawab. (32)

Those who were prominent among the Khalsa Panth,
He captured all of them along with Mani Singh,
The whole situation took such a turn for the worst,
That the opposite happened to what was intended. (33)

As these Singhs were made to stand before the Nawab,
The members of the Muslim clergy instigated the Nawab.
When the Nawab demanded the payment of tax,
The Singhs promised to sign a surety bond for making payment later. (34)

As many financiers came forward to stand surety for the Singhs,
Mani Singh prohibited all of them for standing any surety.
The Singhs would neither pay any tax at present,
Nor would they make any payment in future as well. (35)

Mani Singh felt that the long-awaited moment had arrived,
When he would be able to fulfill the congregation's prophecy.
He would wish to get his body dismembered bit by bit,
Thus making his intention clear through a declaration. (36)

Since the Khalsa Panth had no money to make a payment,
He would instead offer his own life in place of money.
The people of Lahore came in a body in support of Mani Singh,
And stood with money in cash to pay the tax. (37)

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ਦੋਹਰਾ : ਮਨੀ ਸਿੰਘ ਸੋ ਲਖ ਸਮੋ ਹੁਈ ਬਾਤ ਦਏ ਤੋੜ ।
ਸਿੱਖਨ ਬਚਨ ਸੁ ਕਿਮ ਟਲੈਂ ਕਰੈਂ ਜਤਨ ਜੁ ਕਰੋੜ ।੩੮।
dôhrâ : manî singh sô lakh samô huî bât daç tôrd.
sikkhan bachan su kim talain karain jatan ju karôrd.38.

ਚੌਪਈ : ਨਬਾਬ ਮਨੈਂ ਬਹੁ ਕ੍ਰੋਧੋ ਆਯਾ । ਹੋਣ ਸ੍ਰਾਪ ਨੈਂ ਸਮੋਂ ਪੁਜਾਯਾ ।
ਕਾਜ਼ੀ ਮੁੱਲਾਂ ਲਏ ਬੁਲਾਇ । ਪੁਛਯੋ ਉਨ ਕੋ ਪਾਸ ਬਹਾਇ ।੩੯।
chaupaî : nabâb manain bahu karôdhô âyâ. hôn sarâp nain samôn pujâyâ.
kâzî mullân laç bulâi. puchhyô un kô pâs bahâi.39.

ਖਾਨ ਕਹਯੋ ਹੋਹ ਮੁੱਸਲਮਾਨ । ਤਦ ਛੋਡੈਂਗੇ ਤੁਮਰੀ ਜਾਨ ।
ਸਿੰਘਨ ਕਹਯੋ ਹਮ ਸਿਦਕ ਨ ਹਾਰੈਂ । ਕਈ ਜਨਮ ਪਰ ਸਿਦਕ ਸੁ ਗਾਰੈਂ ।੪੦।
khân kahyô hôh musslamâna. tad chhôdaaingç tumrî jâna.
singhan kahyô ham sidak na hârain. kaî janam par sidak su gârain.40.

ਸਿੰਘਨ ਮਾਰਨ ਕੀ ਬਿਧ ਕਹੋ । ਕੁਰਾਨ ਕਿਤਾਬਨ ਲਖਯੋ ਜਿਮ ਸਹੋ ।
ਤਬ ਕਾਜ਼ੀ ਨੇ ਜਿਮ ਹੀ ਕਹਯੋ । ਤਿਵੇਂ ਮੁਫ਼ਤ ਨੇ ਫਤਵਾ ਦਯੋ ।੪੧।
singhan mâran kî bidh kahô. kurân kitâban lakhyô jim sahô.
tab kâzî nç jim hî kahyô. tivçn mufat nç phatvâ dayô.41.

ਬੰਦ ਬੰਦ ਜੁਦੋ ਸਿੰਘ ਮਨੀ ਕਰਾਵੋ । ਇਮ ਕਰ ਚਹੀਯਤ ਜਗਤ ਦਿਖਾਵੋ ।
ਹੋਨੀ ਸੀ ਸੋ ਉਨ ਮੁਖ ਬੋਲੀ । ਉਨ ਮੁਖ ਭੀ ਸ੍ਰਾਪ ਕੁੰਜੀ ਖੋਲੀ ।੪੨।
band band judô singh manî karâvô. im kar chahîyat jagat dikhâvô.
hônî sî sô un mukh bôlî. un mukh bhî sarâp kuñjî khôlî.42.

ਦੋਹਰਾ : ਉਨ ਕੀ ਕਿਤਾਬਨ ਤੇ ਤਬੈ ਨਿਕਸਯੋ ਸੋਊ ਵਾਕ ।
ਵਾਕ ਸਿੱਖਨ ਕੋ ਨਹਿਂ ਮਿਟੈ ਮੇਟੈ ਉਡੈ ਤਿਸ ਖਾਕ ।੪੩।
dôhrâ : un kî kitâban tç tabai niksayô sôû vâk.
vâk sikkhan kô nahin mitai mçtai udaai tis khâk.43.

ਚੌਪਈ : ਤਬ ਨਬਾਬ ਨੌ ਯੌਂ ਫਰਮਾਯੋ । ਬੰਦ ਬੰਦ ਅਬ ਜੁਦਾ ਕਰਾਯੋ ।
ਚੰਡਾਲਨ ਸਿੰਘ ਤੁਰਤ ਫੜਾਯਾ । ਨਿਖਾਸ ਚੌਂਕ ਕੇ ਵਿੱਚ ਬਹਾਯਾ ।੪੪।
chaupaî : tab nabâb nau yaun pharmâyô. band band ab judâ karâyô.
chandâlan singh turat phardâyâ. nikhâs chaunk kç vichch bahâyâ.44.

ਚੰਡਾਲ ਬੰਦ ਤਬ ਚਾਰ ਬਤਾਏ । ਬਾਹਾਂ ਟੰਗਾਂ ਕਰੋਂ ਜੁਦਾਏ ।
ਤਬਹਿ ਮਨੀ ਸਿੰਘ ਉਨ ਸੋਂ ਕਹੀ । ਤੁਮ ਬੰਦ ਬੰਦ ਕੋ ਜਾਨਤ ਨਹੀਂ ।੪੫।
chandâl band tab châr batâç. bâhân tangân karôn judâç.
tabhi manî singh un sôn kahî. tum band band kô jânat nahîn.45.

ਮੈਂ ਬੰਦ ਬੰਦ ਨਿਜ ਦਿਓਂ ਬਤਾਈਂ । ਤਿਮੈਂ ਤਿਮੈਂ ਤੂੰ ਛੁਰੀ ਚਲਾਈਂ ।
ਪਹਿਲੇ ਉਂਗਲੀਓਂ ਪੋਟੇ ਕਟਾਏ । ਫਿਰ ਮਧ ਗੰਢੋਂ ਬੰਦ ਛੁਡਾਏ ।੪੬।
main band band nij diôn batâîn. timain timain tûn chhurî chalâîn.
pahilç unglîôn pôtç katâç. phir madh gandhôn band chhudaâç.46.

Dohra : Realising the inevitability of the moment of making a sacrifice,
Mani Singh abandoned every possibility of a negotiation.
He believed that Singh congregation's prophecy could never go in vain,
Even if a million attempts were made to put it off. (38)

Chaupai : Nawab of Lahore felt extremely outraged (at Mani Singh's audacity),
Since the moment for the fulfillment of prophetic cause had approached.
Summoning the members of the Muslim clergy and theologians,
He sought their advice (for the execution of Mani Singh). (39)

The Nawab asked the Singhs to get himself converted into Islam,
If they wished their life to be spared by the Mughals.
The Singhs remarked that they would never betray their faith,
As they could forego many lives for the sake of their faith. (40)

The Nawab asked the clergy to suggest ways of executing the Singhs,
Exactly as it was prescribed in the Book of Koran.
Then, as interpreted and directed by the theologians,
The Islamic judge pronounced the manner of execution. (41)

Mani Singh's whole body be dismembered limb by limb,
So that it became a deterrent for the whole world.
What was predestined was expressed through the cleric's words,
Even as the Islamic judge became an instrument to unfold that curse. (42)

Dohra : That is why this manner of Mani Singh's execution,
Came to be quoted from the books of the Islamic text.
The Sikh congregation's prophetic words could never remain unfulfilled,
Since whosoever tried to subvert these would perish. (43)

Chaupai : Then the Nawab of Lahore made a declaration,
That Mani Singh's body be dismembered bit by bit.
The official executioners, getting hold of Mani Singh instantly.
Made him sit in the central place known as Nikhas[8] square. (44)

The butchers, identifying four distinct limbs,
Proceeded to dismember Mani Singh's two legs and two arms.
At this Mani Singh reprimanded his executioners,
Did they not know the meaning of cutting limb by limb? (45)

As he would go on demarcating each organ of his body,
They should go on chopping off his organs with their knives.
Directing them to first chopp off the nodal parts of his fingers,
Thereafter they should sever his fingers from their joints. (46)

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ਫਿਰ ਉਂਗਲੀ ਤਿਈ ਵਾਰ ਕਟਾਈ । ਫਿਰ ਪੌਂਚੇ ਸੁ ਬੀਨੀ ਛੁਡਾਈ ।
ਚੰਡਾਲ ਚਾਹੇ ਫਿਰ ਮੋਢਿਯੋਂ ਲਹਾਈ । ਮਨੀ ਸਿੰਘ ਦਈ ਕੂਹਨੀ ਅੜਾਈ ।੪੭।
phir unglî tiî vâr katâî. phir pauñchç su bînî chhudaâî.
chandâl châhç phir môdahiyôn lahâî. manî singh daî kûhnî ardâî.47.

ਕੂਹਣੀ ਕਟਾਇ ਫਿਰ ਮੋਢਯੋਂ ਲਹਾਈ । ਸੱਜੀ ਕਟਾਇ ਫਿਰ ਖੱਬੀ ਫੜਾਈ ।
ਤਿਮ ਹੀ ਪੋਟਯੋਂ ਬੰਦ ਕਟਾਯੋ । ਗਠ ਗਠ ਉਂਗਲ ਗੂਠੋ ਬਢਾਯੋ ।੪੮।
kûhnî katâi phir môdahyôn lahâî. sajjî katâi phir khabbî phardâî.
tim hî pôtyôn band katâyô. gath gath ungal gûthô badahâyô.48.

ਦੋਹਰਾ : ਸੱਜੀ ਜਿਮ ਖੱਬੀ ਕਟੀ ਤੌ ਦੀਨੋ ਚਰਨ ਚਲਾਇ ।
ਤਿਮ ਪੋਟੇ ਪੈਰਨ ਕਟੇ ਤਿਨ ਗਲਮੋ ਗੋਡੇ ਕਟਾਇ ।੪੯।
dôhrâ : sajjî jim khabbî katî tau dînô charan chalâi.
tim pôtç pairan katç tin galmô gôdaç katâi.49.

ਚੌਪਈ : ਤਬ ਇਕ ਦੇਖਯੋ ਸੱਯਦ ਤਮਾਸ਼ਾ । ਪਿਖ ਚਰਿਤ੍ਰ ਬਢ ਗਯੋ ਸਾਸਾ ।
ਜੋ ਇਸ ਮੁਖ ਤੇ ਨਿਕਸੇ ਵਾਕ । ਜਾਵਗੁ ਸੱਤ ਵਲਾਇਤ ਤਾਕ ।੫੦।
chaupaî : tab ik dçkhyô sayyad tamâshâ. pikh charitar badah gayô sâsâ.
jô is mukh tç niksç vâka. jâvgu satt valâit tâk.50.

ਇਕ ਧੰਧਲੀ ਥੋ ਸਿੱਧ ਕਹਾਯੋ । ਤਿਸ ਕੋ ਚੇਲਾ ਕਿਛਕੁ ਅਕਾਯੋ ।
ਏਕ ਪਟਨ ਪੁਰ ਨਿਕਸਯੋ ਬੋਲ । ਅਠਾਰਾਂ ਗਰਕ ਗਏ ਇਕ ਤੋਲ ।੫੧।
ik dhandhlî thô siddh kahâyô. tis kô chçlâ kichhku akâyô.
çk patan pur niksayô bôla. athârân garak gaç ik tôla.51.

ਧੂ ਤੇਗਨ ਤਿਨ ਮਿਆਨੋ ਨਿਕਾਰੀ । ਮਾਰ ਮਨੀ ਸਿੰਘ ਗ੍ਰੀਵ ਉਤਾਰੀ ।
ਸਿੰਘ ਜੀ ਮੁਖ ਗੁਰ ਪੜ੍ਹਤੋ ਬਾਨੀ । ਨਹਿ ਕੁਛ ਪੀੜ ਦੇਹ ਉਨ ਜਾਨੀ ।੫੨।
dhû tçgan tin miânô nikârî. mâr manî singh garîv utârî.
singh jî mukh gur pardhtô bânî. nahi kuchh pîrd dçh un jânî.52.

ਬਿਦੇਹ ਰੂਪ ਥੋ ਸਿੰਘ ਜੀ ਧਾਰਯੋ । ਮੁਖ ਸੋਂ ਸ਼ਬਦ ਬਿਦੇਹ ਉਚਾਰਯੋ ।
ਪਾਠ ਸੁਖਮਨੀ ਮੁਖੋਂ ਉਚਰੈ । ਨਹ ਕਿਛੁ ਜਨਮੈ ਨਹਿ ਕਿਛੁ ਮਰੈ ।੫੩।
bidçh rûp thô singh jî dhâryô. mukh sôn shabad bidçh uchâryô.
pâth sukhmanî mukhôn uchrai. nah kichhu janmai nahi kichhu marai.53.

ਦੋਹਰਾ : ਮਰਨ ਸਭਨ ਕੇ ਸੀਸ ਪੈ ਸੁਫਲ ਮਰਨ ਹੈ ਤਾਹਿ ।
ਤਨਕ ਬਿਖੈ ਤਨ ਕੋ ਤਜੈ ਪੀਯ ਸੋਂ ਪ੍ਰੀਤ ਬਨਾਹਿ ।੫੪।
dôhrâ : maran sabhan kç sîs pai suphal maran hai tâhi.
tanak bikhai tan kô tajai pîy sôn parît banâhi.54.

ਕਬੀਰ ਜਿਸੁ ਮਰਨੇ ਤੇ ਜਗੁ ਡਰੈ ਮੇਰੇ ਮਨਿ ਆਨੰਦੁ ।
ਮਰਨੇ ਹੀ ਤੇ ਪਾਈਐ ਪੂਰਨੁ ਪਰਮਾਨੰਦ ।
kabîr jisu marnç tç jagu daarai mçrç mani ânndu.
marnç hî tç pâîai pûrnu parmânand.

Then, after getting his each finger cut from three places,
He got his hands severed from the point of wrists.
After that, whereas the butcher intended to dismember his shoulders,
Bhai Mani Singh insisted on getting his arms cut from the elbows. (47)

After the elbows, he got his shoulders chopped off,
Getting the left shoulder-severed after his right shoulder.
He got his second hand fingers cut in the same manner,
Thus, getting his fingers and thumb severed inch by inch. (48)

Dohra : Just as both right and left arms were got severed,
Similarly he got his feet severed inch by inch.
Then, as the nodes of his two feet were got severed,
Similarly he got his heel joints and knees dismembered. (49)

Chaupai : The executioners witnessing this such a gory spectacle,
They started gasping for breath with tension.
They felt if this victim (martyr) perchance, let out a curse,
It would cause havoc across several nations. (50)

They had heard about a mystic (Siddha) known as Dhandli,
One of whose disciples was harassed by some people.
This harassed disciple had let out a curse at one of the cities,
Which sank a cluster of eighteen towns in an instant. (51)

So, the executioner, taking out his sword from its sheath,
Slashed out Mani Singh's head from his neck.
Bhai Mani Singh, being engrossed in the recitation of Gurbani,
His (mortal) human body did not register any pain. (52)

Since his soul had got alienated from his body,
His soul kept on reciting Gurbani even after (physical) death.
Carrying on with the recitation of Sukhmani hymns,
His soul crossed all boundaries of birth and death. (53)

Dohra : Although every human being is bound to shed his mortal frame,
They alone die a meaningful and successful death,
Who shed their mortal frame voluntarily in an instant,
While keeping their communion with the Divine Lord intact. (54)

"O Kabir[9], Death which sends a shudder down the ordinary mortal's spine,
I (Kabir) bask in the glory of its bliss,
It is through the shedding of this mortal body,
That one gets into perfect communion with the Divine."

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ਦੋਹਰਾ : ਮਨਸੂਰ ਮਨਸੂਰ ਇਮ ਜਗ ਭਯੋ ਕੱਟੇ ਹੱਥ ਇਕ ਸੱਟ ।
ਮਨੀ ਸਿੰਘ ਬਹੁ ਸੱਟ ਸਹੀ ਬੰਦ ਬੰਦ ਸੁਟਾਯੋ ਕੱਪ ।੫੫।
dôhrâ : mansûr mansûr im jag bhayô kattç hatth ik satt.
manî singh bahu satt sahî band band sutâyô kapp.55.

ਸੂਲੀ ਰਿਖ ਰਖ ਦੇਹ ਕੋ ਮਧ ਸੂਲੀ ਦੇਹ ਫਿਰਾਇ ।
ਸੋਈ ਦੇਹ ਇਨ ਨਾਂ ਰਖੀ ਇਮ ਮਨੀ ਸਿੰਘ ਅਧਿਕਾਇ ।੫੬।
sûlî rikh rakh dçh kô madh sûlî dçh phirâi.
sôî dçh in nân rakhî im manî singh adhikâi.56.

ਚੌਪਈ : ਸੀਸ ਭਯੋ ਤਬ ਧੜ ਤੇ ਦੂਰ । ਰਹੀ ਸਿਖੀ ਸਿੰਘ ਸਾਬਤ ਸੂਰ ।
ਹੈ ਹੈ ਕਾਰ ਜਗਤ ਮੈਂ ਭਯੋ । ਜੈ ਜੈ ਕਾਰ ਸਿਖਨ ਮਨ ਠਯੋ ।੫੭।
chaupaî : sîs bhayô tab dhard tç dûra. rahî sikhî singh sâbat sûra.
hai hai kâr jagat main bhayô. jai jai kâr sikhan man thayô.57.

ਸਾਬਤ ਸਿਖੀ ਸਿਖ ਕੀ ਰਹੀ । ਸ੍ਰਾਪ ਸਿੱਖਨ ਕੋ ਤੌ ਭਯੋ ਸਹੀ ।
ਭਯੋ ਸ਼ਹੀਦਨ ਮੈਂ ਸਰਦਾਰ । ਸਾਹਿਬਜਾਦਨ ਢਿਗ ਡਿਉਢੀਦਾਰ ।੫੮।
sâbat sikhî sikh kî rahî. sarâp sikkhan kô tau bhayô sahî.
bhayô shahîdan main sardâra. sâhibjâdan dhig daiudahîdâr.58.

ਮਨੀ ਸਿੰਘ ਯੌ ਸਾਕੋ ਕੀਓ । ਸੈਈ ਸਤਾਰਾਂ ਸੈ ਚੁਰਾਨਵਯੋ ।
ਰਤਨ ਸਿੰਘ ਸੁਨ ਸਾਖੀ ਲਿਖੀ । ਪਿਤਾ ਹਮਾਰੇ ਕਹੀ ਸੀ ਪਿਖੀ ।੫੯।
manî singh yau sâkô kîô. saiî satârân sai churânvayô.
ratan singh sun sâkhî likhî. pitâ hamârç kahî sî pikhî.59.

ਉਸ ਵਕਤ ਕੇ ਭੱਟ ਕੋ ਵਾਕ ('ਮਨੀ ਸਿੰਘ ਤੁੱਲ ਭਯੋ ਕੋ, ਰਾਣਾ ਔ ਨ ਰੰਕ ਜੀ')
us vakat kç bhatt kô vâk ('manî singh tull bhayô kô, rânâ au n rank jî')

ਕਬਿੱਤ : ਸਿੱਖਨ ਮੈਂ ਸਿੱਖ ਊਚੋ ਭਗਤਨ ਮੈਂ ਭਗਤ ਮੂਚੋ,
ਸਿੱਖੀ ਕੀ ਨਿਆਈ ਕਹੀਏ ਭਾਈ ਮਨੀ ਸਿੰਘ ਜੀ ।
ਜਗਤ ਮੈਂ ਜੈ ਕਾਰ ਭਯੋ ਧਰਮ ਅਰਥ ਦੇਹ ਦਯੋ,
ਸਿਦਕ ਸੋਂ ਕਟਾਯੋ ਹੀਯੋ ਨ ਮਾਨੀ ਕਛੂ ਸੰਕ ਜੀ ।
ਸਿੱਖ ਸੋ ਪ੍ਰਸੰਨ ਭਏ ਦੁਸ਼ਟ ਸਭ ਭ੍ਰਿਸ਼ਟ ਭਏ,
ਗਿਆਨ ਕੀ ਖੜਗ ਸੌਂ ਸੋ ਮਾਰੇ ਚੌਰੰਗ ਜੀ ।
ਜੋ ਗੁਰ ਸਿਖ ਕਹਾਵੈ ਸੋਊ ਕਰਨੀ ਯਹਿ ਕਮਾਵੈ,
ਮਨੀ ਸਿੰਘ ਜੀ ਕੇ ਤੁੱਲ ਭਯੋ ਕੋ ਰਾਣਾ ਔ ਨ ਰੰਕ ਜੀ ।੧।
kabitt : sikkhan main sikkh ûchô bhagtan main bhagat mûchô,
sikkhî kî niâî kahîç bhâî manî singh jî.
jagat main jai kâr bhayô dharam arath dçh dayô,
sidak sôn katâyô hîyô na mânî kachhû sank jî.
sikkh sô parsann bhaç dushat sabh bharishat bhaç,
giân kî khardag saun sô mârç chaurang jî.
jô gur sikh kahâvai sôû karnî yahi kamâvai,
manî singh jî kç tull bhayô kô rânâ au n rank jî.1.

Dohra : (The Sufi saint) Mansur[10] had become very famous in the world,
When both of his hands were chopped off in a single stroke.
Bhai Mani Singh had undergone a far more grievous pain,
By getting his body dismembered limb by limb. (55)

A sage known as Suli Rishi preserved his human body,
Despite being executed by the executioner's knife.
Since Bhai Mani Singh did not preserve his body,
He came to be known as a far greater martyr. (56)

Chaupai : Although Bhai Mani Singh's head got severed from his body,
He kept his faith in Sikhism steadfast and intact.
As the people of the world regretted and mourned his death,
The Sikhs felt victorious and proud at his sacrifice. (57)

As Bhai Mani Singh was able to keep and uphold his faith,
The Sikh congregation's prophetic curse proved to be true.
His sacrifice making him a chief among the Sikh martyrs,
Ensured a seat with the Sahibzadas in the Divine court. (58)

The supreme sacrifice which Bhai Mani Singh attained,
Took place exactly in the year seventeen hundred and ninety-four[11].
Rattan Singh (the author) has recorded this episode,
As his father had given an eyewitness account of it. (59)

(Bhai Mani Singh's sacrifice) in the words of a contemporary Bard:
No one could excel Mani Singh (in sacrifice),
Either from the rich or from the poor as well.

Kabit : Being the greatest Sikh among the Sikhs,
Being the greatest spiritual devotee among the devout,
Bhai Mani Singh could be declared as unbeatable in faith,
In the annals of Sikh faith throughout,
Having earned a great applause in the world,
Having sacrificed his life for the sake of religion,
He got himself slaughtered for the sake of faith,
Without displaying a trace of the slightest fear.
Sikhs having been delighted with his sacrifice,
The wicked having been contaminated with his act,
He decimated evil all around the world,
With the sword of his spiritual enlightenment.
He who claimed himself to be a Gursikh,
He alone could accomplish such a deed.
No one could excel Mani Singh in sacrifice,
Either from amongst the rich or the poor as well. (1)

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ਦੋਹਰਾ : ਮਨੀ ਸਿੰਘ ਮਰਨ ਮਾਂਡਿਓ ਸਿੱਖਨ ਸ੍ਰਾਪ ਪਛਾਨ ।
ਚੌਕ ਨਿਕਾਸ ਲਹੌਰ ਮੈਂ ਚਲਯੋ ਬਜਾਇ ਨਿਸ਼ਾਨ ।੨।
dôhrâ : manî singh maran mândiô sikkhan sarâp pachhân.
chauk nikâs lahaur main chalyô bajâi nishân.2.

ਦੋਹਰਾ : ਮਨੀ ਸਿੰਘ ਕੇ ਸਾਥ ਜੋ ਫੜੇ ਸਿੰਘ ਥੇ ਔਰ ।
ਮਾਰੇ ਚਰਖ ਚੜ੍ਹਾਇਕੈ ਚੌਂਕ ਨਿਕਾਸ ਲਹੌਰ ।੩।
dôhrâ : manî singh kç sâth jô phardç singh thç aur.
mârç charakh chardhâikai chaunk nikâs lahaur.3.

੯੪. ਸਾਖੀ ਨਾਦਰ ਸ਼ਾਹ ਕੀ ('ਕਾਬਲ ਤੇ ਇਕ ਕੁੱਤਾ ਮੰਗਾਊਂ...')
94. sâkhî nâdar shâh kî ('kâbal tç ik kuttâ mangâûn...')

ਦੋਹਰਾ : ਸੱਤਰੇ ਸੈ ਪਚਾਨਵੇ ਖਾਨ ਬਹਾਦਰ ਨਬਾਬ ।
ਉਨ ਬਹੁ ਦੁਖ ਸਿੰਘਨ ਦਯੋ ਪਾਪੀ ਬਡੋ ਖਰਾਬ ।੧।
dôhrâ : sattrç sai pachânvç khân bahâdar nabâb.
un bahu dukh singhan dayô pâpî badaô kharâb.1.

ਮਨੀ ਸਿੰਘ ਜਬ ਮਾਰਿਓ ਬੰਦ ਬੰਦ ਤਿਸੈ ਕਟਾਇ ।
ਔਰ ਸਿੰਘ ਥੇ ਜੋ ਮਰੇ ਕੋ ਸਭ ਸਕੈ ਗਿਨਾਇ ।੨।
manî singh jab mâriô band band tisai katâi.
aur singh thç jô març kô sabh sakai ginâi.2.

ਚੌਪਈ : ਕਈ ਚਰਖ ਕਈ ਫਾਂਸੀ ਮਾਰੇ । ਕਈ ਤੋਪਨ ਕਈ ਛੁਰੀ ਕਟਾਰੇ ।
ਕਈਅਨ ਕੈ ਸਿਰ ਮੁੰਗਲੀ ਕੁੱਟੇ । ਕਈ ਡੋਬੇ ਕਈ ਘਸੀਟ ਸੁ ਸੁੱਟੇ ।੩।
chaupaî : kaî charakh kaî phânsî mârç. kaî tôpan kaî chhurî katârç.
kaîan kai sir munglî kuttç. kaî daôbç kaî ghasît su suttç.3.

ਦੱਬੇ ਟੰਗੇ ਬੰਦੂਖਨ ਦਏ ਮਾਰ । ਕੌਨ ਗਨੇ ਜੇ ਮਾਰੇ ਹਜ਼ਾਰ ।
ਪਾਂਤ ਪਾਂਤ ਕਈ ਪਕੜ ਬਹਾਏ । ਸਾਥ ਤੇਗਨ ਕੇ ਸੀਸ ਉਡਵਾਏ ।੪।
dabbç tangç bandûkhan daç mâra. kaun ganç jç mârç hazâra.
pânt pânt kaî pakard bahâç. sâth tçgan kç sîs udavâç.4.

ਕਿਸੇ ਹੱਥ ਕਿਸੈ ਟੰਗ ਕਟਵਾਇ । ਅੱਖ ਕੱਢ ਕਿਸੇ ਖਲ ਕਢਵਾਇ ।
ਕੇਸਨ ਵਾਲੋ ਜੋ ਨਰ ਹੋਈ । ਬਾਲ ਬਿਰਧ ਲਭ ਛੱਡੈ ਨ ਕੋਈ ।੫।
kisç hatth kisai tang katvâi. akkh kadadah kisç khal kadahvâi.
kçsan vâlô jô nar hôî. bâl biradh labh chhadadaai na kôî.5.

ਦੋਹਰਾ : ਸਿੰਘਨ ਕੈ ਉਨ ਅਕ ਪਕੈ ਬਿਚ ਮਾਰਯੋ ਹਕੀਕਤ ਰਾਇ ।
ਜੈਸੇ ਬਨੀਓਂ ਮਾਸ ਹਿਤ ਖਾਵਤ ਰੋੜ ਬਨਾਇ ।੬।
dôhrâ : singhan kai un ak pakai bich mâryô hakîkat râi.
jaisç banîôn mâs hit khâvat rôrd banâi.6.

Dohra : Bhai Mani Singh had determined to sacrifice,
After he realized the implications of Sikh congregations curse.
Shedding his mortal frame at Nikhas square at Lahore,
Bhai Mani Singh's soul went to heavens with a thunderous applause. (2)

Dohra : There were other companions with Bhai Mani Singh,
Who had been arrested along with him.
They too were executed by crushing between spiked wheels,
At the same place of Nikhas square at Lahore. (3)

Episode 94
The Episode About Nadar Shah[1]
(A hound from Kabul would be ordained to be brought)

Dohra : It was the year seventeen hundred and ninety-five[2],
When Khan Bahadur[3] (Zakariya Khan) was the Nawab of (Lahore).
He had persecuted Singhs on a large-scale,
As he had been a sinner and a highly diabolical person. (1)

When Bhai Mani Singh[4] was executed (by him),
His body was ordered to be hacked into pieces.
Many other Singhs who perished along with Mani Singh,
It is difficult to keep a count of all those. (2)

Chaupai : While many were crushed between spiked wheels or hanged,
Many others were blown up by cannon fire or sliced with knives.
While many were crushed to death with conical clubs,
Many others were drowned and dragged to death. (3)

All those who were buried alive, hanged or blown up,
It is difficult to keep a count of thousands of them.
Including all those who were made to sit in lines,
In order to chopp off their heads with the swords. (4)

While the hands and legs of a few of them were chopped off,
Eyes of a few others were gouged and others' skin peeled off.
Whosoever was spotted out with the hair unshorn,
Was eliminated irrespective of being an infant or an adult. (5)

Dohra : It was on the mistaken identity of being a Singh,
That (an innocent Hindu) Hakikat Rai[5] too was executed.
It was as if a vegetarian trader, in his lust for a meatdish,
Relished a spicy roasted preparation of rock pieces. (6)

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ਚੌਪਈ : ਜਬੈ ਖਾਲਸੇ ਬਹੁ ਦੁਖ ਦਯੋ । ਚਾਰ ਕੁੰਟ ਮੈਂ ਸ਼ੋਰ ਸੁ ਭਯੋ ।
ਸੋਊ ਸ਼ੋਰ ਸੁਨਯੋ ਉਇ ਥਾਇ । ਹੁਤੀ ਅਦਾਲਤ ਜਹਿਂ ਦਰਗਾਹਿ ।੭।
chaupaî : jabai khâlsç bahu dukh dayô. châr kunt main shôr su bhayô.
sôû shôr sunyô ui thâi. hutî adâlat jahin dargâhi.7.

ਲਯੋ ਮੁਹੰਮਦ ਸੱਦ ਤਿਹ ਠਾਈ । ਦਈ ਦੂਰ ਹੀ ਬੈਠਕ ਤਾਂਹੀ ।
ਕਹਯੋ ਸੁ ਉਮੱਤ ਤੁਮਰੀ ਖ੍ਵਾਰ । ਆਵੋ ਨਹਿਂ ਇਮ ਤੂੰ ਹਮ ਦ੍ਵਾਰ ।੮।
layô muhmmad sadd tih thâî. daî dûr hî baithak tânhî.
kahyô su umatt tumrî khavâra. âvô nahin im tûn ham davâra.8.

ਬਾਰਾਂ ਸਦੀ ਤੁਹਿ ਪੂਰੀ ਭਈ । ਅਬੈ ਸਦੀ ਖਾਲਸੇ ਕੀ ਅਈ ।
ਤੁਮੈ ਬੁਰਾਈ ਬਹੁ ਕਰ ਲਈ । ਆਪੇ ਲਰ ਮਰ ਜਾਹੁ ਮੁਕਈ ।੯।
bârân sadî tuhi pûrî bhaî. abai sadî khâlsç kî aî.
tumai burâî bahu kar laî. âpç lar mar jâhu mukaî.9.

ਜਬ ਹੁਕਮ ਭਯੋ ਕਰਤਾਰ । ਦਿੱਲੀ ਸੂਬੇ ਭਏ ਖੁਆਰ ।
ਆਪਸ ਮੈਂ ਵੈ ਫਟ ਗਲ ਗਏ । ਬੁਲਾਵਤ ਨਾਦਰ ਆਪੇ ਭਏ ।੧੦।
jab hukam bhayô kartâra. dillî sûbç bhaç khuâra.
âpas main vai phat gal gaç. bulâvat nâdar âpç bhaç.10.

ਦੋਹਰਾ : ਤਬ ਦਰਗਹ ਕੋਪੀ ਭਈ ਪਰ ਦਿੱਲੀ ਮੁਹੰਮਦ ਸ਼ਾਹਿ ।
ਤੁਰਕਨ ਲੜ ਕੇ ਮੁਕਨ ਕੋ ਭੇਜਯੋ ਨਾਦਰ ਸ਼ਾਹਿ ।੧੧।
dôhrâ : tab dargah kôpî bhaî par dillî muhmmad shâhi.
turkan lard kç mukan kô bhçjyô nâdar shâhi.11.

ਚੌਪਈ : ਜਬ ਨਾਦਰ ਸ਼ਾਹਿ ਪੁਜਯੋ ਲਹੌਰ । ਖਾਨ ਬਿਹਾਦਰ ਮਿਲ ਗਯੋ ਔਰ ।
ਤੀਨ ਕੋਟ ਸਿਰ ਰੁਪੱਯੋ ਚੁਕਾਈ । ਸਿੰਘਨ ਦਿਲੇ ਵਧਾਈ ਭਾਈ ।੧੨।
chaupaî : jab nâdar shâhi pujyô lahaura. khân bihâdar mil gayô aura.
tîn kôt sir rupyyô chukâî. singhan dilç vadhâî bhâî.12.

ਔਰ ਜਗਤ ਮੈਂ ਪਰ ਗਯੋ ਸ਼ੋਰ । ਲਾਗੇ ਸਿੰਘ ਕਰਨ ਵਿਚ ਦੌਰ ।
ਕਾਬਲ ਤੇ ਜੋ ਆਵੈ ਸਾਥ । ਤਿਸੈ ਸਿੰਘ ਮਿਲ ਮਾਰੈਂ ਹਾਥ ।੧੩।
aur jagat main par gayô shôra. lâgç singh karan vich daura.
kâbal tç jô âvai sâtha. tisai singh mil mârain hâtha.13.

ਦੋਹਰਾ : ਤਬੈ ਖਾਲਸੇ ਦਾਉ ਲਗੋ ਖੋਸਹਿਂ ਖਾਹਿਂ ਸਰਬੱਤ ।
ਕਾਬਲ ਔ ਕੰਧਾਰ ਕੋ ਲਹੌਰ ਦਿੱਲੀ ਅਲਬੱਤ ।੧੪।
dôhrâ : tabai khâlsç dâu lagô khôshin khâhin sarbatt.
kâbal au kandhâr kô lahaur dillî albatt.14.

ਚੌਪਈ : ਜੋ ਦਿੱਲੀਓ ਵਲ ਤੁਰੈ ਕੰਧਾਰ । ਮਿਲ ਸਿੰਘਨ ਤਿਸ ਲੇਵੈਂ ਮਾਰ ।
ਗੁਜ਼ਰ ਖਾਲਸੇ ਆਛੀ ਕਰੀ । ਜਿਤਨੀ ਕਰੀ ਸੁ ਆਛੀ ਸਰੀ ।੧੫।
chaupaî : jô dillîô val turai kandhâra. mil singhan tis lçvain mâra.
guzar khâlsç âchhî karî. jitnî karî su âchhî sarî.15.

Chaupai : When there was persecution of the Singhs on a mass-scale,
There was a hue and cry of protest from all sides.
The voices of this public outcry rose so high,
That these reached and knocked at the Divine court. (7)

This led to God Almighty's summoning of Prophet Mohammad[6],
And being ordered to sit outside the Divine portals.
Since the members of his religious order had gone astray,
He was refused admittance into the Divine abode. (8)

Since the twelfth century Muslim era had elapsed,
The next century belonged to the Khalsa Panth's dominance.
Since his religionists had indulged in so much evil,
They must perish through their own internecine feuds. (9)

So when it came to be ordained by the Divine will,
The Mughal rulers of Delhi had to face harassment.
Perishing through their own internal dissensions and feuds,
They themselves invited (an Afghan invader) Nadar Shah Durrani. (10)

Dohra : Thus, with the Divine curse emanating from the heavens,
It fell upon the Delhi ruler Mohammad Shah[7].
The Divine will, inorder to eliminatic the feuding Mughals,
Ordained Nadir Shah (to invade their kingdom). (11)

Chaupai : The moment Nadir Shah reached Lahore (with his army),
Khan Bahadur (Zakariya Khan) too collaborated with him.
As he paid a ransom of three crore rupees to the invader,
The Singhs felt delighted at such a development. (12)

As the news of a foreign invader's advent spread around,
The Singhs also stepped up their militant activities.
Whosoever ventured to enter from the direction of Kabul,
The Singhs would rob and dispossess the intruders. (13)

Dohra : Whenever the Khalsa Singhs came across an opportunity,
They would rob and plunder everyone indiscriminately.
They would waylay those on way to Kabul or Kandhar,
As well as all those on way to Lahore and Delhi. (14)

Chaupai : Whosoever was on his way from Delhi to Kandhar,
The Singhs would waylay them on the way.
Since the Singhs were having good times with the booty,
They had given a good account of their exploits. (15)

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ਨਗਦੀ ਘੋੜਾ ਆਛੋ ਮਾਲ । ਲੂਟ ਲੇਹਿਂ ਸਿੰਘ ਗੁਰੂ ਕੇ ਲਾਲ ।
ਸਿੰਘ ਕਹੈਂ ਹਮ ਖਾਤਰ ਆਯੋ । ਤੁਰਕਨ ਸੋਂ ਲਰ ਤੁਰਕ ਖਪਾਯੋ ।੧੬।
nagdî ghôrdâ âchhô mâla. lût lçhin singh gurû kç lâla.
singh kahain ham khâtar âyô. turkan sôn lar turak khapâyô.16.

ਹੋਨ ਨਾਸ਼ ਦੁਇ ਧਿਰ ਕੋ ਆਯੋ । ਹੋਨ ਖਾਲਸੇ ਬਾਧੋ ਬਨਾਯੋ ।
ਜਿਮ ਕੰਟਨ ਤੇ ਕੰਟੇ ਨਿਕਾਰੈਂ । ਸੋ ਕੰਟਾ ਫਿਰ ਦੀਜਤ ਡਾਰੈਂ ।੧੭।
hôn nâsh dui dhir kô âyô. hôn khâlsç bâdhô banâyô.
jim kantan tç kantç nikârain. sô kantâ phir dîjat daârain.17.

ਕਹੈਂ ਸਿੰਘ ਅਬ ਸਮੋਂ ਸੁ ਆਯਾ । ਥੋ ਸਤਿਗੁਰ ਯੌਂ ਬਚਨ ਅਲਾਯਾ ।
ਕਾਬਲ ਤੇ ਇਕ ਕੁੱਤਾ ਮੰਗਾਊਂ । ਇਨਕਾ ਉਨ ਤੇ ਨਾਸ਼ ਕਰਾਊਂ ।੧੮।
kahain singh ab samôn su âyâ. thô satigur yaun bachan alâyâ.
kâbal tç ik kuttâ mangâûn. inkâ un tç nâsh karâûn.18.

ਫਿਰ ਦੱਖਨ ਤੇ ਲਯਾਊਂ ਫੌਜ । ਲੜ ਕਰ ਇਕ ਉਨ ਮਿਟੈ ਜਯੋਂ ਖੋਜ ।
ਫੇਰ ਖਾਲਸੋ ਭੂਰੋ ਮੰਗਾਊਂ । ਦੋਊ ਖਾਲਸੈ ਮੇਲ ਕਰਾਊਂ ।੧੯।
phir dakkhan tç layâûn phauja. lard kar ik un mitai jayôn khôja.
phçr khâlsô bhûrô mangâûn. dôû khâlsai mçl karâûn.19.

ਦਿੱਲੀ ਲਹੌਰ ਕੇ ਤਖਤ ਪੁਟਾਊਂ । ਸਾਤੋ ਧਾਰਨ ਧੂੜ ਮਿਲਾਊਂ ।
ਬਾਈ ਸੂਬੇ ਦੇਊਂ ਤੋੜ । ਬਜੀਰ ਪਤਿਸ਼ਾਹਨ ਦੇਊਂ ਫੋੜ ।੨੦।
dillî lahaur kç takhat putâûn. sâtô dhâran dhûrd milâûn.
bâî sûbç dçûn tôrd. bajîr patishâhan dçûn phôrd.20.

ਤੁਰਕ ਨਗਾਰੋ ਬਜਨ ਹਟਾਊਂ । ਅਕਾਲ ਅਕਾਲ ਕੇ ਜਾਪ ਜਪਾਊਂ ।
ਸੋਊ ਸਮੋਂ ਅਬ ਆਯੋ ਜਾਨੋ । ਲੂਟੋ ਖਾਹੋ ਜੋ ਮਨ ਮਾਨੋਂ ।੨੧।
turak nagârô bajan hatâûn. akâl akâl kç jâp japâûn.
sôû samôn ab âyô jânô. lûtô khâhô jô man mânôn.21.

ਦੋਹਰਾ : ਸਿੰਘਨ ਮੈਂ ਨਿਬਾਬ ਜੁ ਕਪੂਰ ਸਿੰਘ ਜੀ ਨਾਮ ।
ਸਭ ਸਿੰਘਨ ਸੋਂ ਤਿਨ ਕਹੀ ਬਨੂੰ ਸਿੰਘਨ ਬਡ ਕਾਮ ।੨੨।
dôhrâ : singhan main nibâb ju kapûr singh jî nâm.
sabh singhan sôn tin kahî banûn singhan bada kâm.22.

ਕਪੂਰ ਸਿੰਘ ਜਬ ਯੌਂ ਕਹੀ ਸਿੰਘਨ ਸਭਨ ਸੁਨਾਇ ।
ਸੱਤਿ ਸੱਤਿ ਸਭ ਕਹਿ ਉਠੇ ਕੁੰਨਸ ਕਰ ਸਿਰ ਨਯਾਇ ।੨੩।
kapûr singh jab yaun kahî singhan sabhan sunâi.
satti satti sabh kahi uthç kunnas kar sir nayâi.23.

ਚੌਪਈ : ਦਿੱਲੀ ਲੂਟ ਕਹਾਂ ਲੌ ਗਨੀਐ । ਪਦਮ ਰੁਪਯੋ ਲੈ ਗਯੋ ਸੁਨੀਐ ।
ਤੁਹਫ਼ੇ ਥੇ ਜੋ ਹਿੰਦ ਮੈਂ ਸਾਰੇ । ਬਾਈਅਨ ਸੂਬਯਨ ਵਿਚ ਥੇ ਧਾਰੇ ।੨੪।
chaupaî : dillî lût kahân lau ganîai. padam rupyô lai gayô sunîai.
tuhfç thç jô hind main sârç. bâîan sûbyan vich thç dhârç.24.

Laying their hands on the invader's cash, horses and valuables,
The Guru's beloved Singhs would rob the invaders.
The Singhs would say that it was God sent moment for them,
Since the Mughals themselves were killing each other. (16)

Since it was a moment of Mughal's decimation on both the sides,
It was also a moment for the expansion of Khalsa Panth as well.
As a thorn is used to pull out a thorn from the flesh,
The second thorn is abandoned after pulling out the first. (17)

The Singhs remarked that the destined moment had arrived,
Which the Guru had predicted through his prophetic words.
The Guru had ordained the summoning of a hound from Kabul,
Who would be instrumental in decimating the Delhi rulers. (18)

Thereafter an army would be marching from the South[8],
Which would uproot them root and branch.
Thereafter, would come the Khalsa troops[9] in rugged clothes,
Who would get united with the other Khalsa[10] troops. (19)

Not only would the Delhi empire get dismantled,
But the seven hill principalities too would be demolished.
Not only would the twenty-two Mughal states be destroyed,
But the Mughal rulers and their ministers too would be eliminated. (20)

Not only would the Mughal war drums cease to beat,
But the Khalsa Panth's war slogans of "Akal! Akal! Would fill the air.
Since the prophesied historic moment seemed to have arrived,
The Singhs were free to loot and plunder as much as they wished. (21)

Dohra : The one who was Nawab among the Khalsa Singhs,
He was known by the name of S. Kapoor Singh.
He made it known to all the Khalsa Singhs,
That that was the most opportune moment for realization of their goal. (22)

When S. Kapoor Singh uttered these words to the Singhs,
All of them lent their ears to his prophetic words.
Hailing his prophetic words to be absolutely true,
They bowed their heads in reverence to his visionary acumen. (23)

Chaupai : How much wealth did (Nadir Shah) plunder from Delhi?
One reckoning estimates it to be one thousand billion rupees.
It included all the valuable artifacts of whole of India,
Spread over the territories of twenty-two states. (24)

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ਤਖਤ ਤਊਸੀ ਨੌ ਕੋਟਾ ਜੋਊ । ਸੁਇਨਾ ਸੁਗੰਧੀ ਸੌ ਦੋਇ ਤੋਲੈ ਹੋਊ ।
ਇਕ ਹੀਰਾ ਥਾ ਪੰਡਵਨ ਵਾਲੋ । ਦੂਯੋ ਕਹੈਂ ਕੋਊ ਬਡ ਥੋ ਲਾਲੋ ।੨੫।
takhat taûsî nau kôtâ jôû. suinâ sugndhî sau dôi tôlai hôû.
ik hîrâ thâ pandvan vâlô. dûyô kahain kôû bada thô lâlô.25.

ਉਸ ਸੋਂ ਸ਼ਾਹੁ ਰੈਨ ਪੜੇ ਕੁਰਾਨ । ਹੈ ਚਰਚਾ ਯਹ ਮੱਧ ਜਹਾਨ ।
ਸਾਹਿ ਨਕੂਰ ਕੋਊ ਮੱਛੀ ਕਹੈਂ । ਲਾਇ ਕਰਦ ਜਿਸ ਮਾਸ਼ ਸੁ ਖਹੈਂ ।੨੬।
us sôn shâhu rain pardç kurâna. hai charchâ yah maddh jahâna.
sâhi nakûr kôû machchhî kahain. lâi karad jis mâsh su khahain.26.

ਮੋਤੀ ਆਂਡੇ ਮੁਰਗ ਸਮਾਨ । ਚੌਸਠ ਰੱਤੀ ਤੋਲ ਪਛਾਨ ।
ਗੁਲਾਈ ਤਿਨਕੀ ਬਡੀ ਅਪਾਰ । ਕਹੀ ਕਵੀਸ਼ਰ ਬੁਧਿ ਅਨੁਸਾਰ।੨੭।
môtî ândç murag samâna. chausath rattî tôl pachhâna.
gulâî tinkî badaî apâra. kahî kavîshar budhi anusâr.27.

ਦੋਹਰਾ : ਤਾਨਸੈਨ ਪਤਿਸ਼ਾਹਿ ਦੇ ਤੋਹਫੇ ਲਏ ਥੇ ਦੋਇ ।
ਐਨ ਚੈਨ ਕੀ ਮਾਲ ਇਕ ਔ ਹੀਰਾ ਗੁਲਾਬੀ ਸੋਇ ।੨੮।
dôhrâ : tânsain patishâhi dç tôhaphç laç thç dôi.
ain chain kî mâl ik au hîrâ gulâbî sôi.28.

ਉਸ ਹੀਰੇ ਕੀ ਖਾਤਰ ਦਿੱਲੀ ਮੁਗਲ ਪਤਿਸ਼ਾਹਿ ।
ਤੋੜੇ ਵੱਟ ਜੁਵਾਹਰੀ ਦੁਇ ਚਾਵਲ ਘੱਟ ਕਰਾਇ ।੨੯।
us hîrç kî khâtar dillî mugal patishâhi.
tôrdç vatt juvâhrî dui châval ghatt karâi.29.

ਬਾਰਾਂ ਰੱਤੀ ਥੋ ਪਕੀ ਔ ਦੁਇ ਚਾਵਲ ਘਟ ਸੋਇ ।
ਪਰੇ ਪ੍ਰਛਾਵੋਂ ਜਿਸ ਤਰਫ਼ ਗੁਲਾਬਹ ਸੁ ਭਾਸੁ ਹੋਇ ।੩੦।
bârân rattî thô pakî au dui châval ghat sôi.
parç parchhâvôn jis taraf gulâbah su bhâsu hôi.30.

ਚੌਪਈ : ਐਨ ਚੈਨ ਕੀ ਮਾਲਾ ਜੋਇ । ਅੱਖ ਛੁਹਾਇ ਦੁਖ ਦੇ ਖੋਇ ।
ਸੋ ਨਾਦਰ ਤਰਕਸ ਲਟਕਾਈ । ਛਿਦ੍ਰ ਚਾਰ ਕਰ ਪਤ ਗਵਾਈ ।੩੧।
chaupaî : ain chain kî mâlâ jôi. akkh chhuhâi dukh dç khôi.
sô nâdar tarkas latkâî. chhidar châr kar pat gavâî.31.

ਅੱਸੀ ਹੱਟ ਥੋ ਕਰੋੜੋ ਪੱਤੀ । ਨਾਦਰ ਛੱਡੀ ਨ ਲਖਨ ਵੱਤੀ ।
ਜੋਰਾ ਭੋਰਾ ਖੋਹ ਲੈ ਗਯੋ । ਬੀਸ ਕੋਟ ਫਿਰ ਟਕਾ ਚੁਕਯੋ ।੩੨।
assî hatt thau karôrdô pattî. nâdar chhadadaî na lakhan vattî.
jôrâ bhôrâ khôh lai gayô. bîs kôt phir takâ chukyô.32.

ਤੀਨ ਕੋਟ ਤਿਨ ਮੈਂ ਤੁਟ ਰਹਯੋ । ਸੋਊ ਆਇ ਅਹਮਦਸ਼ਾਹ ਲਯੋ ।
ਪੰਜ ਸੂਬੇ ਲਏ ਹਿੰਦੋਂ ਕਟਾਇ । ਲਹੌਰ ਸੁ ਅਪਨੀ ਲਈ ਲਿਖਾਇ ।੩੩।
tîn kôt tin main tut rahyô. sôû âi ahmadshâh layô.
pañj sûbç laç hindôn katâi. lahaur su apnî laî likhâi.33.

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It included the famous Takht-e-Tous[11] worth nine crore rupees,
As well as two hundred grams of purest quality gold coins.
One diamond[12] since Pandvas' times was a part of it,
As well as a mega sized very expensive ruby. (25)

That the Mughal emperor read the holy Koran under its brilliance,
Was a part of the folklore through out the country.
The rare specie of Shahe-Nakur Fish too was taken away,
Whose flesh could be sliced everyday for daily consumption. (26)

There were pearls as big as the egg of a hen,
Each reckoned to be sixty-four carrots in weight.
The spherical shape of these pearls being fantastic,
Various poets have portrayed it after their own fancy. (27)

Dohra : (Nadir Shah) even robbed the royal poet Tansen[13],
Of the two royal gifts given to him by the emperor.
Which consisted of a very valuable rosary,
And a diamond that emitted a pink hue. (28)

This diamond's weight was reduced,
By the then Mughal emperor of Delhi.
Asking a jeweler to temper with its weight,
Its original weight was reduced by two grains. (29)

This diamond which originally weighed twelve Rattees[14],
Was reduced in weight by about two grains.
Any object on which this diamond's reflection fell,
Made it emit a pink hue after its reflection. (30)

Chaupai : Such was the distinction of Tansen's valuable rosary,
That it healed all eye infections with a single touch.
(Foolish) Nadir Shah brandished this valuable rosary on his quiver,
And ruined its intrinsic value by making four holes in it. (31)

There were eighty shopkeepers worth crores of merchandise,
Whom Nadir Shah rendered homeless without a wick of light.
He took away "Jaura, Bhaura", two exotic breed horses,
Taking a total ransom of twenty crore rupees. (32)

Since the ransom amount fell short of three crore rupees,
It was collected by Ahmed Shah Abdali, later on.
Annexing the five provinces[15] from the Indian state,
Nadir Shah got custody of Lahore as well in writing. (33)

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ਦੋਹਰਾ : ਔਰ ਦਰਬ ਕੀ ਕਿਆ ਕਹੀਏ ਬਾਈ ਸੂਬੇ ਪਤਿਸ਼ਾਹਿ ।
ਤਿਨ੍ਹੋ ਇਕੱਠੀ ਥੀ ਕਰੀ ਸੋ ਲੈ ਗਯੋ ਨਾਦਰ ਸ਼ਾਹਿ ।੩੪।
dôhrâ : aur darab kî kiâ kahîç bâî sûbç patishâhi.
tinhô iktthî thî karî sô lai gayô nâdar shâhi.34.

ਜੋਊ ਮਾਰੇ ਜੰਗ ਮੈਂ ਤਿਨ ਕੀ ਕੌਣ ਸ਼ੁਮਾਰ ।
ਕੀਤੇ ਕਤਲ ਗਰੀਬ ਉਨ ਮੱਧ ਦਿੱਲੀ ਸੱਤ੍ਰ ਹਜ਼ਾਰ ।੩੫।
jôû mârç jang main tin kî kaun shumâr.
kîtç katal garîb un maddh dillî sattar hazâr.35.

ਚੌਪਈ : ਇਮ ਕਰ ਤੁਰਕ ਤੁਰਕਨ ਦਏ ਗਾਲ । ਜੋ ਗਲਿਓ ਸੋ ਪਾਟਕ ਨਾਲ ।
ਔਰ ਬਾਤ ਉਸ ਸਾਰੀ ਕਹੂੰ । ਗ੍ਰੰਥ ਵਧਨ ਤੇ ਚਿਤ ਸੰਕਹੂੰ ।੩੬।
chaupaî : im kar turak turkan daç gâla. jô galiô sô pâtak nâla.
aur bât us sârî kahûn. garnth vadhan tç chit sankahûn.36.

੯੫. ਸਾਖੀ ਖਾਲਸੇ ਕੀ ਫਰਯਾਦ ਸੱਚੀ ਦਰਗਾਹ ਪਹੁੰਚੀ ਨਾਦਰ ਤੇ ਖਾਨੂ ਦੇ ਸਵਾਲ ਜਵਾਬ ('ਸਿੰਘਨ ਕੀ ਫਰਿਆਦ ਜਬ ਪੁਜੀ ਸੱਚੀ ਦਰਗਾਹਿ...')

95. sâkhî khâlsç kî pharyâd sachchî dargâh pahuñchî nâdar tç khânû dç savâl javâb ('singhan kî phariâd jab pujî sachchî dargâhi...')

ਦੋਹਰਾ : ਸਿੰਘਨ ਕੀ ਫਰਿਆਦ ਜਬ ਪੁਜੀ ਸਚੀ ਦਰਗਾਹਿ ।
ਆਫਤ ਉਠੀ ਕੁਰਾਸਾਨ ਤੇ ਪਰੀ ਦਿੱਲੀ ਪਰ ਆਇ ।੧।
dôhrâ : singhan kî phariâd jab pujî sachî dargâhi.
âphat uthî kurâsân tç parî dillî par âi.1.

ਦਿੱਲੀ ਖੂਬ ਸੁ ਉਨ ਲੁਟੀ ਡੇਰਾ ਬਰਸ ਕਰਾਇ ।
ਦਰਬ ਪਦਮ ਕਈ ਲੈ ਗਯੋ ਫਿਰਿ ਪੂਛਯੋ ਖਾਨੂ ਆਇ ।੨।
dillî khûb su un lutî daçrâ baras karâi.
darab padam kaî lai gayô phiri pûchhyô khânû âi.2.

ਚੌਪਈ : ਪੂਛਯੋ ਨਾਦਰ ਨੇ ਖਾਨੂ ਆਇ । ਹਮ ਕੋ ਲੁੱਟਨਹਾਰ ਬਤਾਇ ।
ਜਿਨ ਲੁਟ ਖਾਯੋ ਹਮਰੋ ਰਾਹੁ । ਮੁਲਕ ਉਸੈ ਕੀ ਉਡਾ ਦਯੋਂ ਸ੍ਵਾਹਿ ।੩।
chaupaî : pûchhyô nâdar nç khânû âi. ham kô luttnahâr batâi.
jin lut khâyô hamrô râhu. mulak usai kî udaâ dayôn savâhi.3.

ਤਬ ਖਾਨੂੰ ਨੇ ਐਸ ਬਖ਼ਾਨੀ । ਮੁਲਕ ਉਸੈ ਕੋ ਨਾਂਹਿ ਨਿਸ਼ਾਨੀ ।
ਖੜੇ ਸੋਵੈਂ ਔ ਚਲਤੇ ਖਾਂਹਿ । ਨਹਿਂ ਬੈਠੈਂ ਵੈ ਕਿਤੇ ਗਿਰਾਇਂ ।੪।
tab khânûn nç ais bakhânî. mulak usai kô nânhi nishânî.
khardç sôvain au chaltç khânhi. nahin baithain vai kitç girâin.4.

Dohra : It is difficult to keep a count of the other wealth,
That lay heaped in the twenty-two Mughal states.
The wealth that these rulers had amassed for long,
Was taken away by the invading hordes of Nadir Shah. (34)

It is also difficult to keep a count of all those,
Who died in war during Nadir Shah's invasion.
The number of poor defenceless people he had slaughtered,
Reached a figure of seventy thousand in Delhi alone. (35)

Chaupai : So the Mughals themselves ruined the Mughals,
Because of their own internecine acrimony.
The author (Rattan Singh) desists from elaborating further,
For the fear of his epic getting too unwieldy. (36)

Episode 95
The Episode About Khalsa' Petition Being heard in the Divine Court Question-Answer Session Between Nadar Shah And Khan Bahadur (When Khalsa's supplication Echoed in the Divine Court)

Dohra : As the supplication made by the Khalsa Singhs,
Echoed in the Divine Court (of the God Almighty)
A scourge (Nadar Shah) arose from Khurasan in Iran,
Which fell upon Delhi (the seat of Mughal empire). (1)

Nadar Shah ransacked Delhi so steadily and thoroughly,
That he stayed put in Delhi for full one year.
After extracting thousands of crores of wealth from Delhi,
He enquired from Khan Bahadur[1] of Lahore about (his losses). (2)

Chaupai : On his return to Lahore, he asked Khan Bahadur of Lahore,
About the identity of those who had robbed his war booty.
He thundered that those who had waylaid his treasures,
He would raze their country to dust and ashes. (3)

Then Khan Bahadur, responding to his query, remarked,
That his plunderers did not belong to any specific country.
They could feed themselves and relax while on the move,
They had not any definitely fixed place for their stay. (4)

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ਨ੍ਹੂਨ ਘਿਰਤ ਕੋ ਸ੍ਵਾਦ ਨ ਜਾਨੈਂ । ਹਮ ਦੁਖ ਦੇਵੈਂ ਵੇ ਸੁਖ ਮਾਨੈਂ ।
ਹਾੜ ਨ ਦਿਨ ਭਰ ਪੀਵੈਂ ਪਾਨੀ । ਸਯਾਲੇ ਰਖੈਂ ਨ ਅਗਨ ਨਿਸ਼ਾਨੀ ।੫।
nûn ghirat kô savâd na jânain. ham dukh dçvain vç sukh mânain.
hârd na din bhar pîvain pânî. sayâlç rakhain na agan nishânî.5.

ਨਹਿਂ ਖਾਵੈਂ ਵੈ ਪੀਸਯੋ ਨਾਜ । ਲੜੈਂ ਬਹੁਤ ਵੈ ਕਰਕੇ ਭਾਜ ।
ਏਕ ਹੋਇ ਤਾਂ ਸੌ ਸੌ ਲਰੈਂ । ਮਰਨੇ ਤੇ ਵੈ ਮੂਲ ਨ ਡਰੈਂ ।੬।
nahin khâvain vai pîsyô nâja. lardain bahut vai karkç bhâj.
çk hôi tân sau sau larain. marnç tç vai mûl na daarain.6.

ਦੋਹਰਾ : ਰਹੈ ਚਾਉ ਉਨ ਮਰਨ ਕੋ ਦੀਨ ਮਜ਼ਹਬ ਕੈ ਭਾਇ ।
ਹਮ ਮਾਰਤ ਉਨ ਥਕ ਗਏ ਉਇ ਘਟਤ ਨ ਕਿਤਹੂੰ ਦਾਇ ।੭।
dôhrâ : rahai châu un maran kô dîn mazhab kai bhâi.
ham mârat un thak gaç ui ghatat na kithûn dâi.7.

ਫਿਰ ਨਾਦਰ ਖਾਨੂੰ ਪੁਛਯੋ ਵਹਿ ਉਮੱਤ ਕਿਹ ਪੀਰ ।
ਕੈ ਵਹਿ ਆਪੇ ਤੇ ਵਧੇ ਤੌ ਵਹਿ ਹੋਹਿਂ ਤਗੀਰ ।੮।
phir nâdar khânûn puchhyô vahi umatt kih pîr.
kai vahi âpç tç vadhç tau vahi hôhin tagîr.8.

ਤਬ ਖਾਨੂੰ ਨੇ ਸਭ ਕਹਯੋ ਗੁਰ ਨਾਨਕ ਕੋ ਪ੍ਰਕਾਸ਼ ।
ਕਰਾਮਾਤ ਭੀ ਬਹੁ ਕਹੀ ਜਨਮ ਸੁ ਸਾਖੀ ਭਾਖ ।੯।
tab khânûn nç sabh kahyô gur nânak kô parkâsh.
karâmât bhî bahu kahî janam su sâkhî bhâkh.9.

ਚੌਪਈ : ਜਿਮ ਉਨ ਨਾਨਕ ਸੰਗਤ ਮਾਰੀ । ਜਿਮ ਜਿਮ ਇਨ ਸੋਂ ਕਰੀ ਖੁਆਰੀ ।
ਜਿਮ ਜਿਮ ਲੀਨੀ ਕਰਾਸੁਮਾਤ । ਜਿਮ ਸਤਿਗਰੁ ਸੋ ਕੀਨੇ ਘਾਤ ।੧੦।
chaupaî : jim un nânak sangat mârî. jim jim in sôn karî khuârî.
jim jim lînî karâsumâta. jim satigru sô kînç ghâta.10.

ਪੁਛ ਪੁਛ ਨਾਦਰ ਸਭ ਸੁਨ ਲਯੋ । ਸਭੋ ਭੇਤ ਤਬ ਖਾਨੂੰ ਦਯੋ ।
ਤੇਗ਼ ਬਹਾਦਰ ਜਿਮ ਸਿਰ ਦਯੋ । ਜਿਮ ਕਰ ਚਾਰ ਸਜ਼ਾਦੇ ਹਯੋ ।੧੧।
puchh puchh nâdar sabh sun layô. sabhô bhçt tab khânûn dayô.
tçgh bahâdar jim sir dayô. jim kar châr sazâdç hayô.11.

ਤਬ ਨਾਦਰ ਸੁਨ ਸੀਸ ਹਿਲਾਯੋ । ਅਪਨੋ ਕੀਨੋ ਤਬ ਤੁਮ ਪਾਯੋ ।
ਸੋ ਅਬ ਜੀਤੇ ਜਾਵੈਂ ਨਾਹੀਂ । ਜਿਨਕੈ ਸਾਹਿਬ ਆਪ ਪਨਾਹੀਂ ।੧੨।
tab nâdar sun sîs hilâyô. apnô kînô tab tum pâyô.
sô ab jîtç jâvain nâhîn. jinkai sâhib âp panâhîn.12.

ਦੋਹਰਾ : ਸੱਤ੍ਰਾ ਸੈ ਛਿਆਨਵੈਂ ਨਾਦਰ ਗਯੋ ਕੰਧਾਰ ।
ਖਾਨ ਬਹਾਦਰ ਖਿਝ ਤਬੈ ਧਰੀ ਸਿੰਘਨ ਫਿਰ ਮਾਰ ।੧੩।
dôhrâ : sattrâ sai chhiânvain nâdar gayô kandhâr.
khân bahâdar khijh tabai dharî singhan phir mâr.13.

Neither did they bother about any taste while feeding themselves,
Nor did they feel any pain while being tortured.
Neither did they care to drink water in the peak of summer,
Nor did they need any warmth in the extreme winter. (5)

While they bothered little about their cereal food being grinded,
They fought fiercely in battle with utmost agility.
Each one of them could fight against a hundred adversaries,
Since they were not scared of death at all. (6)

Dohra : They were too desperate to sacrifice their lives,
For upholding their religion and its fundamental ethos.
The Mughals had exhausted themselves in exterminating them,
But they could not reduce their numbers in any manner. (7)

Then Nadar Shah enquired further from Khan Bahadur,
Which prophet's descendents were these Khalsa Singhs?
Did their religious order increase of its own volition,
Or did they convert from some other religious order? (8)

Then Khan Bahadur traced their whole genealogy,
How they owed their origin to birth of Guru Nanak?
He narrated the various miracles associated with Guru Nanak,
As he had heard those narrated from Janamsakhis[2]. (9)

Chaupai : He narrated how the Mughals had tortured the Nanak's followers,
And the way the Mughals committed atrocities on the Singhs.
He narrated the miraculous resilience that the Singhs displayed,
And the way the Mughals had executed the Sikh Gurus. (10)

As Nadar Shah kept on listening to Khan Bahadur's narration,
Khan Bahadur narrated all the past details of their execution.
He narrated how Guru Tegh Bahadur had sacrificed his life,
And the way the Guru's four Sahibzadas were murdered by Mughals. (11)

Hearing this, Nadar Shah shook his head in disapproval,
Remaking that the Mughals had reaped what they had sown.
He further remarked how could one conquer those,
Whom God Himself had come to provide protection. (12)

Dohra : It was in the year of seventeen hundred and ninety-six[3],
That Nadar Shah had made his departure for Kandhar.
After that, Khan Bahadur feeling more offended,
Started persecuting the Singhs once again. (13)

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ਚੌਪਈ : ਮਾਰਤ ਮਾਰਤ ਸੋ ਮਰ ਗਯੋ । ਤਿਨ ਕੋ ਕਰਨੋ ਜੋ ਕੁਛ ਰਹਯੋ ।
ਜੋ ਸੁਨਿਓ ਸੋ ਦੇਊਂ ਆਖ । ਪੁਰਖ ਪੁਰਾਤਨ ਜਿਮ ਗਏ ਭਾਖ ।੧੪।
chaupaî : mârat mârat sô mar gayô. tin kô karnô jô kuchh rahyô.
jô suniô sô dçûn âkha. purakh purâtan jim gaç bhâkh.14.

੯੬. ਸਾਖੀ ਖਾਨੂ ਨਬਾਬ ਕੀ
('ਸਿਰ ਪਰ ਹੋਵੈਂ ਜਿਸ ਕੇ ਕੇਸ, ਰਹਣ ਨ ਦੇਨੋਂ ਅਪਣੇ ਦੇਸ')
96. sâkhî khânû nabâb kî
('sir par hôvain jis kç kçs, rahan na dçnôn apnç dçs')

ਦੋਹਰਾ : ਜਬ ਨਾਦਰ ਕਾਬਲ ਗਯੋ ਸੁਨੋ ਜੁ ਖਾਨੂ ਕੀਨ ।
ਚਾਹਯੋ ਅਪਨੇ ਦੇਸ਼ ਮੈਂ ਸਿੰਘਨ ਰਹਨ ਨ ਦੀਨ ।੧।
dôhrâ : jab nâdar kâbal gayô sunô ju khânû kîn.
châhyô apnç dçsh main singhan rahan na dîn.1.

ਚੌਪਈ : ਨਬਾਬ ਨਾਦਰ ਤੇ ਨਮੋਸ਼ੀ ਆਈ । ਤਯੋਂ ਤਯੋਂ ਲਾਗੋ ਕਰਨ ਬੁਰਾਈ ।
ਟੋਲ ਟੋਲ ਸਿੰਘਨ ਕੋ ਮਾਰੇ । ਜੈਸੇ ਮਾਰੇ ਟੋਲ ਸ਼ਿਕਾਰੇ ।੨।
chaupaî : nabâb nâdar tç namôshî âî. tayôn tayôn lâgô karan burâî.
tôl tôl singhan kô mârç. jaisç mârç tôl shikârç.2.

ਜੋ ਸਿੰਘਨ ਕੋ ਆਨ ਬਤਾਵੈ । ਤੁਰਤ ਅਨਾਮ ਸੁ ਤਾਂਹਿਂ ਦਿਵਾਵੈ ।
ਜੋ ਸਿੰਘਨ ਕੋ ਦਸੇ ਗ੍ਰਾਮ । ਤਾਂਕੋ ਦੇਵੈ ਬਹੁਤ ਅਨਾਮ ।੩।
jô singhan kô ân batâvai. turat anâm su tânhin divâvai.
jô singhan kô dasç garâm. tânkô dçvai bahut anâm.3.

ਲਾਲਚ ਇਤ ਸਿੰਘਨ ਪਕੜਾਵੈਂ । ਲੁਕ ਲੁਕ ਸਿੰਘ ਸੁ ਜਾਨ ਬਚਾਵੈਂ ।
ਔਰ ਮੁਲਕ ਪਹਿ ਲਿੱਖ ਪਠਾਏ । ਪੰਜ ਰੁਪਏ ਸਿੰਘ ਦੱਸੇ ਸੁ ਪਾਏ ।੪।
lâlach it singhan pakrdâvain. luk luk singh su jân bachâvain.
aur mulak pahi likkh pathâç. pañj rupaç singh dassç su pâç.4.

ਜਾਤੇ ਸਿੰਘਨ ਬਹੁਤ ਮਰਾਵੈਂ । ਮਾਰ ਸਿੰਘਨ ਸਿਰ ਆਪ ਪੁਚਾਵੈਂ ।
ਇਕ ਇਕ ਦੁਇ ਦੁਇ ਹੁਇ ਲੁਕ ਜਾਵੈਂ । ਇਮ ਕਰ ਸਿੰਘਨ ਪਤਾ ਲਗਾਵੈਂ ।੫।
jâtç singhan bahut marâvain. mâr singhan sir âp puchâvain.
ik ik dui dui hui luk jâvain. im kar singhan patâ lagâvain.5.

ਰਾਤ ਤੁਰੈਂ ਦਿਨ ਰਹੈਂ ਲੁਕਾਇ । ਕਈਅਨ ਲੀਨੇ ਕੁੰਭਲ ਬਨਾਇ ।
ਕਈ ਰਹੈਂ ਘਰ ਤੀਜੇ ਥਾਇ । ਕਈ ਰਹੈਂ ਪਰਦੇਸਹਿ ਜਾਇ ।੬।
rât turain din rahain lukâi. kaîan lînç kumbhal banâi.
kaî rahain ghar tîjç thâi. kaî rahain pardçsahi jâi.6.

ਕਈ ਸਿੰਘ ਰਹਿਂ ਝਾੜਨ ਮਾਂਹੀ । ਕਈ ਸਿੰਘ ਜਾ ਜੰਗਲ ਲੁਕਾਹੀਂ ।
ਖੇਤੀ ਕਰੈਂ ਕਈ ਸਿਰ ਨੀਵੇਂ । ਕਿਤਨਕ ਬਿਚ ਬੜ ਖੱਡਨ ਜੀਵੇਂ ।੭।

Chaupai : He himself perished while persecuting the Singhs,
While some others survived to accomplish the unfinished task.
I (the author) have narrated it in the same manner,
As I had heard it from my ancient peers. (14)

Episode 96
The Episode About Khanu Nawab (Nawab) Zakariya Khan (Whosoever having hair unshorn on his head, Would he not be allowed to live in the Country)

Dohra : After Nadar Shah made his departure for Kabul,
(Dear readers) listen to the (evil) deeds of Khan Bahadur.
He reiterated that within the bounds of his own country,
He would not allow any one of the Singhs to stay. (1)

Chaupai : As the Nawab felt humiliated by the admonitions of Nadar Shah,
He started committing more and more atrocities.
Launching on a witch-hunt for the Singhs in the State,
He started killing Singhs as a hunter killed his prey. (2)

Whosoever brought any information about the Singhs,
He would get instantly rewarded by the Nawab.
Whosoever named a village inhabited by the Singhs,
He would give a large reward to such an informer. (3)

As people started getting Singhs captured out of greed,
The Singhs started seeking shelter for their survival.
He sent written messages to the neighbouring states,
That every informer against Singhs would get a five-rupee reward. (4)

After this, many Singhs came to be killed by the people,
Who themselves carried killed Singh's severed heads to Lahore.
Each informer, either Single or in the company of another,
Started spying on the Singhs (for getting rewards). (5)

Travelling during night and hibernating during day,
Many Singhs dug underground bunkers for shelter.
While many Singhs sought shelter in the houses of strangers,
Many started staying in other states outside their state. (6)

While many Singh sought refuge in the wild growth,
Many other Singhs hid themselves in the forests.

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kaî singh rahin jhârdan mânhî. kaî singh jâ jangal lukâhîn.
khçtî karain kaî sir nîvçn. kitnak bich bard khadadaan jîvçn.7.

ਦੋਹਰਾ : ਸਿੰਘ ਕੜਾਕੇ ਸਯੋਂ ਰਹੈਂ ਦੂਏ ਚੌਥੇ ਦਿਨ ਖਾਹਿਂ ।
ਬਿਨਾ ਲੂਨ ਭਾਜੀ ਲਭੈ ਤੌ ਖਾਵੈਂ ਬਹੁਤ ਸਲਾਹਿ ।੮।
dôhrâ : singh kardâkç sayôn rahain dûç chauthç din khâhin.
binâ lûn bhâjî labhai tau khâvain bahut salâhi.8.

ਚੌਪਈ : ਜਿਸੈ ਸਿੰਘ ਪੈ ਨੂਣ ਜੁ ਹੋਇ । ਤਿਸ ਕੋ ਆਖੈਂ ਸ੍ਵਾਦੀ ਸੋਈ ।
ਲਭੈ ਸਾਗ ਖਾਹਿਂ ਕੱਚਾ ਪੱਕਾ । ਬ੍ਰਿਛੱਨ ਕੇ ਫਲ ਫੂਲ ਔ ਸੱਕਾ ।੯।
chaupaî : jisai singh pai nûn ju hôi. tis kô âkhain savâdî sôî.
labhai sâg khâhin kachchâ pakkâ. barichhann kç phal phûl au sakkâ.9.

ਦੂਏ ਚੌਥੇ ਦਿਨ ਮਿਲੇ ਸੁ ਖਾਹਿਂ । ਤੌ ਭੀ ਟਿਕਨੇ ਮਿਲੈ ਸੁ ਨਾਂਹਿ ।
ਸਿੰਘ ਸੁ ਹੋ ਗਏ ਅਤਿ ਤਬ ਥੋੜੇ । ਕਹੈਂ ਦੂਰ ਜਾਵੈਂ ਲੈ ਘੋੜੇ ।੧੦।
dûç chauthç din milç su khâhin. tau bhî tiknç milai su nânhi.
singh su hô gaç ati tab thôrdç. kahain dûr jâvain lai ghôrdç.10.

ਦੋਹਰਾ : ਜਿਸ ਦਿਨ ਮਾਰਹਿਂ ਦੁਸ਼ਟ ਕੋ ਤਿਸ ਦਿਨ ਤੌ ਰਜ ਖਾਹਿਂ ।
ਨਹੀਂ ਮਿਲੈ ਤੌ ਮਸਤ ਰਹਿਂ ਇਸ ਬਿਧ ਗੁਜਰ ਕਰਾਹਿਂ ।੧੧।
dôhrâ : jis din mârhin dushat kô tis din tau raj khâhin.
nahîn milai tau masat rahin is bidh gujar karâhin.11.

ਚੌਪਈ : ਗੈਲੇ ਫਿਰੈਂ ਦੇਖਨ ਹਲਕਾਰੇ । ਦੇਖ ਲਿਆਵੈਂ ਫੌਜ ਕੋ ਚਾੜ੍ਹੇ ।
ਜਿਸੈ ਗ੍ਰਾਮ ਮੈਂ ਸਿੰਘ ਸੁ ਪਾਵਹਿਂ । ਭਾਈ ਬੰਦ ਤਿਸ ਸਭੈ ਫੜਾਵਹਿਂ ।੧੨।
chaupaî : gailç phirain dçkhan halkârç. dçkh liâvain phauj kô chârdhç.
jisai garâm main singh su pâvhin. bhâî band tis sabhai phardâvhin.12.

ਲਿਖ ਨਿਬਾਬ ਤਬ ਐਸ ਫਿਰਾਵਾ । ਲੂਟ ਮਾਫ ਘਰ ਸਿੰਘ ਸੁ ਪਾਵਾ ।
ਸਿਰ ਪਰ ਹੋਵੈਂ ਜਿਸ ਕੇ ਕੇਸ । ਰਹਣ ਨ ਦੇਨੋ ਅਪਣੇ ਦੇਸ ।੧੩।
likh nibâb tab ais phirâvâ. lût mâph ghar singh su pâvâ.
sir par hôvain jis kç kçsa. rahan na dçnô apnç dçsa.13.

ਜੋ ਸਿੰਘਨ ਆਇ ਮੋਹਿ ਬਤਾਵੈ । ਆਏ ਅਨਾਮ ਸੋ ਮੈਂ ਤੇ ਪਾਵੈ ।
ਜੋ ਸਿੰਘ ਕੋ ਕੋਊ ਉਤਾਰੇ ਕੇਸ । ਦੇਊਂ ਦੁਸ਼ਾਲੇ ਔ ਬਡ ਖੇਸ ।੧੪।
jô singhan âi môhi batâvai. âç anâm sô main tç pâvai.
jô singh kô kôû utârç kçsa. dçûn dushâlç au bada khçsa.14.

ਦੋਹਰਾ : ਦੱਸਣ ਵਾਲੇ ਦਸ ਰੁਪਏ ਔ ਮਾਰਨ ਵਾਲਾ ਪਚਾਸ ।
ਯਹ ਲਾਲਚ ਤੁਰਕਨ ਦਯੋ ਤਬ ਬਹੁਤ ਸਿੰਘਨ ਭਯੋ ਨਾਸ਼ ।੧੫।
dôhrâ : dassan vâlç das rupaç au mâran vâlâ pachâs.
yah lâlach turkan dayô tab bahut singhan bhayô nâsh.15.

While many started cultivating fields as humble rustics,
Many others sought shelters in the deep ravines. (7)

Dohra : The Singhs had to go without food for days together,
Since they could feed themselves every second or fourth day.
Even when they laid their hands on a tasteless food,
They would gorge themselves on it with great relish. (8)

Chaupai : If a Singh carried a pinch of salt in his pocket,
He was branded as a man of great taste.
Otherwise they fed themselves on raw or boiled mustard leaves,
As well as on diverse kinds of flowers, fruit and bark of trees. (9)

Even though they were not able to feed themselves everyday,
Still they could not stay put at one place for long.
So a very small number of Singhs were left (in the Majha region),
Since majority of them escaped to distant places on their horses. (10)

Dohra : The day they succeeded in laying their hands on a wicked Muslim,
They could feed themselves to their fill on that day.
Otherwise, they would go without food for days together,
And kept alive somehow even without food. (11)

Chaupai : Since the informers were on the prowl to watch their movements,
They would bring the Mughal army as they spotted the Singhs.
Whenever Singhs were spotted out in any of the villages,
The informers would get the Singhs' relatives and friends arrested. (12)

The Mughal Nawab had issued a written proclamation,
That people could ransack a house which harboured a Singh.
And that anyone having unshorn hair on his head,
Was not allowed to stay in the territory of Lahore State. (13)

That anyone whosoever had information about Singhs whereabouts,
He could approach the Nawab and get rewarded.
That anyone who could shave off a Singh's hair,
He would be honoured by the royal robes of honour. (14)

Dohra : While every informer against a Singh was entitled to a ten-rupee reward,
Every successful killer of a Singh was entitled to rupees fifty.
With such a big temptation thrown by the Mughal rulers,
The result was the extermination of Singhs on a large scale. (15)

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ਜੋਊ ਖੇਤੀ ਕਰਤ ਥੇ ਸਿੰਘ ਸੁ ਪਿੰਡਨ ਮਾਂਹਿ ।
ਤਾਹੂ ਕੋ ਭੀ ਮਾਰਿਓ ਕੇਸ ਦਿੱਸੇ ਸਿਰ ਜਾਹਿਂ ।੧੬।
jôû khçtî karat thç singh su pindan mânhi.
tâhû kô bhî mâriô kçs dissç sir jâhin.16.

ਚੌਪਈ : ਐਸੋ ਹੁਕਮ ਨਿਬਾਬ ਲਿਖਾਯਾ । ਚਾਰੋਂ ਓਰ ਲਹੌਰ ਪਠਾਯਾ ।
ਖੇਤੀ ਵਣਜ ਕਰੇ ਜੇ ਕੋਈ । ਕੇਸਨ ਵਾਲਾ ਛਡੋ ਨ ਕੋਈ ।੧੭।
chaupaî : aisô hukam nibâb likhâyâ. châr ôn ôr lahaur pathâyâ.
khçtî vanaj karç jç kôî. kçsan vâlâ chhadaô na kôî.17.

ਸਿੰਘਨ ਖ਼ੂਨ ਮਾਫ ਹਮ ਕੀਨੇ । ਜਿਤ ਲੱਭੇ ਤਿਤ ਮਾਰਹੁ ਚੀਨੇ ।
ਲੂਟ ਕੂਟ ਉਸ ਮਾਫ਼ ਹਮ ਕਰੀ । ਹਮਰੀ ਲਿਖਤ ਏ ਜਾਨੋਂ ਖਰੀ ।੧੮।
singhan khûn mâph ham kînç. jit labbhç tit mârhu chînç.
lût kût us mâf ham karî. hamrî likhat ç jânôn kharî.18.

ਦੋਹਰਾ : ਜਦ ਨਬਾਬ ਲਾਲਚ ਕਹਯੋ ਹਿੰਦੂ ਜਟਨ ਬੁਲਾਇ ।
ਦੇਵੈਂ ਸਿੰਘਨ ਪਕੜ ਕੇ ਲਹੌਰ ਸੁ ਕਈ ਪੁਚਾਇ ।੧੯।
dôhrâ : jad nabâb lâlach kahyô hindû jatan bulâi.
dçvain singhan pakard kç lahaur su kaî puchâi.19.

ਚੌਪਈ : ਜੰਡਯਾਲੇ ਵਾਲੇ ਬਹੁਤ ਫੜਾਵੈਂ । ਹੁਤੇ ਗੁਰੂ ਇੱਕ ਸਿੱਖ ਕਹਾਵੈਂ ।
ਹਰਭਗਤ ਨਿਰੰਜਨੀਓਂ ਸੋ ਕਹਾਵੈ । ਸੋ ਆਗੇ ਹੁਇ ਸਿੰਘਨ ਫੜਾਵੈ ।੨੦।
chaupaî : jandyâlç vâlç bahut phardâvain. hutç gurû ikk sikkh kahâvain.
harbhagat nirñjanîôn sô kahâvai. sô âgç hui singhan phardâvai.20.

ਹਮਰਾ ਪਿੰਡ ਦੁਇ ਬਾਰ ਲੁਟਾਯਾ । ਪਿਤਾ ਹਮਾਰਾ ਕਾਟ ਸੁਟਾਯਾ ।
ਮਜੀਠੈ ਕੇ ਜੱਟ ਸੁ ਰਾਖੈਂ ਬੈਰ । ਹਮਾਰਾ ਦਾਦਾ ਫੜ ਦਯੋ ਲਹੌਰ ।੨੧।
hamrâ pind dui bâr lutâyâ. pitâ hamârâ kât sutâyâ.
majîthai kç jatt su râkhain baira. hamârâ dâdâ phard dayô lahaura.21.

ਦੋਹਰਾ : ਦੀਨ ਚਰਖ ਚੜ੍ਹਾਇ ਤਿਨ ਤਾਰੂ ਸਿੰਘ ਕੇ ਸਾਥ ।
ਨਬਾਬ ਤਬੈ ਪੇਟ ਪੀੜਿਆ ਤੜਫ਼ ਮੁਯਾ ਦਿਨ ਰਾਤ ।੨੨।
dôhrâ : dîn charakh chardhâi tin târû singh kç sâth.
nabâb tabai pçt pîrdiâ tardaf muyâ din rât.22.

ਚੌਪਈ : ਕਰਮਾਂ ਛੀਨਾਂ ਛੀਨੀਂ ਰਹੈ । ਬਿਦੋਸੇ ਸਿੰਘਨ ਮਾਰਤ ਵਹੈ ।
ਰਾਜੇ ਸਾਂਹਸੀ ਕੇ ਸਿੰਘ ਬਹੁ ਮਾਰੇ । ਖਾਲਸੇ ਅੱਗੈ ਭਈ ਪੁਕਾਰੇ ।੨੩।
chaupaî : karmân chhînân chhînîn rahai. bidôsç singhan mârat vahai.
râjç sânhsî kç singh bahu mârç. khâlsç aggai bhaî pukârç.23.

ਦੁਸ਼ਟ ਬਹੁਤ ਥੋ ਰਾਮਾ ਰੰਧਾਵਾ । ਤਿਨ ਸੋ ਕਿਲਾ ਜਿਨ ਆਪ ਬਨਾਵਾ ।
ਵਹਿ ਸਿੰਘਨ ਕੋ ਬਹੁਤ ਸੰਤਾਵੈ । ਆਪੇ ਪਕੜੇ ਆਪ ਮਰਾਵੈ ।੨੪।
dushat bahut thô râmâ randhâvâ. tin sô kilâ jin âp banâvâ.
vahi singhan kô bahut santâvai. âpç pakrdç âp marâvai.24.

Even those Singhs who were engaged in agriculture,
In their respective villages in the countryside,
They were also killed by the Mughal authorities,
As they were seen to be supporting hair on their heads. (16)

Chaupai : The Nawab, issuing forth such a written proclamation,
He got it proclaimed throughout the territory around Lahore.
Even those who were engaged in agriculture and business,
Were not to be spared if they supported hair on their heads. (17)

Since the murder of a Singh was exempted from any penal sentence,
People were free to hunt and kill as many Singhs as they could.
Ransacking and bludgeoning of Singhs were given a free hand,
Since these were allowed through a written proclamation. (18)

Dohra : Thus, the Nawab of Lahore held out such a temptation,
After calling an assembly of the Hindu peasants of the region.
Many of them started catching hold of the Singhs,
And dispatching their hostages to Lahore for getting rewards. (19)

Chaupai : (Niranjanias/Hindalias[1]) of Jandiala got many Singhs arrested,
Although they themselves claimed to be Guru's Sikhs.
One of these Niranjanias calling himself to be Harbhagat[2],
Became a leading informer to get the Singhs arrested. (20)

He was instrumental in getting the author's village[3] ransacked twice,
As well as in getting the author's father[4] executed,
Since (the Hindu) Jats of Majitha[5] were inimical to his family,
They were responsible for handing over his grandfather[6] to Lahore Nawab. (21)

Dohra : His grandfather was crushed between the spiked[7] wheels,
Along with another Sikh martyr Bhai Taru Singh[8].
After this the Nawab of Lahore was stricken with a gastronomical disorder,
And died after a prolonged excruciating stomach ache. (22)

Chaupai : There lived a Jat Karamachhina in Chhina[9] village,
Who kept on killing many innocent Singhs.
As he also killed many Singhs of village Raja Sansi[10],
They pleaded before the Khalsa Panth for protection. (23)

Another wicked Jat there was named Rama Randhawa[11],
Who had got his own private fort constructed.
He also harassed and tortured the Singhs very much,
As he used to capture and kill the Singhs on his own. (24)

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ਤਿਨਹ ਕਹਾਣੀ ਜਗਤ ਚਲਾਈ । ਰਾਮੇ ਦੇਸ ਨ ਜਾਈਓ ਭਾਈ ।
ਹਮ ਰਾਮੇ ਦੇਸ ਨ ਜਾਵਹਿਂਗੇ । ਡੇਲਾ ਬਾਟਾ ਮਾਝੇ ਕੋ ਖਾਵਹਿਂਗੇ ।੨੫।
tinah kahânî jagat chalâî. râmç dçs na jâîô bhâî.
ham râmç dçs na jâvhingç. daçlâ bâtâ mâjhç kô khâvahingç.25

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ਰਹਿ ਜੋਧਾ ਨਗਰੀ ਧਰਮ ਜੁ ਦਾਸ । ਕੀਨੋ ਚਹੈ ਸੋਊ ਸਿੰਘਨ ਨਾਸ ।
ਮੱਸਾ ਰੰਘੜ ਰਹਯੋ ਮੰਡਿਆਲੇ । ਕਰੈ ਬਿਅਦਬੀ ਆਦਿ ਦ੍ਰਬਾਰਹਿ ਨਾਲੇ ।੨੬।
rahi jôdhâ nagrî dharam ju dâsa. kînô chahai sôû singhan nâsa.
massâ ranghard rahyô mandiâlç. karai biadbî âdi darbârhi nâlç.26.

ਦੋਹਰਾ : ਸਾਹਿਬ ਰਾਇ ਸੰਧੂ ਹੁਤੋ ਬਸੈ ਨੁਸ਼ਹਿਰੇ ਗਾਇ ।
ਫੜ ਫੜ ਸਿੰਘਨ ਵਹ ਕਟੈ ਸਿਰ ਦੇ ਲਹੌਰ ਪੁਚਾਇ ।੨੭।
dôhrâ : sâhib râi sandhû hutô basai nushhirç gâi.
phard phard singhan vah katai sir dç lahaur puchâi.27.

ਚੋਪਈ : ਤਾਰੂ ਸਿੰਘ ਪਰ ਚੁਗਲੀ ਲਾਈ । ਤੁਰਕਨ ਕੀ ਉਨ ਫੌਜ ਮੰਗਾਈ ।
ਆਇ ਤੁਰਕਨ ਸੋ ਲਇਓ ਗਹਾਇ । ਲਹੌਰ ਮੱਧ ਸੋ ਦੀਓ ਪੁਚਾਇ ।੨੮।
chôpaî : târû singh par chuglî lâî. turkan kî un phauj mangâî.
âi turkan sô laiô gahâi. lahaur maddh sô dîô puchâi.28.

੯੭. ਮਤਾਬ ਸਿੰਘ ਸੁੱਖਾ ਸਿੰਘ ਕੀ ਸਾਖੀ ('ਮੱਸੇ ਕੋ ਇਮ ਸੀਸ ਉਤਾਰਯੋ...')
97. matâb singh sukkhâ singh kî sâkhî (‘massç kô im sîs utâryô...’)

ਦੋਹਰਾ : ਸੁਨੋਂ ਸੁ ਪੌਰਖ ਖਾਲਸੇ ਜਿਮ ਥੋੜਨ ਬਹੁਤੇ ਜੀਤ ।
ਹਮਰੇ ਦਾਦੇ ਥੋ ਕੀਓ ਮਰਨ ਧਰਮ ਧਰ ਚੀਤ ।੧।
dôhrâ : sunôn su paurakh khâlsç jim thôrdan bahutç jît.
hamrç dâdç thô kîô maran dharam dhar chît.1.

ਨ੍ਹਾਬ ਸੁ ਖਾਨ ਬਹਾਦੁਰੋ ਸਿੰਘਨ ਪਰ ਕੀਓ ਜ਼ੋਰ ।
ਇਮ ਮੁਲਖੱਯਨ ਬੁਲਾਇਕੈ ਲਿਖਿਓ ਵਿਚ ਲਹੌਰ ।੨।
navâb su khân bahâdurô singhan par kîô zôr.
im mulkhayyan bulâikai likhiô vich lahaur.2.

ਚੌਪਈ : ਜੋ ਸਿੰਘਨ ਕੋ ਕੋਊ ਲੁਕਾਵੈ । ਸੋ ਵਹਿ ਅਪਨੀ ਜਾਨ ਗਵਾਵੈ ।
ਆਏ ਸਿੰਘ ਬਤਾਵੈ ਨਾਂਹੀ । ਵੈ ਪੀ ਅਪਨੀ ਜਿੰਦ ਗੁਵਾਹੀ ।੩।
chaupaî : jô singhan kô kôû lukâvai. sô vahi apnî jân gavâvai.
âç singh batâvai nânhî. vai pî apnî jind guvâhî.3.

ਜੋ ਸਿੰਘਨ ਕੋ ਸਾਕ ਕਰੇਵੈ । ਮੁਸਲਮਾਨ ਸੋ ਹੋਵਨ ਲੇਵੈ ।
ਜੋ ਸਿੰਘਨ ਕੌ ਦੇਵੈ ਨਾਜ । ਮੁਸਲਮਾਨ ਕਰੋਂ ਤਿਸ ਕਾਜ ।੪।
jô singhan kô sâk karçvai. muslamân sô hôvan lçvai.
jô singhan kau dçvai nâja. muslamân karôn tis kâj.4.

His senseless killings gave birth to a popular folk song,
Which stated that nobody should venture into Rama's territory.
That instead of venturing into Rama Randhawa's territory,
It was better to feed oneself on local wild nuts and berries. (25)

Another person Dharam Dass[12], a resident of Jodh Nagar,
Also was bent upon the extermination of Khalsa Singhs.
A Muslim convert Massa Ranghar[13], a resident of Mandiala,
Indulged in acts of sacrilege at the Holy Darbar Sahib. (26)

Dohra : Another tyrant of Singhs was a Sandhu Jat Sahib Rai[14],
Who happened to be an inhabitant of villege Naushehra.
He killed a large number of Singhs after capturing them,
And dispatched their severed heads to Lahore. (27)

Chaupai : Becoming an informer against Bhai Taru Singh,
He was responsible for Mughal troops raid on Taru Singh.
These troops, after a raid, arrested Bhai Taru Singh,
And took him to Lahore for executing him. (28)

Episode 97
The Episode About Mehtab Singh[1], Sukha Singh[2] (The Way they severed Massa Rangar's[3] head)

Dohra : (Dear readers) listen to the account of chivalrous feats of the Khalsa,
How their miniscule minority conquered the Mughals in majority.
Included among these chosen ones was the (Author's) grandfather,
Who had taken a vow to sacrifice his life for his religion. (1)

It was Nawab Khan Bahadur[4] (Zakariya Khan) of Lahore,
Who had suppressed the Khasa Panth very much.
Calling an assembly of all the representatives of the state,
He had issued such a written proclamation at Lahore: (20

Chaupai : That whosoever provided a shelter to the Singhs,
He would have to forego his own precious life.
Whosoever did not inform about the Singh's approach,
He would also have to be divested of his existence. (3)

Whosoever established a relationship of blood with the Singhs,
He would have to accept conversion to Islam.
Whosoever handed over provisions to the Singhs,
He would be converted to Islam for this offence. (4)

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ਦੋਹਰਾ : ਐਸੀ ਐਸੀ ਘੂਰ ਕਰ ਦੀਨੇ ਲੋਕ ਡਰਾਇ ।
ਕਈਅਨ ਕੋ ਸਿਰੋਪਾਉ ਦੈ ਦੀਨੇ ਵਿਚੋਂ ਪੜਾਇ ।੫।
dôhrâ : aisî aisî ghûr kar dînç lôk daarâi.
kaîan kô sirôpâu dai dînç vichôn pardâi.5.

ਚੌਪਈ : ਤਬ ਸਿੰਘਨ ਕੋ ਲੋਕ ਬਤਾਵੈਂ । ਕਈਅਕ ਅਪਨੇ ਹੱਥ ਫੜਾਵੈਂ।
ਕਈਕੁ ਦੇਵੈਂ ਆਪੇ ਮਾਰ । ਸਿੰਘਨ ਕੋ ਭਯੋ ਐਸ ਹਵਾਰ ।੬।
chaupaî : tab singhan kô lôk batâvain. kaîak apnç hatth phardâvain.
kaîku dçvain âpç mâra. singhan kô bhayô ais havâra.6.

ਸਿੰਘਨ ਮਾਰ ਦਿਖਾਵੈਂ ਤੁਰਕ । ਅਨਾਮ ਸੁ ਪਾਵੈਂ ਬਹੁਤੋ ਮੁਰਕ ।
ਸਿੰਘ ਮੁਲਖੱਯਨ ਪਰ ਗਯੋ ਬੈਰ । ਸਿੰਘ ਭੀ ਤਾਂ ਸੋਂ ਕਰੈਂ ਨ ਖੈਰ ।੭।
singhan mâr dikhâvain turka. anâm su pâvain bahutô murak.
singh mulkhayyan par gayô baira. singh bhî tân sôn karain na khaira.7.

ਲਰਤ ਮਰਤ ਕਹੂੰ ਲੁਕ ਛਪ ਰਹੈਂ । ਦੁਸ਼ਟ ਤਹੀਂ ਤੁਰਤ ਤੁਰਕਨ ਕਹੈਂ ।
ਤਹਿਂ ਸੁਣ ਤੁਰਕ ਤੁਰਤ ਚੜ੍ਹ ਆਵੈਂ । ਤਾਸ ਗ੍ਰਾਮ ਕੀ ਧੂਰ ਉਡਾਵੈਂ ।੮।
larat marat kahûn luk chhap rahain. dushat tahîn turat turkan kahain.
tahin sun turak turat chardah âvain. tâs garâm kî dhûr udaâvain.8.

ਗ੍ਰਾਮ ਛੋਡ ਜੁ ਉਜਾੜਨ ਰਹੈਂ, ਗਿਰਦੇ ਗ੍ਰਾਮ ਉਜਾੜਨ ਚਹੈਂ।
ਤਬ ਸਿੰਘਨ ਕੋ ਭਯੋ ਤਰਾਸ । ਸਿੰਘਨ ਵਤਨੋਂ ਛੋਡਯੋ ਵਾਸ ।੯।
garâm chhôda ju ujârdan rahain, girdç garâm ujârdan chahain.
tab singhan kô bhayô tarâs. singhan vatnôn chhôdayô vâsa.9.

ਕੋਊ ਜੰਗਲ ਦੱਖਨ ਲੁਕੇ । ਕੋਊ ਪੂਰਬ ਪਹਾੜਨ ਰੁਕੇ ।
ਰਹੇ ਦੇਸ਼ ਮਹਿਂ ਸੋ ਅਤਿ ਦੁਖੀ । ਬਾਜ ਦੇਸ਼ ਜਯੋਂ ਬਟੇਰਨ ਉਖੀ ।੧੦।
kôû jangal dakkhan lukç. kôû pûrab pahârdan rukç.
rahç dçsh mahin sô ati dukhî. bâj dçsh jayôn batçran ukhî.10.

ਦੋਹਰਾ : ਪਰ ਪਿਤਾ ਹਮਾਰੋ ਨਿਕਰ ਕੈ ਜੈ ਨਗਰ ਪਹੁੰਚਯੋ ਜਾਇ ।
ਰਾਜੇ ਸੋਂ ਮੁਲਾਕਾਤ ਕਰ ਲਈ ਚਾਕਰੀ ਲਾਇ ।੧੧।
dôhrâ : par pitâ hamârô nikar kai jai nagar pahuñchyô jâi.
râjç sôn mulâkât kar laî châkrî lâi.11.

ਚੌਪਈ : ਸੋ ਸੁਨ ਔਰ ਸਿੰਘ ਤਹਿਂ ਆਏ । ਮਤਾਬ ਸਿੰਘ ਤਿਹ ਬਚਨ ਅਲਾਏ ।
ਦੇਹ ਵਤਨ ਹਮ ਬਾਤ ਸੁਨਾਏ । ਕਹਿਂ ਕਹਿਂ ਤੁਰਕਨ ਡੇਰੇ ਲਾਏ ।੧੨।
chaupaî : sô sun aur singh tahin âç. matâb singh tih bachan alâç.
dçh vatan ham bât sunâç. kahin kahin turkan daçrç lâç.12.

ਸਿੰਘ ਕਹਯੋ ਕਛੂ ਪੂਛ ਨ ਬਾਤ । ਜਿਮ ਤੁਰਕਨ ਨੇ ਕੀਨੋ ਘਾਤ ।
ਮੁਖੋਂ ਕਹੌਂ ਮੁਖ ਫਟਤਾ ਜਾਵੈ । ਕੰਨੋਂ ਸੁਨੋਂ ਤੋ ਕੰਨ ਦੁਖਾਵੈ ।੧੩।
singh kahyô kachhu pûchh na bâta. jim turkan nç kînô ghâta.
mukhôn kahaun mukh phattâ jâvai. kannôn sunôn tô kann dukhâvai.13.

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Dohra : Holding out such threats and stringent admonitions,
He created a scarce among the general populace.
Conferring robes of honour on some of the people,
He created sharp divisions within the Community. (5)

Chaupai : After this, people started supplying information about Singhs,
Some of them even getting the Singhs arrested themselves.
Many among them started killing Singhs directly,
So miserable became the plight of Singhs (in Punjab). (5)

Presenting Singhs' bodies before the Mughals after killing them,
They used to get rewarded with gold coins for their deeds.
Since a confrontation developed between the people and the Singhs,
The Singhs also started hitting back in retaliation. (7)

Since the Singhs would take a refuge somewhere after hit and run,
The wicked opponents would soon complain to the Mughals.
Hearing the complaint, the Mughals would soon raid the place,
Razing the whole village, sheltering the Singhs, to ashes. (8)

If the Singhs took refuge in the wilds, leaving the sheltering villagers,
The Mughal troops would start ruining the surrounding villages.
At this, getting desperate at such a devastation,
The Singhs abandoned the idea or taking refuge in their own country. (9)

So, while some of the Singhs took refuge in the wilds in the South,
Some others took refuge in the eastern mountains.
Those who remained within the territory of their own state,
Felt as scared as the quails in the presence of hawks. (10)

Dohra : My grandfather, leaving the territory of his own state,
He reached the city of Jaipur in the State of Rajasthan.
After arranging a meeting with the state chief,
He managed to get employment in the state service. (11)

Chaupai : As more Singhs reached Jaipur after hearing of Mehtab Singh's employment,
Mehtab Singh expressed his concern for his motherland.
He enquired about the latest news from his homeland,
And the areas which the Mughal troops had occupied. (12)

The Singhs replied that it was difficult to describe,
The atrocities that the Mughals had committed there.
Neither could their tongue dare to utter those brutalities,
Nor would his ears be able to listen to those. (13)

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ਬਾਤ ਚੀਰਤੀ ਛਾਤੀ ਜਾਵੈ । ਨ ਕਹੀਏ ਮਨ ਮੋਂ ਨ ਸਮਾਵੈ ।
ਸਰਪ ਚਕੂੰਧਰ ਕੀ ਭਈ ਬਾਤ । ਉਗਲਤ ਬਨੇ ਨ ਬਨੈ ਜਿਮ ਖਾਤ ।੧੪।
bât chîrtî chhâtî jâvai. n kahîç man môn na samâvai.
sarap chakûndhar kî bhaî bâta. uglat banç na banai jim khâta.14.

ਦੋਹਰਾ : ਕੀਓ ਉਪੱਦ੍ਰਵ ਤੁਰਕ ਬਡ ਅੰਮ੍ਰਿਤਸਰ ਗੁਰਦ੍ਵਾਰ ।
ਹਰਿ ਮੰਦਰ ਮੈਂ ਕੰਚਨੀ ਰਖੇ ਤੁਰਕਨ ਕੋ ਸਰਦਾਰ ।੧੫।
dôhrâ : kîô upddarv turak bada ammritsar gurdavâr.
hari mandar main kañchnî rakhç turkan kô sardâr.15.

ਮੰਡਿਆਲੀ ਕੋ ਰੰਘੜੋ ਮੱਸਾ ਤਾਂਕੋ ਨਾਮ ।
ਕਰੇ ਬਿਅਦਬੀ ਰਹਿ ਮੰਦਰ ਪਾਪੀ ਬਡੋ ਹਰਾਮ ।੧੬।
mandiâlî kô ranghrdô massâ tânkô nâm.
karç biadbî rahi mandar pâpî badaô harâm.16.

ਚੌਪਈ : ਮਤਾਬ ਸਿੰਘ ਸੁਨ ਗੁੱਸਾ ਖਾਯਾ । ਜਨਕਰ ਬਿਛੂ ਡੰਗ ਲਗਾਯਾ ।
ਕਹਯੋ ਸਿੰਘ ਊਹਾਂ ਸਿੰਘ ਕੋ ਨਾਂਹੀ । ਸੀਸ ਜੁ ਉਸਕੋ ਤੋੜਯੋ ਨਾਂਹੀ ।੧੭।
chaupaî : matâb singh sun gussâ khâyâ. janakar bichhû daang lagâyâ.
kahyô singh ûhân singh kô nânhî. sîs ju uskô tôrdyô nânhî.17.

ਕਯਾ ਸਿੰਘਨ ਤੇ ਸਤ ਗਯੋ ਦੂਰ । ਕਯਾ ਸਿੰਘਨ ਪੁਰਖਾਰਥ ਭਯੋ ਕੂਰ ।
ਤਬ ਉਸ ਸਿੰਘ ਬਚਨ ਪਲਟਾਯੋ । ਕਯਾ ਤੈਂ ਨਠ ਨਹਿਂ ਪੌਰਖ ਗਵਾਯੋ ।੧੮।
kayâ singhan tç sat gayô dûra. kayâ singhan purkhârath bhayô kûra.
tab us singh bachan paltâyô. kayâ tain nath nahin paurakh gavâyô.18.

ਤੁਮ ਮਰਨੇ ਤੇ ਨਠ ਨਹਿਂ ਆਏ । ਉਨ ਕੋ ਦੇਤ ਉਲਾਂਭਾ ਕਾਹੇ ।
ਤੁਮ ਭਜਿ ਤੁਰਕਨ ਪ੍ਰਾਨ ਬਚਏ । ਤੁਮਰੇ ਜੈਸੇ ਸਭ ਉਇ ਭਏ ।੧੯।
tum marnç tç nath nahin âç. un kô dçt ulâmbhâ kâhç.
tum bhaji turkan parân bachaç. tumrç jaisç sabh ui bhaç.19.

ਮਰਨੋ ਡਰਿ ਕੈ ਸਭ ਨਠ ਗਏ । ਊਹਾਂ ਸਿੰਘ ਕੋ ਦ੍ਰਿਸ਼ਟਿ ਨ ਪਏ ।
ਊਹਾਂ ਸਿੰਘ ਕੋ ਸੁਨੀਯਤ ਨਾਹੀਂ । ਕਰਤ ਮਸਕਰੀ ਸਿੰਘਨ ਤਾਈਂ ।੨੦।
marnô daari kai sabh nath gaç. ûhân singh kô darishti na paç.
ûhân singh kô sunîyat nâhîn. karat maskarî singhan tâîn.20.

ਨਵਾਬ ਪੰਥ ਸਬ ਦੀਓ ਗਵਾਈ । ਸਿੰਘ ਸੁਨੀਅਤ ਕਹੂੰ ਜਗ ਮੈਂ ਨਾਹੀ ।
ਜੇ ਸਿੰਘ ਨਿਤ ਉਠ ਜੰਗ ਮਚਾਹੀਂ । ਨਾਮ ਖਾਲਸਾ ਸਿੰਘ ਜਪਾਹੀਂ ।੨੧।
navâb panth sab dîô gavâî. singh sunîat kahûn jag main nâhî.
jç singh nit uth jang machâhîn. nâm khâlsâ singh japâhîn.21.

ਜੇ ਸਿੰਘ ਨਿਤ ਉਠ ਸ਼ਬਦ ਉਚਾਰੈਂ । ਲੂਟ ਕੂਟ ਨਿਤ ਤੁਰਕਨ ਮਾਰੈਂ।
ਜਪ ਤਪ ਸੰਜਮ ਨੇਮ ਕਰਾਵੈਂ । ਅਕਾਲ ਅਕਾਲ ਕਹਿ ਸੀਸ ਚੜਾਵੈਂ ।
ਅਬ ਹੈ ਤੁਮ ਹੀ ਸੇ ਊਹਾਂ ਸਿੰਘ । ਗਏ ਨੱਠ ਕਰ ਲੰਬੀ ਡਿੰਗ ।੨੨।

Neither could their lungs dare to describe those indignities,
Nor could their hearts contain those in silence.
Being caught between the devil and the deep sea,
They could neither retaliate, nor bear with those indignities. (14)

Dohra : The Mughals had committed the greatest sacrilege,
In the sacred precincts of Darbar Sahib at Amritsar.
The chief among the Mughals had kept a Courtesan,
(For lewd dancing) in the sanctum sanctorum of Harmandir. (15)

This Mughal chief hailedfrom village Mandiali,
And Massa Ranghar was the name of this chief.
Being a great sinner and a notorious evil doer,
He had been desecrating the sanctity of Harmandir. (16)

Chaupai : Hearing of this desecration, Mehtab Singh felt greatly incensed,
As if he had been stung by a poisonous scorpion.
He asked if there were no Singhs present there,
Who could crush the head of such a defiler? (17)

Had the Singhs abandoned their mission to defend the truth,
Or Had they abandoned their mission of performing noble deeds?
Counter-questioning him for his flamboyant bravado, Singhs asked,
Why did he himself shirk from that daring challenge? (18)

As he himself had fled away for saving his own life,
How could he blame others for not facing the challenge?
As he had saved his life by fleeing from the scene,
So had others fled away following his footsteps. (19)

Since all the Singhs had run away to save their lives,
Hardly any Singh could be found there in Punjab.
Since no body had heard of Singhs being there,
People were poking fun at the so-called Singhs. (20)

Since the Mughal Nawab had totally eliminated the Khalsa Panth,
No Singh was supposed to be alive in the whole country.
All those Singhs had perished who used to wage a war daily,
As well as those Khalsa Singhs who used to meditate on God's name. (21)

All those Singhs had become extinct who used to recite *gurbani*,
As well as those who used to loot and slaughter the Mughals.
There were no more such Singhs as observed the daily Sikh code of conduct,

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jç singh nit uth shabad uchârain. lût kût nit turkan mârain.
jap tap sañjam nçm karâvain. akâl akâl kahi sîs chardâvain.
ab hai tum hî sç ûhân singha. gaç natth kar lambî dainga.22.

ਦੋਹਰਾ : ਯਹ ਸੁਨ ਸਿੰਘ ਜੀ ਚਿਪ ਲਗੀ ਜਨੁ ਕਰ ਬਿਛੂ ਡਾਂਕ ।
ਤਨ ਮਨ ਅਚਬੀ ਬਹੁ ਲਗੀ ਚਿਤ ਧਾਰਯੋ ਮਰਨ ਨਿਸਾਂਕ ।੨੩।
dôhrâ : yah sun singh jî chip lagî janu kar bichhû daânk.
tan man achbî bahu lagî chit dhâryô maran nisânk.23.

ਸੋਰਠਾ : ਮਾੜੀ ਕੰਬੋ ਵਾਲ ਸੁੱਖਾ ਸਿੰਘ ਤ੍ਰਿਖਾਣ ਥੋ ।
ਮਤਾਬ ਸਿੰਘ ਕੇ ਨਾਲ ਆਯੋ ਦੂਜੋ ਸਿਦਕ ਕਰ ।੨੪।
sôrthâ : mârdî kambô vâl sukkhâ singh tarikhân thô.
matâb singh kç nâl âyô dûjô sidak kar.24.

ਚੌਪਈ : ਉਠ ਕਰ ਸਿੰਘ ਜੀ ਫਤੇ ਬੁਲਾਈ । ਚਰਨ ਛੋਹੇ ਸਿੰਘ ਆਗਯਾ ਪਾਈ ।
ਹਮ ਮਾਰੈਂ ਜਾਇ ਤੁਰਕਨ ਤਾਈਂ । ਚਰਨ ਛੁਹੋਂ ਮੈਂ ਖਾਲਸੇ ਆਈ ।੨੫।
chaupaî : uth kar singh jî phatç bulâî. charan chhôhç singh âgyâ pâî.
ham mârain jâi turkan tâîn. charan chhuhôn main khâlsç âî.25.

ਜੇਕਰ ਸੀਸ ਲਗੇ ਗੁਰ ਅਰਥ । ਧੰਨ ਜਨਮ ਧੰਨ ਮਰਣ ਸਮਰਥ ।
ਤੁਰਕਨ ਲਰਨੈ ਮਰਨੋਂ ਡਰੇ । ਧ੍ਰਿਕ ਤਿਸ ਜਨਨੀ ਧ੍ਰਿਕ ਪਿਤ ਕਰੇ ।੨੬।
jçkar sîs lagç gur artha. dhann janam dhann maran samratha.
turkan larnai marnôn daarç. dharik tis jannî dharik pit karç.26.

ਦੋਹਰਾ : ਮਰਨੇ ਤੇ ਕਯਾ ਡਰਪਨਾ ਲੇ ਪਾਹੁਲ ਖੰਡੇ ਧਾਰ ।
ਜਬ ਹਾਥ ਸਿਧੌਰਾ ਲੈ ਤੁਰੇ ਮਰਨੋਂ ਡਰੇ ਨ ਨਾਰ ।੨੭।
dôhrâ : marnç tç kayâ daarpanâ lç pâhul khandç dhâr.
jab hâth sidhaurâ lai turç marnôn daarç na nâr.27.

ਚੌਪਈ : ਕ੍ਰਮ ਕ੍ਰਮ ਕਰ ਸਿੰਘ ਵਤਨੀ ਆਏ । ਅੰਮ੍ਰਿਤਸਰ ਢਿਗ ਫਿਰਨ ਨ ਪਾਏ ।
ਕਰੀ ਸੋਚ ਕਛੁ ਜਤਨ ਕਮਈਏ । ਟਕੈ ਭਰਨ ਕੋ ਰੂਪ ਬਨਈਏ ।੨੮।
chaupaî : karm karm kar singh vatnî âç. ammritsar dhig phiran na pâç.
karî sôch kachhu jatan kamaîç. takai bharan kô rûp banaîç.28.

ਦੋਹਰਾ : ਸਿੰਘ ਕਹੈ ਹਮ ਜਿਮ ਪੁਜੈਂ ਕੁਈ ਸਤਿਗੁਰ ਬਾਤ ਬਨਾਉ ।
ਜਾਇ ਮਸੇ ਕੋ ਸਿਰ ਕਟੈਂ ਨਹਿਂ ਰਸਤੇ ਹੁਇ ਅਟਕਾਉ ।੨੯।
dôhrâ : singh kahai ham jim pujain kuî satigur bât banâu.
jâi masç kô sir katain nahin rastç hui atkâu.29.

ਚੌਪਈ : ਸੋਊ ਸਤਿਗੁਰ ਬਿਧੀ ਬਨਾਈ । ਸਿਖਰ ਦੁਪਹਿਰੀ ਮੈਂ ਬਣਿ ਆਈ ।
ਵਗੀ ਪਵਨ ਬਹੁ ਘਟਾ ਉਡਾਨਾ । ਇਮ ਕਰ ਲੀਨੋ ਮੁੱਖ ਛਿਪਾਨਾ ।੩੦।
chaupaî : sôû satigur bidhî banâî. sikhar duphirî main bani âî.
vagî pavan bahu ghatâ udaânâ. im kar lînô mukkh chhipânâ.30.

Nor were there any Singhs who sacrificed their lives with the shouts of Akal.
Only the likes of him, the fugitive Singhs, had been left behind,
Who had hastily escaped to save their skins. (22)

Dohra : Hearing this, S. Mehtab Singh felt so much mortified,
As if he had been stung by a poisonous scorpion.
So much mortified did he feel by these remarks,
That he resolved to sacrifice his life without any fear. (23)

Sortha : There was one Sukha Singh of village Mari Kamboki,
Who belonged to the community of carpenters.
He volunteered to accompany Mehtab Singh,
As he too was a devout Sikh of the Guru. (24)

Chaupai : Both these Singhs bade farewell to the Singhs with *Fateh*,
After seeking their permission for their mission with reverence.
They declared their resolve to decimate the Mughals,
And thereafter touch the sacred feet of Khalsa Panth. (25)

If they sacrificed their lives for the Guru's cause,
They would feel blessed both in life and death.
Curse be on the mother and the father of a Singh,
Who felt scared of fighting against the Mughals. (26)

Dohra : Why should a Singh be scared of death,
Who had partaken Khande-ki-Pahul[5] ?
A Singh was as fearless as the wife of a slain Rajput warrior,
Who made an offering of Sindhur[6] as a vow to die with her husband. (27)

Chaupai : Covering the distance in stages, the two Singhs reached their homeland,
But they could not enter the periphery of Amritsar.
Devising a strategy to accomplish their cherished mission,
They decided to disguise themselves as revenue collecting officials. (28)

Dohra : The two Sikhs invoked the protection of the God Almighty,
As they planned to hit their coveted target after reaching there.
They prayed that they might succeed in beheading Massa Ranghar,
That there be no impediments to block their way. (29)

Chaupai : The Divine Satguru, creating favourable circumstances for them,
Made them to undertake their mission in the peak hours of the noon.
They wrapped their faces with a loose garment,
As one protected one's face during a dust storm. (30)

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ਦੋਹਰਾ : ਸਿਖਰ ਦੁਪਹਿਰੀ ਭਾਦਵੇ ਸੂਰਜ ਅਤਿ ਤਪਤਾਇ ।
ਕਦ ਬਰਸੈ ਕਦ ਉੱਜੜੈ ਬਿਧ ਐਸੀ ਲਈ ਤਕਾਇ ।੩੧।
dôhrâ : sikhar duphirî bhâdvç sûraj ati taptâi.
kad barsai kad ujjrdai bidh aisî laî takâi.31.

ਚੌਪਈ : ਧੂਪ ਲਗੀ ਫੌਜ ਛਾਵੈਂ ਗਈ । ਕਿਛ ਬਰਖਾ ਕਰ ਡੇਰਨ ਵਈ ।
ਮੱਸੇ ਸਾਰੰਗ ਰਾਗ ਗਵਾਯਾ । ਵਿਚੈ ਮਲਾਰਹਿ ਰਾਗ ਅਲਾਯਾ ।੩੨।
chaupaî : dhûp lagî phauj chhâvain gaî. kichh barkhâ kar daçran vaî.
massç sârang râg gavâyâ. vichai malârhi râg alâyâ.32.

ਦੋਹਰਾ : ਕੋ ਸੁੱਤੋ ਕੋ ਜਾਗਤੋ ਕਿਨ੍ਹੈ ਨ ਲਖਿਓ ਭੇਦ ।
ਦ੍ਵਾਜੇ ਦ੍ਰਸ਼ਨੀ ਜਾ ਢੁਕੇ ਉਤਰੇ ਤਹਿਂ ਬਿਨ ਖੇਦ ।੩੩।
dôhrâ : kô suttô kô jâgtô kinhai na lakhiô bhçd.
darvâjç darshnî jâ dahukç utrç tahin bin khçd.33.

ਚੌਪਈ : ਦੁਈ ਵਲ ਦੁਇ ਘੋੜੇ ਲਾਏ । ਦੋਵੈਂ ਬਰਛੇ ਤਹਾਂ ਛਪਾਏ ।
ਬਗਲਨ ਮਹਿਂ ਤਲਵਾਰ ਲੁਕੋਈ । ਜਿਮ ਕਰ ਨਾਂਹੀ ਟੋਕੇ ਕੋਈ ।੩੪।
chaupaî : duî val dui ghôrdç lâç. dôvain barchhç tahân chhapâç.
baglan mahin talvâr lukôî. jim kar nânhî tôkç kôî.34.

ਕੋ ਜਾਨੈ ਕੋ ਅਏ ਸਿਪਾਹੀ । ਮਾਲ ਲਿਆਏ ਕਰ ਉਗਰਾਹੀ ।
ਕਿਛ ਬਾਜੈ ਕਿਛ ਗਾਜੈ ਪਰੇ । ਔਰ ਦੇਖਹਿਂ ਬਹੁ ਨਟਨੀ ਖਰੇ ।੩੫।
kô jânai kô aç sipâhî. mâl liâç kar ugrâhî.
kichh bâjai kichh gâjai parç. aur dçkhhin bahu natnî kharç.35.

ਸਿੰਘਨ ਕੋ ਤਹਿਂ ਲਗ ਗਯੋ ਦਾਵ । ਸਿੰਘਨ ਸ਼ਿਤਾਬੀ ਚੱਕਯੋ ਪਾਵ ।
ਸਤਿਗੁਰ ਅਪਨੋ ਕਾਜ ਸਵਾਰੇ । ਉਇ ਕਰ ਦੀਨੇ ਦਿਸ਼ਟ ਅੰਧਾਰੇ ।੩੬।
singhan kô tahin lag gayô dâva. singhan shitâbî chakkyô pâva.
satigur apnô kâj savârç. ui kar dînç dishat andhârç.36.

ਦੋਹਰਾ : ਦੋਊ ਸਿੰਘ ਤਹਿਂ ਜਾ ਪੁਜੇ ਜਹਿਂ ਬਾਜੈ ਮਿਰਦੰਗ ।
ਕੱਢ ਸਿਰੋਹੀ ਸਿਰ ਦਈ ਮੱਸੇ ਕੇ ਨਿਰਸੰਗ ।੩੭।
dôhrâ : dôû singh tahin jâ pujç jahin bâjai mirdang.
kadadah sirôhî sir daî massç kç nirsang.37.

ਚੌਪਈ : ਮੱਸੇ ਕੋ ਇਮ ਸੀਸ ਉਤਾਰਯੋ । ਜਨ ਕਰ ਬੇਲੋਂ ਕਦੂਆ ਟਾਰਯੋ ।
ਹੁਤੋ ਜੁ ਜ਼ੇਬਰ ਤਾ ਕੇ ਦਵਾਰੇ । ਦੂਜੇ ਸਿੰਘ ਸੋ ਲਯੋ ਉਤਾਰੇ ।੩੮।
chaupaî : massç kô im sîs utâryô. jan kar bçlôn kadûâ târyô.
hutô ju zçbar tâ kç davârç. dûjç singh sô layô utârç.38.

ਤੌ ਲੌ ਸ਼ੋਰ ਭਯੋ ਅਤਿ ਭਾਰੀ । ਫਿਰ ਘੋੜਨ ਚੜ੍ਹ ਕਰੀ ਸਵਾਰੀ ।
ਛੇੜ ਸੁ ਘੋੜੇ ਰਲ ਗਏ ਝੱਲ । ਐਸੀ ਭਈ ਮੱਸੇ ਕੀ ਗੱਲ ।੩੯।
tau lau shôr bhayô ati bhârî. phir ghôrdan chardah karî savârî.
chhçrd su ghôrdç ral gaç jhalla. aisî bhaî massç kî galla.39.

Dohra : It being the peak hour of the noon in the month of September,
The Sun was at its hottest in this (humid) month.
As it rained and stopped at intermittent intervals,
It proved very convenient for accomplishing their mission. (31)

Chaupai : As the scorching heat made the guards recede into shade,
The rest of the troops receded to their barracks to escape rain.
Massa Ranghar ordered the Court dancer to play Rag Sarang[7],
Along with the melodies from the Rag Malhar.[8] (32)

Dohra : With some of the guards dozing off or half-asleep,
None of them could notice the entry of the Singhs.
The two Singhs were able to reach the main entrance,
Without any let or hindrance on their way. (33)

Chaupai : Positioning their horses on each side of the main entrance,
They concealed their spears behind the wall.
They hid their swords beneath their loose robes,
So that no security guard could object to their arms. (34)

Some security guards took them for Mughal soldiers,
Who had come to deposit revenue proceeds.
While some guards were distracted by the live music,
Others were hypnotized by the courtesan's lewd dance. (35)

As the Singhs thought this moment to be most opportune,
They proceeded hastily towards their cherished target.
As Divine Will wished to set everything right,
It made their presence unnoticed by the watching eyes. (36)

Dohra : Both the Singhs finally reached the central spot,
Where the musicians were playing on the music.
Pulling out his sword from its sheath beneath his dress,
Mehtab Singh lunged it courageously at Mass Ranghar's head. (37)

Chaupai : He chopped off Massa Ranghar's head as easily,
As one plucks a pumpkin from a creeper.
Whatever jewels Massa Ranghar was wearing around his neck,
The other Singh took these off his neck quickly. (38)

As there was raised a lot of hue and cry all around,
The two Singhs mounted their horses and fled away.
As the two Singhs, spurring their horses, disappeared into the wilds,
Their brave act ended the (notorious) tale of Massa Ranghar. (39)

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ਕਿਤਿਕ ਦੇਰ ਕਰ ਰੌਲਾ ਭਯੋ । ਸਿਖਰ ਦੁਪਹਿਰੀ ਸੁਨਤ ਕਿਛੁ ਦਯੋ ।
ਥੀ ਪਹਿਲੋਂ ਕਿਨ ਕਾਠੀ ਨ ਪਾਈ । ਉਨ ਮਨ ਚਿੰਤਾ ਥੀ ਨਹੀਂ ਕਾਈ ।੪੦।
kitik dçr kar raulâ bhayô. sikhar duphirî sunat kichhu dayô.
thî pahilôn kin kâthî na pâî. un man chintâ thî nahîn kâî.40.

ਰਹਿਤ ਹੁਤੀ ਤਿਹ ਬਹੁਤੀ ਫੌਜ । ਰਹੇ ਬਹੁਤ ਗ਼ਾਫਲ ਕਰ ਮੌਜ ।
ਅਲਸਾਨੇ ਦੋਪਹਿਰੇ ਮਾਂਹਿ । ਨੀਂਦ ਦਬਾਏ ਫਿਰੈਂ ਤਹਾਂਹਿ ।੪੧।
rahit hutî tih bahutî phauja. rahç bahut ghâphal kar mauja.
alsânç dôpahirç mânhi. nînd dabâç phirain tahânhi.41.

ਦੋਹਰਾ : ਕਾਠੀ ਪਾਇ ਹਥਯਾਰ ਲੈ ਤੌ ਲੌ ਸਿੰਘ ਗਏ ਦੂਰ ।
ਮਾਰਯੋ ਸੁਨ ਫੁਜਦਾਰ ਕੋ ਹਾਰੇ ਦੁਖੀ ਵਿਸੂਰ ।੪੨।
dôhrâ : kâthî pâi hathyâr lai tau lau singh gaç dûr.
mâryô sun phujdâr kô hârç dukhî visûr.42.

ਚੌਪਈ : ਜੈ ਜੈ ਕਾਰ ਸਿਖਨ ਮਨ ਭਯੋ । ਦੁਸ਼ਟਨ ਮਨ ਬਹੁ ਦੁਖ ਸੰਤਯੋ ।
ਮੱਸੇ ਕੋ ਜੁ ਹੁਤੋ ਪਰਵਾਰ । ਲਹੌਰ ਜਾਇ ਤਿਨ ਕਰੀ ਪੁਕਾਰ ।੪੩।
chaupaî : jai jai kâr sikhan man bhayô. dushtan man bahu dukh santyô.
massç kô ju hutô parvâra. lahaur jâi tin karî pukâra.43.

ਹਮਰੇ ਖੂਨੀ ਪਕੜ ਮੰਗਾਵੋ । ਟੁਕ ਟੁਕ ਕਰ ਤਿਨ ਕੋ ਕਟਵਾਵੋ ।
ਨਾਤਰ ਹਮ ਜਾਵੈਂਗੇ ਢਿੱਲੀ । ਕਰੀ ਨਵਾਬੀ ਤੁਮ ਨੈ ਢਿੱਲੀ ।੪੪।
hamrç khûnî pakard mangâvô. tuk tuk kar tin kô katvâvô.
nâtar ham jâvaingç dillî. karî navâbî tum nai dahillî.44.

ਜਬ ਨਬਾਬ ਨੇ ਯੌ ਸੁਨ ਪਾਯੋ । ਸਿੰਘਨ ਮੱਸਾ ਮਾਰ ਗੁਵਾਯੋ ।
ਪਰੇ ਗਿਰਝ ਜਿਮ ਸਿੰਘ ਅਸਮਾਨੋ । ਆਵਤ ਜਾਵਤ ਕਿਨੈਂ ਨ ਜਾਨੋਂ ।੪੫।
jab nabâb nç yau sun pâyô. singhan massâ mâr guvâyô.
parç girajh jim singh asmânô. âvat jâvat kinain na jânôn.45.

ਕਿਨੈਂ ਨ ਜਾਨੇ ਵਹਿ ਕਹਿਂ ਰਹੇਂ । ਕਿਨੈਂ ਨ ਜਾਨਯੋ ਵੈ ਕਹਿਂ ਗਏ ।
ਐਸੀ ਸੁਨ ਨਵਾਬ ਧਰਹਰੀ । ਮਛਲੀ ਜਲ ਬਿਨ ਜਿਮ ਤਰਫਰੀ ।੪੬।
kinain na jânç vahi kahin rahçn. kinain na jânyô vai kahin gaç.
aisî sun navâb dharharî. machhlî jal bin jim tarpharî.46.

ਕਹੇ ਮੰਗਾਵੋ ਪਰਜਾ ਸਾਰੀ । ਗਏ ਜੁ ਹਮਰੇ ਲਿਖ ਦਰਬਾਰੀ ।
ਜਾ ਕਰ ਹਮ ਤੇ ਖਾਹਿਂ ਜਗੀਰ । ਅਬ ਉਨ ਕੋ ਕਰ ਦੇਹੁ ਤਗੀਰ ।੪੭।
kahç mangâvô parjâ sârî. gaç ju hamrç likh darbârî.
jâ kar ham tç khâhin jagîra. ab un kô kar dçhu tagîra.47.

ਨਿਰੰਜਨੀਆਂ ਹਰਭਗਤ ਬੁਲਾਇਆ । ਕਰਮਾਂ ਛੀਨਾਂ ਸਾਥੇ ਆਇਆ ।
ਰਾਮਾ ਰੰਧਾਵਾ ਸੱਦ ਮੰਗਾਯਾ । ਜੋਧ ਨਗਰੀਏ ਨੂੰ ਫੁਰਮਾਯਾ ।੪੮।
nirñjanîân harbhagat bulâiâ. karmân chhînân sâthç âiâ.
râmâ randhâvâ sadd mangâyâ. jôdh nagrîç nûn phurmâyâ.48.

As the din and noise continued for a long time,
It could be heard for long at the peak of noon.
As they had never apprehended any sudden attack,
They had no worries about Massa Ranghar's security. (40)

Although a large number of Mughal troops were stationed there,
They remained careless and involved in festivities.
Feeling drowsy and sleepy in the summer noon's heat,
They were overpowered by slumber at that moment. (41)

Dohra : By the time, the Mughal soldiers mounted their horses,
The Singhs had gone too far to be caught by them.
Learning that their main custodian had been killed,
They could do nothing but grieve over their loss. (42)

Chaupai : As there was a joy and victory in the Singh's camp,
There was a lot of sorrow and grief in the enemy camp.
Then the grieving members of the family of Massa Ranghar,
Proceeded to Lahore to appeal for a relief. (43)

Demanding the arrest of the slaughterers of their chief,
They pressed for cutting their bodies into pieces.
Otherwise, they would approach the Nawab at Delhi,
And complain that Lahore Nawab had lost his grip over the state. (44)

So the Nawab came to know about this news,
That the Singhs had killed Massa Ranghar.
Swooping like a hawk from the skies on Massa Ranghar,
The Singhs had disappeared unnoticed by anybody. (45)

Neither did anybody know where those Singhs lived,
Nor did anybody know where they had disappeared.
Hearing this news, the Nawab felt as desperate as,
A fish felt when thrown out of water. (46)

He ordered all those subjects to be summoned,
Who had given written undertakings to be loyal subjects.
He summoned all those on the pay rolls of the state,
So that he could replace them from their appointed posts. (47)

He ordered Niranjania Harbhagat[9] to be summoned,
Along with Karama Chhina[10] from the village Chhina.
Orders were issued to summon Rama Randhawa[11],
As well as Dharam Dass from Jodh Nagar[12]. (48)

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ਬਿਨ ਬੁਲਾਏ ਮਜੀਠੀਏ ਆਏ । ਸੋ ਇਨ ਸਿੰਘਨ ਬਹੁਤ ਅਕਾਏ ।
ਕਹਿਂ ਲੌ ਸਭ ਹੀ ਲੋਕ ਲਿਖਈਏ । ਅਪਨੇ ਗਿਰਦੇ ਸੋਊ ਗਿਨਈਏ ।੪੯।
bin bulâç majîthîç âç. sô in singhan bahut akâç.
kahin lau sabh hî lôk likhîç. apnç girdç sôû ginaîç.49.

ਦੋਹਰਾ : ਕਹਯੋ ਸੁ ਸਭਨ ਬੁਲਾਇਕੈ ਪੈਦਾ ਉਸੈ ਕਰੇਹੁ ।
ਮੱਸਾ ਮਾਰਯੋ ਜਿਨ ਸਿੰਘਨ ਆਨ ਸੁ ਹਮ ਕੋ ਦੇਹੁ ।੫੦।
dôhrâ : kahyô su sabhan bulâikai paidâ usai karçhu.
massâ mâryô jin singhan ân su ham kô dçhu.50.

ਚੌਪਈ : ਨਹੀਂ ਤੋ ਤੁਮ ਕੋ ਸਾਥ ਮਿਲਾਵੈਂ । ਤੁਮਰੀ ਭੀ ਹਮ ਜਾਨ ਗੁਵਾਵੈਂ ।
ਸਿੰਘਨ ਕੋ ਜੁੰਮਾ ਤੁਮ ਕੀਆ । ਤੁਮ ਕਹੋ ਸਿੰਘ ਹਮ ਰਹਿਨ ਨ ਦੀਆ ।੫੧।
chaupaî : nahîn tô tum kô sâth milâvain. tumrî bhî ham jân guvâvain.
singhan kô jummâ tum kîâ. tum kahô singh ham rahin na dîâ.51.

ਜਹਾਂ ਰਹੈਂ ਸਿੰਘ ਹਮੈ ਬਤਾਵੋ । ਤਿਸ ਜਾਗਾ ਕੀ ਮਿਟੀ ਪੁਟਾਵੋ ।
ਰਹੈਂ ਸਿੰਘ ਜਾਂ ਨਗਰੀ ਮਾਂਹੀ । ਕਰੋਂ ਕਤਲ ਕਛੁ ਢੀਲ ਨ ਕਾਹੀ ।੫੨।
jahân rahain singh hamai batâvô. tis jâgâ kî mitî putâvô.
rahain singh jân nagrî mânhî. karôn katal kachhu dahîl na kâhî.52.

ਦੋਹਰਾ : ਜੋਊ ਬਤਾਵੈ ਸਿੰਘ ਕੋ ਨਾਮ ਧਾਮ ਔ ਗ੍ਰਾਮ ।
ਦੇਵੈ ਤਿਸੈ ਫੜਾਇ ਜੋ ਪਾਵੈ ਘਨੋ ਇਨਾਮ ।੫੩।
dôhrâ : jôû batâvai singh kô nâm dhâm au garâm.
dçvai tisai phardâi jô pâvai ghanô inâm.53.

ਚੌਪਈ : ਹਰਿਭਗਤ ਨਿਰੰਜਨੀ ਐਸੇ ਕਹਯੋ । ਮਤਾਬ ਸਿੰਘ ਇਕ ਭੰਗੂ ਭਯੋ ।
ਮੀਰਾਂ ਕੋਟ ਦੱਸਿਓ ਗ੍ਰਾਮ । ਅੰਮਿਤ੍ਰਸਰ ਤੈ ਤ੍ਰੈ ਕੋਹ ਠਾਮ ।੫੪।
chaupaî : haribhgat nirñjanî aisç kahyô. matâb singh ik bhangû bhayô.
mîrân kôt dassiô garâma. ammitrsar tai tarai kôh thâma.54.

ਮੀਰ ਸੁ ਕੰਬਰ ਅਲੀ ਜਗੀਰ । ਸਾਹ ਦਈ ਕਰ ਅਪਨੋ ਪੀਰ ।
ਨਵਾਬ ਸੁ ਸੱਯਦ ਲਯੋ ਬੁਲਾਇ । ਸਾਥੈ ਦੀਨੋਂ ਉਸੈ ਚੜ੍ਹਾਇ ।੫੫।
mîr su kambar alî jagîra. sâh daî kar apnô pîra.
navâb su sayyad layô bulâi. sâthai dînôn usai chardhâi.55.

ਤੁਮਰੋ ਪਿੰਡ ਕਰ ਕਤਲ ਨ ਕਰੋਂ । ਸਿੰਘ ਰਾਖਨ ਤੇ ਤੁਮ ਨਹਿਂ ਡਰੋ ।੫੬।
tumrô pind kar katal na karôn. singh râkhan tç tum nahin daarô.56.

ਦੋਹਰਾ : ਫੌਜ ਜਾਇ ਪਿੰਡ ਘੇਰਿਓ ਸੱਯਦ ਕਛੁ ਨ ਬਸਾਇ ।
ਨੱਥਾ ਖਹਿਰਾ ਪੰਚ ਥੋ ਲੀਨੋ ਸੋਊ ਫੜਾਇ ।੫੭।
dôhrâ : phauj jâi pind ghçriô sayyad kachhu na basâi.
natthâ khahirâ pañch thô lînô sôû phardâi.57.

The Majithias came voluntarily without being summoned,
Who had been harassing the Singhs quite a lot.
It is difficult to keep a count of all the informers,
I (the author) have listed only his nearest neighbours. (49)

Dohra : Summoning all the Hindu Jat informers of the region,
Nawab of Lahore ordered them to produce the killer Singhs.
They must hand them over to the authorities at any cost,
Those Singhs who had slaughtered Massa Ranghar. (50)

Chaupai : Otherwise, the Nawab threatened to include them among the Singhs,
And would eliminate them as well along with the Singhs.
Since they had taken the responsibility for Singhs' elimination,
They had been boasting of having eliminated the Singhs completely. (51)

They must reveal the hide-outs where Singhs took shelter,
So that he might raze the whole habitat to dust.
They must name the town where the Singhs took refuge,
So that he might massacre all the inhabitants without any delay. (52)

Dohra : Whosoever would supply any information about the Singhs,
Along with their names, hideouts and village names,
Or whosoever would facilitate the capture of any Singh,
He would be highly rewarded for his services. (53).

Chaupai : Harbhagat, a follower of Niranjani sect, informed,
That it was the handiwork of one Mehtab Singh Bhangoo.
He had been reported to be a resident of Mirankot,
A village situated at a distance of three miles from Amritsar. (54)

Mir Kambar Ali had been given the custodianship of that village,
By virtue of his being the spiritual guide of the emperor.
So the Nawab, sending for the Sayyad Kambar Ali,
Asked him to accompany the Mughal troops to his village. (55)

The Nawab had not massacred the village population for Pir's sake,
Although he had not desisted from harbouring the Singhs. (56)

Dohra : The Mughal troops laid a siege to the village after reaching there,
Rendering Sayyad (Kambar Ali) helpless from protecting his village.
One Natha Khehra[13] being the elected village chief,
Was taken into custody by the invading Mughal troops. (57)

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ਚੌਪਈ : ਨੂਰ ਦੀਨ ਥੋ ਫੌਜ ਸਰਦਾਰ । ਤਿਸਨੈ ਐਸੋ ਕੀਓ ਉਚਾਰ ।
ਤੁਮਰੀ ਜਾਨ ਛੂਟਤੀ ਨਾਂਹੀ । ਬਿਨ ਮਤਾਬ ਸਿੰਘ ਲਯਾਇ ਯਹਾਂ ਹੀ ।੫੮।
chaupaî : nûr dîn thô phauj sardâra. tisnai aisô kîô uchâra.
tumrî jân chhûttî nânhî. bin matâb singh layâi yahân hî.58.

ਮਤਾਬ ਸਿੰਘ ਕੋ ਕੀਜੈ ਹਾਜ਼ਰ । ਬਨੈ ਨ ਸੋ ਜੋ ਰਖੈ ਲੁਕਾ ਜਰ ।
ਤਬ ਨੱਥੇ ਨੇ ਉਸ ਕੋ ਕਹੀ । ਮਤਾਬ ਸਿੰਘ ਅਬ ਹਾਜ਼ਰ ਨਹੀਂ ।੫੯।
matâb singh kô kîjai hâzra. banai na sô jô rakhai lukâ jara.
tab natthç nç us kô kahî. matâb singh ab hâzar nahîn.59.

ਜਾਨ ਹਮਾਰੀ ਹਾਜ਼ਰ ਆਹੀ । ਹਮ ਕੋ ਮਾਰੋ ਰਾਖੋ ਚਾਹੀ ।
ਨੂਰਦੀਨ ਨੇ ਫਿਰ ਯੌਂ ਕਹਯੋ । ਲਯਾਇ ਪੁਤ੍ਰ ਤਿਸੁ ਚਹੈਂ ਤੂੰ ਜੀਓ ।੬੦।
jân hamârî hâzar âhî. ham kô mârô râkhô châhî.
nûrdîn nç phir yaun kahyô. layâi putar tisu chahain tûn jîô.60.

ਤਬ ਨੱਥੇ ਤਕਰਾਰ ਸੁ ਕੀਓ । ਲਯਾਊਂ ਟੋਲ ਜੁ ਰਾਖੋ ਜੀਓ ।
ਉਨ ਭਾਖਯੋ ਵਹ ਜੀਵਤ ਨਾਂਹੀ । ਬਚੈ ਉਲਾਦ ਨ ਸਿੰਘ ਖੂਨੀ ਕਾਹੀ ।੬੧।
tab natthç takrâr su kîô. layâûn tôl ju râkhô jîô.
un bhâkhyô vah jîvat nânhî. bachai ulâd na singh khûnî kâhî.61.

ਬਾਲਕ ਪੈ ਨੱਥਾ ਤਬ ਗਯੋ । ਦੇਖ ਬਾਲਕੇ ਸੀਸ ਹਿਲਯੋ ।
ਮੈਂ ਜੋ ਬਾਲਕ ਦੇਊਂ ਫੜਾਇ । ਬਾਲਕ ਤੁਰਤ ਦੇਹਿੰਗੇ ਘਾਇ ।੬੨।
bâlak pai natthâ tab gayô. dçkh bâlkç sîs hilyô.
main jô bâlak dçûn phardâi. bâlak turat dçhingç ghâi.62.

ਦੋਹਰਾ : ਫੜਾਇ ਮਰਾਵਾਂ ਬਾਲ ਕੋ ਬਿਚ ਪੰਚਾਂ ਮਿਲੈ ਨ ਥਾਂਉਂ ।
ਸਿੰਘ ਜੀ ਮੰਗੇ ਨਿਜ ਪੁਤ੍ਰ ਕੋ ਦਰਗਹਿ ਕਲੰਕ ਲਗਾਉਂ ।੬੩।
dôhrâ : phardâi marâvân bâl kô bich pañchân milai na thânun.
singh jî mangç nij putar kô dargahi kalank lagâun.63.

ਚੌਪਈ : ਤਬ ਨੱਥੇ ਨੇ ਐਸ ਉਚਾਰਾ । ਬਾਲਕ ਕੇ ਸੰਗ ਮਰਨਾ ਧਾਰਾ ।
ਰਹੈ ਉਲਾਦ ਜਗਤ ਮੈਂ ਮੇਰੀ । ਸੋਭਾ ਪਾਊਂ ਜਗਤ ਭਲੇਰੀ ।੬੪।
chaupaî : tab natthç nç ais uchârâ. bâlak kç sang marnâ dhârâ.
rahai ulâd jagat main mçrî. sôbhâ pâûn jagat bhalçrî.64.

ਦੋਹਰਾ : ਤਬ ਨੱਥੇ ਕੰਧੇ ਧਰਯੋ ਪੀਛੈ ਕੰਧ ਟਪਾਇ ।
ਪੰਜ ਪੁਰਖ ਤਿਸ ਸੰਗ ਚਲੇ ਪਏ ਕਮੋਵੀ ਰਾਹਿ ।੬੫।
dôhrâ : tab natthç kandhç dharyô pîchhai kandh tapâi.
pañj purakh tis sang chalç paç kamôvî râhi.65.

ਸਕਾ ਪੁੱਤ੍ਰ ਅਰੁ ਭਾਨਜਾ ਚੂਹੜਾ ਸੰਗ ਦਰਵਾਨ ।
ਸਿਖਰ ਦੁਪਹਿਰੀ ਟੀਟ ਮੈਂ ਲੰਘ ਗਏ ਇਕ ਮਦਾਨ ।੬੬।
sakâ puttar aru bhânjâ chûhrdâ sang darvân.
sikhar duphirî tît main langh gaç ik madân.66.

Chaupai : Noordin, who was a commander of the Mughal force,
Addressed Natha Khehra, in the following words.
He would have to wash his hands off his own life,
Otherwise he must produce Mehtab Singh before him. (58)

Mehtab Singh must be handed over to the authorities,
Otherwise his harbourers would not be spared.
Thereupon, Natha Khehra answered the Mughal commander,
That Mehtab Singh was not present in the village at that moment. (59)

Offering himself for arrest to the chief of Mughal troops,
He asked them to deal with him in any manner they liked.
At this, Noorudin ordered him to produce Mehtab Singh's son,
In case he wished his own life to be spared. (60)

Natha Khehra argued that he would trace Mehtab Singh's son,
Provided they promised to spare the child's life.
Noorudin retorted that he would not be spared.
Because how could a murderer Singhs' progeny be allowed to live? (61)

Hearing this decision, Natha Khehra went to the child,
And shook his head out of pity for the infant.
He commiserated that incase he handed over the child,
They would slaughter the child in an instant. (62)

Dohra : In case, he handed over the child to be Mughals,
He would lose his face among the village elders.
When Mehtab Singh demanded his son back left in his custody,
He would feel stigmatized for breach of trust in heavens. (63)

Chaupai : After reflecting thus, Natha Khehra declared thus,
That he would die with the child rather than handing him over.
If his own progeny survived after his death for the cause,
They would earn the honour of being descendents of a benefactor. (64)

Dohra : So picking up the child of Mehtab Singh on his back,
Naatha Khehra jumped over the wall in the back yard.
Escorting the child under the protection of five men,
They escaped towards a path leading to village Mari Kamboki. (65)

The escorting party included his real son and his sister's son,
As well as the family security guard and a menial.
It being the peak of a hot summer's noon,
They covered a lot of distance in the open fields. (66)

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ਤੁਰਤ ਦੌੜ ਉਨ ਚੁਗਲੀ ਖਾਈ । ਗਯੋ ਨੱਠ ਆਯੋ ਜਿਹ ਤਾਈਂ ।੬੭।
chaupaî : harbhagat nirñjanîç sun pâî. natthâ gayô su kandh tapâî.
turat daurd un chuglî khâî. gayô natth âyô jih tâîn.67.

ਸੋ ਨਠ ਗਏ ਨ ਰਹਿਗੁ ਹਮਾਰੀ । ਚੜ੍ਹੋ ਤੁਰਤ ਤਿਸ ਲਈਏ ਮਾਰੀ ।
ਸੁਨਤ ਫੌਜ ਤੁਰਤਹ ਚੜ੍ਹ ਪਈ । ਪਹਿਲੇ ਜਾਇ ਸੁ ਪੈੜੇ ਲਈ ।੬੮।
sô nath gaç na rahigu hamârî. chardhô turat tis laîç mârî.
sunat phauj turtah chardah paî. pahilç jâi su pairdç laî.68.

ਦੋਹਰਾ : ਤਬ ਨੱਥੇ ਨੇ ਪੁਨ ਕਹਯੋ ਲੋਕਨ ਕੋ ਸਮਝਾਇ ।
ਤੁਮ ਰਾਇ ਸਿੰਘ ਕੋ ਲੈ ਨਠੋ ਮੈਂ ਰਾਖੋਂ ਫੌਜ ਅਟਕਾਇ ।੬੯।
dôhrâ : tab natthç nç pun kahyô lôkan kô samjhâi.
tum râi singh kô lai nathô main râkhôn phauj atkâi.69.

ਚੌਪਈ : ਤਬ ਨੱਥੇ ਕਹਯੋ ਸੁਤ ਤੁਮ ਨਠ ਜਾਵੋ । ਇਸ ਬਾਲਕ ਕੋ ਕੰਧੇ ਚੜ੍ਹਾਵੋ ।
ਜੇ ਤੁਮ ਬਾਲਕ ਅਬ ਤਜ ਜਾਵੋ । ਤੌ ਅਤਿ ਨਿੰਦਯਾ ਜਗ ਮੇਂ ਪਾਵੋ ।੭੦।
chaupaî : tab natthç kahyô sut tum nath jâvô. is bâlak kô kandhç chardhâvô.
jç tum bâlak ab taj jâvô. tau ati nindyâ jag mçn pâvô.70.

ਜਾਕੀ ਖਾਤਰ ਨਠ ਕਰ ਮਰੇ । ਅੰਤ ਕਾਲ ਤਿਸ ਛਡ ਗਏ ਖਰੇ ।
ਮੈਂ ਈਹਾਂ ਰੋਕ ਫੌਜ ਸੁ ਲਰੋਂ । ਤੁਮ ਕਿਤ ਜਾਇ ਗਾਉਂ ਮੈਂ ਵਰੋ ।੭੧।
jâkî khâtar nath kar març. ant kâl tis chhada gaç kharç.
main îhân rôk phauj su larôn. tum kit jâi gâun main varô.71.

ਇਸ ਬਾਲਕ ਕੋ ਦਿਹੋ ਲਕੋਇ । ਪਾਛੈ ਤੁਮ ਸਿਰ ਹੋਇ ਸੁ ਹੋਇ ।
ਇਸਕਾ ਪਿਤਾ ਸੌਂਪ ਹਮ ਗਯੋ । ਤਿਸ ਖਾਤਰ ਹਮ ਮਰਨੋਂ ਭਯੋ ।੭੨।
is bâlak kô dihô lakôi. pâchhai tum sir hôi su hôi.
iskâ pitâ saump ham gayô. tis khâtar ham marnôn bhayô.72.

ਦੋਹਰਾ : ਤਿਸਕੇ ਪੁੱਤਰ ਤਬ ਕਹਯੋ ਹਮ ਨਠ ਬਚੈਂ ਸੁ ਨਾਂਹਿ ।
ਮੌਤ ਆਈ ਹਮ ਸੀਸ ਪੈ ਕਿਮ ਕਰ ਲੁਕੈਂ ਛਿਪਾਹਿਂ ।੭੩।
dôhrâ : tiskç puttar tab kahyô ham nath bachain su nânhi.
maut âî ham sîs pai kim kar lukain chhipâhin.73.

ਚੌਪਈ : ਤਬ ਲਗ ਫੌਜ ਲਏ ਵੋਹ ਘੇਰ । ਮਾਰੀ ਬੰਦੂਕਨ ਕਰੀ ਨ ਬੇਰ ।
ਤਬ ਤੇ ਜੱਟ ਮੁੜੇ ਕਰ ਹੂਰ । ਕਰੇ ਮੁਗ਼ਲ ਤਬ ਢਿਗ ਤੇ ਦੂਰ ।੭੪।
chaupaî : tab lag phauj laç vôh ghçra. mârî bandûkan karî na bçra.
tab tç jatt murdç kar hûra. karç mughal tab dhig tç dûra.74.

ਦੋਹਰਾ : ਤਬ ਮੁਗਲਨ ਨੇ ਯੌਂ ਕਹਯੋ ਰੰਘੜਨ ਕੋ ਸੁ ਬੁਲਾਇ ।
ਲੇਵੋ ਬਦਲੋ ਅਬ ਤੁਮੀ ਮੱਸੇ ਕੇ ਜੁ ਭਰਾਇ ।੭੫।
dôhrâ : tab muglan nç yaun kahyô ranghrdan kô su bulâi.
lçvô badlô ab tumî massç kç ju bharâi.75.

Chaupai : Harbhagat Niranjania, having received the information,
Heard that Natha Khehra had escaped over the back walls.
Informing the Mughal troops about the escape,
He himself rushed to guide the Mughal troops. (67)

He felt he would be disgraced if they escaped,
So they must rush and kill the fugitives.
Hearing this, the Mughal troops launched an attack,
After tracing the footsteps of the runaway fugitives. (68)

Dohra : At this juncture, Nantha Khehra, addressing his companions,
Asked them to listen to his instructions carefully.
He instructed them to run away with the child Rai Singh (Mehtab Singh's son),
While he would try to obstruct the chasing Mughal troops. (69)

Chaupai : Addressing his own son, he asked him to runaway,
While carrying the infant Rai Singh on his shoulders.
If he abandoned the child at this critical hour,
He would have to face social condemnation of the society. (70)

In that case, people would accuse them of abandoning the child,
For whom they had deserted their own home and hearth.
Therefore, while he (Natha Khehra) would grapple with the chasing troops,
They (Natha's son and child) should run and seek shelter in some village. (71)

Once the child Rai Singh[14] was given a safe sanctuary,
Let any catastrophe strike Natha Khehra's own son.
Since Rai Singh's father had left his son in his custody,
He was prepared to face death for keeping his trust. (72)

Dohra : Upon this, Natha Khehra's son told his father,
That it would not avail them to run away at that stage.
Since death was hovering over their heads all around,
It would no longer avail them to seek a shelter. (73)

Chaupai : By this time, they were surrounded by the Mughal troops,
Who opened a barrage of bullet fire on them.
At this, Natha Khehra's party rushed back with a counter attack,
And pushed the invading troops away from their proximity. (74)

Dohra : At this, the Mughal Commanders issued fresh instructions,
That let the supporters of Massa Ranghar be summoned forth.
Addressing the brothers of Massa Ranghar, Mughal Commander said,
That they should now fight and take revenge from their enemies. (75)

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ਚੌਪਈ : ਤਬ ਫਿਰ ਰੰਘੜਨ ਹੱਲਾ ਕੀਆ । ਦੂਰ ਦੂਰ ਕਰ ਫੇਰਾ ਦੀਆ ।
ਜੱਟਨ ਕੀ ਕਿਛ ਲਗੇ ਨ ਵਾਹ । ਨਹਿੰ ਹਥਯਾਰ ਵਡ ਜੱਟਨ ਪਾਹ ।੭੬।
chaupaî : tab phir ranghrdan hallâ kîâ. dûr dûr kar phçrâ dîâ.
jattan kî kichh lagç na vâha. nahin hathyâr vada jattan pâha.76.

ਇਕ ਪਹਿ ਬਰਛੀ ਇਕ ਪਹਿ ਸੇਲ। ਦੇਵੈਂ ਰੰਘੜਨ ਛਾਤੀ ਪੇਲ ।
ਹਾਥ ਚੂਹੜੇ ਕੇ ਦੰਢਾ ਭਾਰੀ । ਮੱਸੇ ਭਾਈ ਸਿਰ ਲਾਯੋ ਕਾਰੀ ।੭੭।
ik pahi barchhî ik pahi sçl. dçvain ranghrdan chhâtî pçl.
hâth chûhrdç kç dandhâ bhârî. massç bhâî sir lâyô kârî.77.

ਹੱਥ ਤਲਵਾਰ ਬਰਵਾਲੇ ਰਹੀ । ਮਰਦਨ ਘੋੜਨ ਲਾਈ ਕਹੀਂ ।
ਭਾਜ ਰੰਘੜ ਜਾ ਮੁਗਲਨ ਕਹੈਂ । ਹਮ ਤੇ ਜੱਟ ਮਰਨ ਤੇ ਰਹੇ ।੭੮।
hatth talvâr barvâlç rahî. mardan ghôrdan lâî kahîn.
bhâj ranghard jâ muglan kahain. ham tç jatt maran tç rahç.78.

ਏਕੋ ਨੱਥਾ ਤੀਰਨ ਮਾਰੇ । ਜਿਸ ਤਨ ਲੱਗੇ ਤਿਸ ਹੁਇ ਪਾਰੇ ।
ਮੁਗਲ ਕਹੈਂ ਤੁਮ ਮੱਸੇ ਭਾਈ । ਲੇਵੋ ਵੈਰ ਆਪ ਤੁਮ ਜਾਈ ।੭੯।
çkô natthâ tîran mârç. jis tan laggç tis hui pârç.
mugal kahain tum massç bhâî. lçvô vair âp tum jâî.79.

ਕਯਾ ਤੁਮ ਹਮ ਸੇ ਨਹੀਂ ਸਿਪਾਹੀ । ਕਿਮ ਤੁਮ ਹਮਰੀ ਓਟ ਤਕਾਈ ।
ਹਰਭਗਤ ਨਿਰੰਜਨੀਏਂ ਪੈ ਜਾਹੋ । ਜੱਟ ਰੰਘੜ ਦੁਇ ਵੱਲ ਤੇ ਪਾਹੋ ।੮੦।
kayâ tum ham sç nahîn sipâhî. kim tum hamrî ôt takâî.
harbhagat nirñjanîçn pai jâhô. jatt ranghard dui vall tç pâhô.80.

ਸੁਨ ਹਰਭਗਤ ਸੁ ਐਸੀ ਕਹੀ । ਹਮ ਤੇ ਭੀ ਜੱਟ ਮਰਤੇ ਨਹੀਂ ।
ਮਾਰੇ ਨੱਥਾ ਜਿਸ ਤਨ ਕਾਨੀ । ਮਾਂਗੇ ਨਹਿਂ ਵੈ ਮੁਖ ਤੇ ਪਾਨੀ ।੮੧।
sun harbhagat su aisî kahî. ham tç bhî jatt martç nahîn.
mârç natthâ jis tan kânî. mângç nahin vai mukh tç pânî.81.

ਹਥਯਾਰ ਫੇਟਨ ਸੋਂ ਸੋ ਨਹਿਂ ਮਰੇ । ਮਾਰੇ ਗੋਲਿਨ ਛੱਰਰੇ ਭਰੇ ।
ਓਹ ਕਮਾਨੀ ਬਡੋ ਕਹਾਵੈ । ਤੀਰ ਰਾਮ ਤੀਰਥ ਪਾਰ ਪੁਚਾਵੈ ।੮੨।
hathyâr phçtan sôn sô nahin març. mârç gôlin chharrrç bharç.
ôh kamânî badaô kahâvai. tîr râm tîrath pâr puchâvai.82.

ਦੋਹਰਾ : ਹਰਭਗਤ ਕਹੀ ਸੋਈ ਕਰੀ ਮੁਗਲਨ ਕਹੀ ਚੁਫੇਰ ।
ਦੋਇ ਚੁਫੇਰੋ ਪਾਸਣਾ ਲਏ ਚੁਤਰਫੋਂ ਘੇਰ ।੮੩।
dôhrâ : harbhagat kahî sôî karî muglan kahî chuphçr.
dôi chuphçrô pâsnâ laç chutraphôn ghçr.83.

ਨੱਥੇ ਮਨ ਮੈਂ ਜਾਨਯੋ ਅਬ ਮਰਨੇ ਸ਼ੱਕ ਨ ਕਾਇ ।
ਮਾਰਨ ਆਏ ਮਾਰੀਏ ਕਯਾ ਰਾਣਾ ਕਯਾ ਰਾਇ ।੮੪।
natthç man main jânyô ab marnç shakk na kâi.
mâran âç mârîç kayâ rânâ kayâ râi.84.

Chaupai : At this, the supporters of Massa Ranghar attacked Natha Khehra's party,
While firing from a safe distance from all sides.
The Natha Khehra's Jat group could not combat the enemy,
As it had no firearms in their possession. (76)

As two of them had only spears in their hands,
They kept on piercing the chests of Ranghar adversaries,
The heavy club that the menial carried in his hand,
He struck its heavy blow on the head of Massa Ranghar's brother. (77)

The sword that the security guard was wielding,
He wounded many horse-mounted Mughal soldiers with it.
After this, the Ranghar brothers fled and reported to the Mughals,
That they could not fight to eliminate the Jats. (78)

They told that each arrow shot by Natha Khehra Jat,
Pierced through the body which it struck.
The Mughals countered since they were Massa Ranghar's brothers,
They themselves should settle their scores with their enemies. (79)

Since the Ranghar brothers were also paid Mughal soldiers,
Why should they look for help to the Mughal troops?
They should approach Harbhagat Niranjania's contingent,
And launch a combined attack from the two sides. (80)

Hearing this, Harbhagat Niranjania also expressed his inability,
That his contingent would also fail to kill Natha Khehra's party.
He remarked that whosoever got struck with Natha Khehra's arrow,
Could not survive his deadly arrow's blow. (81)

Neither could they be killed with weapons or horse's hooves,
Nor with the bullets packed with the sharp splinters.
Natha Khehra who was renowned as an ace shooter,
He could shoot his arrows as far as Ram Tirath[15]. (82)

Dohra : So, as instructed by the pleas of Harbhagat Niranjania,
The Mughal troops made a rush from all the sides.
Thus surrounding Natha Khehra's party from all sides,
They launched an attack from the two sides. (83)

At this, Natha Khehra realized it in his own mind,
That they could not escape death at any cost now.
Now when the final moment could not be put off any longer,
They should do or die whatever the consequences. (84)

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ਚੌਪਈ : ਨੱਥੇ ਤੀਰ ਜਾਂਹਿ ਤਨ ਲਾਯਾ । ਸੋ ਲਗ ਦੂਸਰ ਓਰ ਸਿਧਾਯਾ ।
ਤਬ ਫਿਰ ਹੋਣਹਾਰ ਯੌਂ ਭਈ । ਉਤਰ ਕਮਾਨ ਉਸ ਚਿੱਲਿਓਂ ਗਈ ।੮੫।
chaupaî : natthç tîr jânhi tan lâyâ. sô lag dûsar ôr sidhâyâ.
tab phir hônhâr yaun bhaî. utar kamân us chilliôn gaî.85.

ਕਮਾਨ ਭੂਮ ਸੋ ਨੱਥੇ ਮਾਰੀ । ਫਿਰ ਕੱਢ ਹਥ ਸ਼ਮਸ਼ੇਰ ਸੁਧਾਰੀ ।
ਜਿਸ ਤਨ ਲਾਵੈ ਕਰਕੇ ਦੌੜ । ਗਿਰੇ ਤੁਰਕ ਤਿਸ ਹੋਵੈ ਚੌੜ ।੮੬।
kamân bhûm sô natthç mârî. phir kadadah hath shamshçr sudhârî.
jis tan lâvai karkç daurda. girç turak tis hôvai chaurda.86.

ਦੋਹਰਾ : ਓਇ ਬੰਦੂਕਨ ਸੋਂ ਹਨੈਂ ਦੇਹਿਂ ਦੂਰ ਤੇ ਦਾਗ਼ ।
ਇਨ ਪੈ ਫੇਟੇ ਹਥਯਾਰ ਥੇ ਪਹੁੰਚੇ ਨ ਤਿਹ ਤਨ ਲਾਗ ।੮੭।
dôhrâ : ôi bandûkan sôn hanain dçhin dûr tç dâgh.
in pai phçtç hathyâr thç pahuñchç na tih tan lâg.87.

ਮਾਰ ਬੰਦੂਕਨ ਤੇ ਲਏ ਘੋੜਨ ਦਏ ਮਿਧਾਇ ।
ਨੱਥੇ ਭਾਣਜਾ ਇਕ ਬਚਯੋ ਔਰ ਬਚਯੋ ਸਿੰਘ ਰਾਇ ।੮੮।
mâr bandûkan tç laç ghôrdan daç midhâi.
natthç bhânjâ ik bachyô aur bachyô singh râi.88.

ਚੌਪਈ : ਅਬ ਹਮ ਬਾਤ ਪਿਤਾ ਕੀ ਆਈ । ਜਿਮ ਕਰ ਤਿਸ ਕੀ ਜਾਨ ਬਚਾਈ ।
ਜਬ ਨੱਥੇ ਪਰ ਘੇਰਾ ਪਰਯੋ । ਮਾਰ ਬੰਦੂਕਨ ਰੌਲਾ ਕਰਯੋ ।੮੯।
chaupaî : ab ham bât pitâ kî âî. jim kar tis kî jân bachâî.
jab natthç par ghçrâ paryô. mâr bandûkan raulâ karyô.89.

ਬਾਲਕ ਨਠ ਨਠ ਚਰਨਨ ਵਰੇ । ਤਿਨ ਪਰ ਸ਼ਸਤਰਨ ਝਾਰ ਸੁ ਝਰੇ ।
ਵੈ ਨਠ ਆਗੇ ਪੀਛੈ ਹੋਰੈਂ । ਤਿਨ ਸੰਗ ਪੁਜੈ ਨ ਬਾਲਕ ਦੌਰੇ ।੯੦।
bâlak nath nath charnan varç. tin par shastaran jhâr su jharç.
vai nath âgç pîchhai hôrain. tin sang pujai na bâlak daurç.90.

ਗਿਰਯੋ ਬਾਲ ਤਿਨ ਪਗ ਕੋ ਝਾਗ । ਨਹਿਂ ਪਹੁੰਚੈ ਤਿਸ ਦੌੜ ਸੁ ਲਾਗ ।
ਵਾਜ ਬੰਦੂਕਨ ਤੇ ਸੋ ਡਰੈ । ਝਾੜ ਝੁੰਡ ਵਿਚ ਕੰਟਨ ਵੜੈ ।੯੧।
giryô bâl tin pag kô jhâga. nahin pahuñchai tis daurd su lâga.
vâj bandûkan tç sô daarai. jhârd jhund vich kantan vardai.91.

ਦੋਹਰਾ : ਬਾਲਕ ਪੈਰਨ ਸੋਂ ਫੜੇਂ ਘੋੜੇ ਉਪਰ ਚੜਾਇ ।
ਗਿਰੇ ਉਠੇ ਨੱਠੇ ਲੁਕੇ ਬਚਤੋ ਦਿਸੈ ਨ ਕਾਇ ।੯੨।
dôhrâ : bâlak pairan sôn phardçn ghôrdç upar chardâi.
girç uthç natthç lukç bachtô disai na kâi.92.

ਚੌਪਈ : ਤਬ ਬਾਲਕ ਕੋ ਭਈ ਖੁਆਰੀ । ਬਾਲਕ ਲਾਗੇ ਜਾਨ ਪਿਆਰੀ ।
ਜਬ ਘੋੜਨ ਕੀ ਫੇਟਨ ਗੇਰਾ । ਗਰਦਨ ਪਰ ਮਾਰੀ ਸ਼ਮਸ਼ੇਰਾ ।੯੩।
chaupaî : tab bâlak kô bhaî khuârî. bâlak lâgç jân piârî.
jab ghôrdan kî phçtan gçrâ. gardan par mârî shamshçrâ.93.

Chaupai : Now such was the velocity of an arrow shot by Natha Khehra,
That it pierced through the enemy's body and crossed over.
But then as ill luck would have it or God willed it so,
That Natha Khetra's bow got unhooked from its string. (85)

After that, dashing his bow to the ground in disgust,
He took out his sword and started wielding it.
Whomsoever he struck after making a strong dash,
He fell flat on to the ground with its fatal blow. (86)

Dohra : As the Mughal soldiers were armed with muskets,
They fired shots at Natha Khehra's group from a distance.
But Natha Khehra's party had only hand held weapons,
They could not hit the Mughal troops at a distance. (87)

So the Mughal troops killed them with the gunshots,
And crushed them under the horses hooves.
So in this encounter, one of the survivors was Natha Khehra's sister's son,
While the other survivor happened to be infant Rai Singh. (88)

Chaupai : Now the focus shifts to the author's father (Rai Singh),
And the way he survived in this fierce encounter.
As everyone pounced upon Natha Khehra from all sides,
They raised a lot of noise while firing from their guns. (89)

The innocent child tried to cling to Natha Khehra's feet,
Who was being attacked with weapons from all sides.
As Natha Khehra ran back and forth while fighting,
The helpless child could not keep pace with his protector. (90)

As the child fell down crushed by Natha Khehra's feet,
He could not run fast enough to reach him again.
Feeling extremely scared of the gunshots being fired,
The child tried to take cover under the thorny bushes. (91)

Dohra : As the soldiers tried to crush the child with horses' hooves,
The child tried to catch hold of the horses legs.
As he struggled to rise, run and find a cover,
There seemed no possibility of his remaining alive. (92)

Chaupai : As the child was being tossed, tumbled and harassed,
The child was desperately trying to save his life.
As he was tumbled over by the horses' kicks,
He was hit by a sword's blow on his neck. (93).

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ਗਰਦਨ ਕਟ ਕੇ ਘੰਡੀ ਰਹਾਈ । ਗਲ ਪਰ ਦੂਜੀ ਫੇਰ ਚਲਾਈ ।
ਕਟ ਗਈ ਹੰਸਲੀ ਮੋਢੇ ਤਾਈਂ । ਤੀਜੀ ਤਿਨ ਤਕ ਸਿਰ ਕੋ ਲਾਈ ।੯੪।
gardan kat kç ghandî rahâî. gal par dûjî phçr chalâî.
kat gaî hanslî môdahç tâîn. tîjî tin tak sir kô lâî.94.

ਕਾਟ ਮੋਢੇ ਤੇ ਜਿਮੀਂ ਧਸਾਈ । ਇਮ ਕਰ ਸ਼ਾਹ ਰਗ ਭਈ ਬਚਾਈ ।
ਉਨ ਜਾਨਯੋਂ ਬਾਲਕ ਮਰ ਗਯੋ । ਧੂੜ ਲਪੇਟਯੋ ਧਰਨੀ ਪਯੋ ।੯੫।
kât môdahç tç jimîn dhasâî. im kar shâh rag bhaî bachâî.
un jânyôn bâlak mar gayô. dhûrd lapçtyô dharnî payô.95.

ਦੋਹਰਾ : ਮਾਰ ਕੂਟ ਕੇਤੇ ਗਏ ਨਹਿ ਜੀਵਤ ਉਨਹਿ ਲਖਾਇ ।
ਇਕ ਸਾਗ ਕੰਬੋਇਨ ਬੇਚਕੈ ਤਿਹ ਥਾਂ ਪਹੁੰਚੀ ਆਇ ।੯੬।
dôhrâ : mâr kût kçtç gaç nahi jîvat unhi lakhâi.
ik sâg kambôin bçchkai tih thân pahuñchî âi.96.

ਚੌਪਈ : ਮਾਲਣ ਬਾਲਕ ਜੀਵਤ ਜਾਨਯੋਂ । ਮੱਧ ਟੋਕਰੀ ਧਰ ਘਰ ਆਨਯੋਂ ।
ਪਿਤਾ ਹਮਾਰੇ ਕੀ ਥੀ ਤਾਈ । ਸੁਣ ਰੁਡਯਾਲੇ ਮੈਂ ਲੇ ਆਈ ।੯੭।
chaupaî : mâlan bâlak jîvat jânyôn. maddh tôkrî dhar ghar ânyôn.
pitâ hamârç kî thî tâî. sun rudayâlç main lç âî.97.

ਜ਼ਖਮ ਸਿਵਾਏ ਮੋਚੀ ਆਨ । ਇਸ ਬਿਧਿ ਹਮ ਪਿਤ ਬਚੇ ਪਰਾਨ ।
ਐਸੀ ਬਿਧ ਸਾਖੀ ਯਹ ਭਈ । ਗੁਰ ਕਿਰਪਾ ਤੇ ਪੂਰਨ ਪਈ ।੯੮।
zakham sivâç môchî âna. is bidhi ham pit bachç parâna.
aisî bidh sâkhî yah bhaî. gur kirpâ tç pûran paî.98.

੯੮. ਸਾਖੀ ਬੋਤਾ ਸਿੰਘ ਸ਼ਹੀਦ ਕੀ ('ਆਨਾ ਲਾਯਾ ਗੱਡੇ ਨੂੰ ਪੈਸਾ ਲਾਯਾ ਖੋਤਾ'.....)
98. sâkhî bôtâ singh shahîd kî ('ânâ lâyâ gadadaç nûn paisâ lâyâ khôtâ'.....)

ਦੋਹਰਾ : ਕਹੂੰ ਸੁ ਸਾਖੀ ਸਿੰਘ ਕੀ ਜਿਮ ਸੁਨੀ ਰਤਨ ਸਿੰਘ ਕਾਨ ।
ਸਿਖਨ ਕੀ ਨਿੰਦਯਾ ਸੁਨਤ ਜਿਨ ਕੀਨੋ ਸੀਸ ਕੁਰਬਾਨ ।੧।
dôhrâ : kahûn su sâkhî singh kî jim sunî ratan singh kân.
sikhan kî nindyâ sunat jin kînô sîs kurbân.1.

ਚੌਪਈ : ਜਤੀ ਸਤੀ ਥੋ ਪ੍ਰਣ ਕੋ ਪੂਰੋ । ਗੁਰ ਕੋ ਸੇਵਕ ਦਿਲ ਕੋ ਸੂਰੋ ।
ਬੋਤਾ ਸਿੰਘ ਤਾਸ ਕੋ ਨਾਮ । ਮਾਝੇ ਮੇਂ ਥੋ ਤਾਂਕੋ ਗ੍ਰਾਮ ।੨।
chaupaî : jatî satî thô parn kô pûrô. gur kô sçvak dil kô sûrô.
bôtâ singh tâs kô nâma. mâjhç mçn thô tânkô garâma.2.

ਜਬੈ ਦੀਏ ਥੇ ਸਿੰਘ ਵਹੁ ਮਾਰ । ਦਿਸੇ ਨ ਸੁਨੀਏਂ ਮਹੀਨੇ ਚਾਰ ।
ਕਹੈਂ ਸਿੰਘ ਸਭ ਮਰ ਗਲ ਗਏ । ਤੁਰਕਨ ਸਿੰਘ ਖਪਾਇ ਸੁ ਦਏ ।੩।
jabai dîç thç singh vahu mâra. disç na sunîçn mahînç châr.
kahain singh sabh mar gal gaç. turkan singh khapâi su daç.3.

His neck being slit but his Adam's Apple still intact,
Another attempt was made to slit his throat as well.
As his collarbone got slashed upto his shoulder,
A third attempt was made to chop off his head. (94)

As the sword, cutting through his shoulder, struck into the earth,
His jugular vein got spared by this stroke.
The soldiers thought that the child had died by then,
As his body was lying flat covered in dust. (95)

Dohra : They left after meting out such fatal blows,
And taking the child to be dead after such brutality.
A female vegetable vender, after having sold her stuff,
Happened to reach the spot where the child lay. (96)

Chaupai : Spotting out the child to be alive and still breathing,
She brought the child home in her vegetable basket.
Knowing that the author's father's had another aunt,
She brought the fatally wounded child to village Rudiala.[16] (97)

As a village cobbler sewed up his gaping wounds,
The author's father was lucky to have survived.
This was how the incidents of this episode proceeded,
And I (the author) have completed it with God's grace. (98)

Episode 98
The Episode About S. Bota Singh[1] – the Martyr
(He was charging an anna for a bullock cart and a penny for an ass)

Dohra : Let the author narrate the episode of (Bota) Singh,
As he had heard it with his own ears.
He was the one, who being unable to hear ill of the Singhs,
Sacrificed his own life to keep their dignity. (1)

Chaupai : He was a man of perfect character and commitment,
As well as a devout Sikh and a brave warrior.
Bota Singh was the name of (this great Sikh martyr),
As his village was situated in the Majha region of Punjab. (2)

When (Zakariya Khan) had slaughtered most of the Singhs,
No Singh could be spotted anywhere for four months.
People said that all the Singhs had died and perished,
As the Mughals had eliminated all of them. (3)

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ਦੰਗਾ ਕਰਤ ਨ ਕਹੂੰ ਅਖਾਰਾ । ਇਮ ਕਰ ਕਹਿਂ ਸਭ ਖਾਲਸਾ ਮਾਰਾ ।
ਬੋਤਾ ਸਿੰਘ ਕਹੂੰ ਵਖ ਰਹਯੋ । ਕਿਨੈ ਫਿਰਤ ਤਿਹ ਦੇਖ ਸੁ ਲਯੋ ।੪।
dangâ karat na kahûn akhârâ. im kar kahin sabh khâlsâ mârâ.
bôtâ singh kahûn vakh rahyô. kinai phirat tih dçkh su layô.4.

ਦੇਖਤ ਸੋਊ ਅਚੰਭੇ ਭਯੋ । ਕਹਾਂ ਸਿੰਘ ਯਹ ਜੀਵਤ ਰਹਯੋ ।
ਐਸੇ ਦੇਖਨ ਵਾਰਨ ਕਹਯੋ । ਹੋਵਗ ਭੇਖੀ ਕੋਊ ਯਹ ਰਹਯੋ ।੫।
dçkhat sôû achmbhç bhayô. kahân singh yah jîvat rahyô.
aisç dçkhan vâran kahyô. hôvag bhçkhî kôû yah rahyô.5.

ਦੋਹਰਾ : ਸਿੰਘ ਨ ਦੀਸਤ ਹੈਂ ਕਹੂੰ ਤੁਰਕਨ ਦਏ ਖਪਾਇ ।
ਦੂਜੇ ਕਹਯੋ ਕੋਈ ਹੋਗ ਯਹ ਕਾਇਰ ਕੂਰ ਲੁਕਾਇ ।੬।
dôhrâ : singh na dîsat hain kahûn turkan daç khapâi.
dûjç kahyô kôî hôg yah kâir kûr lukâi.6.

ਚੌਪਈ : ਖਾਲਸੋ ਸੋਊ ਜੁ ਨਿਤ ਜੰਗ ਕਰੈ । ਖਾਲਸੋ ਸੋਊ ਨ ਮਰਨ ਤੇ ਡਰੈ ।
ਖਾਲਸੋ ਸੋਊ ਜੁ ਦੰਗਾ ਮਚਾਵੈ । ਖਾਲਸਾ ਸੋਊ ਜੋ ਸੀਸ ਲਗਾਵੈ ।੭।
chaupaî : khâlsô sôû ju nit jang karai. khâlsô sôû na maran tç daarai.
khâlsô sôû ju dangâ machâvai. khâlsâ sôû jô sîs lagâvai.7.

ਦੋਹਰਾ : ਬੋਤਾ ਸਿੰਘ ਨੇ ਯੌਂ ਸੁਨੀ ਰਹਯੋ ਤਹਾਂ ਹੀ ਖਲੋਇ ।
ਜਨੁ ਬਿੱਛੂ ਕੋ ਡੰਕ ਲਗਯੋ ਲਗੀ ਬੋਲੀ ਸਿੰਘ ਸੋਇ ।੮।
dôhrâ : bôtâ singh nç yaun sunî rahyô tahân hî khalôi.
janu bichchhû kô daank lagyô lagî bôlî singh sôi.8.

ਚੌਪਈ : ਸਿੰਘ ਚਿੱਤ ਯਹ ਨਿਸਚੈ ਧਾਰੀ । ਸੀਸ ਲਗੇ ਬਿਨ ਗਲ ਨਹਿਂ ਕਾਰੀ ।
ਸੀਸ ਲਗਾਏ ਚਰਚਾ ਹੋਇ । ਜਗ ਯੌ ਜਾਨੈ ਖਾਲਸੋ ਸੋਇ ।੯।
chaupaî : singh chitt yah nischai dhârî. sîs lagç bin gal nahin kârî.
sîs lagâç charchâ hôi. jag yau jânai khâlsô sôi.9.

ਅਬ ਈਹਾਂ ਕਿਛ ਦੰਗਾ ਮਚਾਈਏ । ਤੁਰਕਨ ਸਿਰ ਦੈ ਝੂਠੇ ਕਰਾਈਏ ।
ਫਿਰ ਖਾਲਸੇ ਕੀ ਚਰਚਾ ਹੋਇ । ਪਤਿਸ਼ਾਹੀ ਦਾਵਾ ਚਾਹੈ ਜੋਇ ।੧੦।
ab îhân kichh dangâ machâîç. turkan sir dai jhûthç karâîç.
phir khâlsç kî charchâ hôi. patishâhî dâvâ châhai jôi.10.

ਦੋਹਰਾ : ਰਾਹਿ ਸਰਾਂਇ ਡੇਰਾ ਕੀਓ ਚੌਤਰੋ ਲੀਓ ਬਨਾਇ ।
ਲੜਕਨ ਜੈਸੀ ਖੇਲ ਜਯੋਂ ਗੜਾ ਧਰਾਯੋ ਨਾਇ ।੧੧।
dôhrâ : râhi sarâni daçrâ kîô chautarô lîô banâi.
lardkan jaisî khçl jayôn gardâ dharâyô nâi.11.

ਚੌਪਈ : ਬੈਠ ਸਿੰਘ ਤਹਿਂ ਜਗਾਤ ਲਗਾਈ । ਦੂਜੋ ਸਿੰਘ ਰੰਘੜੇਟੋ ਭਯੋ ਆਈ ।
ਦੋਊਅਨ ਰੌਲਾ ਦੀਓ ਮਚਾਇ । ਖਬਰ ਲਹੌਰ ਜਿਮ ਪੁੱਜੇ ਜਾਇ ।੧੨।
chaupaî : baith singh tahin jagât lagâî. dûjô singh ranghrdçtô bhayô âî.
dôûan raulâ dîô machâi. khabar lahaur jim pujjç jâi.12.

As neither any fight nor any encounter was reported,
Everyone believed that the whole Khalsa Panth was extinct.
As Bota Singh had been separated from his contingent,
Some one spotted him moving about somewhere. (4)

The onlooker could not believe his own eyes,
As he felt surprised how could that Singh survive.
After looking at that Singh, the onlooker remarked,
That he must be an imposter in the disguise of a Singh. (5)

Dohra : Some remarked that not a single Singh had been spotted,
Since the Mughals had eliminated all of them.
Someone else remarked that he must be a coward,
Who had taken a shelter somewhere to save himself. (6)

Chaupai : He alone was the Khalsa who picked up a fight daily,
He alone was the Khalsa who feared not death to encounter.
He alone was the Khalsa who kept the fight to continue,
He alone was the Khalsa who sacrificed his own life. (7)

Dohra : As Bota Singh heard those taunting remarks,
His blood froze in his veins where he stood.
He felt hurt as grievously by such remarks,
As one feels hurt by the sting of a scorpion. (8)

Chaupai : Bota Singh made a resolution there and then,
That his sacrifice alone could restore the Khalsa's credibility.
The world would know of their presence only after his sacrifice,
That Khalsa was still alive in this (cruel) world. (9)

He must now pick up a fight of some sort,
So that the Mughal's claim of Singhs decimation be proved false.
Then alone the people would think of the Khalsa Panth,
That their claim to sovereignty was genuine and legitimate. (10)

Dohra : He set up his post on a raised platform,
At the intersection of road near Nurddin's Sarai[2].
Making a make-shift goal post like one of sporting boys,
He named it as the fort of Bota Singh. (11)

Chaupai : Positioning himself there, he put up a toll tax barrier,
Along with his companion belonging to a schedule caste.
Both of them raised such a chaos and din there,
So that the news of their rowdy acts might reach Lahore. (12)

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ਦੋਹਰਾ : ਔਰ ਚਿਠੀ ਥੀ ਤਿਨ ਲਿਖੀ ਜੋ ਸੁਨ ਨਵਾਬ ਜਲ ਜਾਇ ।
ਚੜ੍ਹੈ ਫੌਜ ਜਿਮ ਤੁਰਤ ਹੀ ਕਛੂ ਨ ਦੇਰ ਲਗਾਇ ।੧੩।
dôhrâ : aur chithî thî tin likhî jô sun navâb jal jâi.
chardhai phauj jim turat hî kachhû na dçr lagâi.13.

ਚੌਪਈ : ਚਿੱਠੀ ਲਿਖੈ ਯੌਂ ਸਿੰਘ ਬੋਤਾ । ਹਥ ਹੈ ਸੋਟਾ ਵਿਚ ਰਾਹ ਖੜੋਤਾ ।
ਆਨਾ ਲਯਾ ਗੱਡੇ ਨੂੰ ਪੈਸਾ ਲਾਯਾ ਖੋਤਾ । ਆਖੋ ਭਾਬੀ ਖਾਨੋਂ ਨੂੰ ਯੌਂ ਆਖੈ ਸਿੰਘ ਬੋਤਾ ।੧੪।
chaupaî : chitthî likhai yaun singh bôtâ. hath hai sôtâ vich râh khardôtâ.
ânâ layâ gaddaç nûn paisâ lâyâ khôtâ. âkhô bhâbî khânôn nûn yaun âkhai singh bôtâ.14.

ਦੋਹਰਾ : ਖਾਨ ਬਹਾਦਰ ਨਵਾਬ ਕੀ ਖਾਨੋਂ ਬਡੀ ਸੁ ਭੈਣ ।
ਫਰਜੁੱਲਾਂ ਖਾਂ ਕੀ ਇਸਤਰੀ ਖਾਲਸੇ ਬਡ ਦੁਖ ਦੈਣ ।੧੫।
dôhrâ : khân bahâdar navâb kî khânôn badaî su bhain.
pharjullân khân kî istarî khâlsç bada dukh dain.15.

ਚੌਪਈ : ਖਾਨੋਂ ਸੁਨ ਦਈ ਫੌਜ ਚੜ੍ਹਾਇ । ਸੋ ਸਿੰਘਨ ਢਿਗ ਪਹੁੰਚੀ ਆਇ ।
ਖੜੋ ਸਿੰਘ ਇਕ ਥੋ ਤਿਹ ਥਾਇ । ਦੂਜੋ ਚਲਯੋ ਥੋ ਰਮਣੇ ਦਾਇ ।੧੬।
chaupaî : khânôn sun daî phauj chardhâi. sô singhan dhig pahuñchî âi.
khardô singh ik thô tih thâi. dûjô chalyô thô ramnç dâi.16.

ਦੇਖ ਫੌਜ ਮੁੜ ਆਯੋ ਸੋਇ । ਲਲਕਾਰੋ ਦੀਨ ਗੁਰ ਫਤੇ ਬੁਲੋਇ ।
ਇਮ ਦੋਊ ਸਿੰਘ ਭਏ ਤਿਆਰ । ਹੱਥ ਇਕ ਸੋਟਾ ਗਲ ਤਲਵਾਰ ।੧੭।
dçkh phauj murd âyô sôi. lalkârô dîn gur phatç bulôi.
im dôû singh bhaç tiâra. hatth ik sôtâ gal talvâra.17.

ਦੂਜੇ ਹਥ ਨੇਜਾ ਇਕ ਫਲਾ । ਕਿਲੇ ਬਾਹਰ ਸਿੰਘ ਨਿੱਕਲ ਖਲਾ ।
ਤਬ ਤੁਰਕਨ ਯੌਂ ਬਚਨ ਪੁਕਾਰੇ । ਲਰ ਨ ਮਰੋ ਸਿੰਘ ਚਲੋ ਹਮ ਨਾਰੇ ।੧੮।
dûjç hath nçjâ ik phalâ. kilç bâhar singh nikkal khalâ.
tab turkan yaun bachan pukârç. lar na marô singh chalô ham nârç.18.

ਤੈਨੂੰ ਲੈ ਸੰਗ ਨਵਾਬ ਮਿਲਾਊਂ । ਜਾਂ ਬਖ਼ਸ਼ੀ ਕਰ ਤੁਝੈ ਛਡਾਊਂ ।
ਸਿੰਘ ਕਹੀ ਹਮ ਕਬ ਜਾਨ ਬਚਾਵੈਂ । ਹਮ ਤੇ ਮਰਨਾ ਆਪ ਤਕਾਵੈਂ ।੧੯।
tainûn lai sang navâb milâûn. jân bakhshî kar tujhai chhadaâûn.
singh kahî ham kab jân bachâvain. ham tç marnâ âp takâvain.19.

ਦੋਹਰਾ : ਹਮ ਸੋਂ ਲਰਨਾ ਝਬ ਕਰੋ ਘੋੜਿਯੋ ਉਤਰ ਤੁਮ ਆਇ ।
ਤੁਮ ਹੱਥਯਾਰ ਸੁ ਹਥ ਰਖੋ ਹਮ ਸੋਟੇ ਲਾਵੈਂ ਧਾਇ ।੨੦।
dôhrâ : ham sôn larnâ jhab karô ghôiyô utar tum âi.
tum hatthyâr su hath rakhô ham sôtç lâvain dhâi.20.

ਚੌਪਈ : ਦੇਖੋ ਸੋਟੇ ਸੋਂ ਕਯਾ ਹਮ ਤੇ ਸਰੇ । ਕਯਾ ਕਯਾ ਹਿੰਮਤ ਹਮ ਤੁਮ ਕਰੇਂ ।
ਫਿਰ ਤੁਰਕ ਕਹੈ ਚਲ ਹਮਰੇ ਸਾਥ । ਹਮ ਤੁਮੈਂ ਕਰਾਵੈਂ ਕਚਹਿਰੀ ਬਾਤ ।੨੧।
chaupaî : dçkhô sôtç sôn kayâ ham tç sarç. kayâ kayâ himmat ham tum karçn.
phir turak kahai chal hamrç sâtha. ham tumain karâvain kachhirî bâta.21.

Dohra : Moreover, they had sent such a stinging missive,
That the Nawab might feel incensed after reading it.
That he might despatch his troops immediately,
Without any loss of time (to confront the defiant Singhs). (13)

Chaupai : The missive read that it had been written by Bota Singh,
Who was blocking the way with a staff in hand.
He was charging an *anna* from a bullock cart and a penny from an ass,
Let these words be conveyed to my sister-in-law Khano[3] Bhabi. (14)

Dohra : Khano Bhabi was an elder sister of Khan Bahadur,
(Zakariya Khan, who was the Nawab of Lahore).
She, who was married to one Farzulla Khan,
Had been the cause of great atrocities on the Singhs. (15)

Chaupai : Khan Bahadur dispatched troops after hearing the news,
Which reached the (defiant) Singhs' post soon.
While one of the Singhs was manning the tax barrier,
The other one was going out for relieving himself. (16)

Spotting out the troops, he returned to his post,
Challenging the invaders with shouting of Waheguru ji ki Fateh.
In this way, both the Singhs got ready for a confrontation,
With one of them being armed with staff and a sword. (17)

The other one armed with a spear and a one-edged dagger,
Stood out after coming out of a fenced area.
At this, the Mughal soldiers advised the defiant Singhs,
To accompany them to Lahore instead of dying in battle. (18)

Promising to intercede on their behalf with the Nawab,
They would get the Singhs pardoned and be let off.
But the Singhs rebuffed that they would loath to save their skins,
Since they were desperate to sacrifice their lives. (19)

Dohra : Asking the Mughal soldiers to start the fight at the earliest,
The Singhs challenged them to get down from their horses.
While the Mughal soldiers could fight with their weapons,
The Singhs would attack them only with their staffs. (20)

Chaupai : The Singhs would demonstrate how much strength their staffs wielded,
And how much stamina they could display to the Mughals.
But the Mughals still advised the Singhs to accompany them,
So that they could strike a deal with the Nawab in the court. (21)

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ਸਿੰਘ ਕਹੈਂ ਹਮ ਤੁਮ ਕਯਾ ਗੱਲ । ਕਰੈਂ ਕਚਹਿਰੀ ਅਗੈ ਸੁ ਚੱਲ ।
ਹਮ ਤੁਮ ਸੋਂ ਅਬ ਸ਼ਸਤ੍ਰਨ ਮੇਲ । ਸੋਟੇ ਢੀਮ ਮਿਲਾਵੈਂ ਸੇਲ ।੨੨।
singh kahain ham tum kayâ galla. karain kachhirî agai su challa.
ham tum sôn ab shastarn mçla. sôtç dahîm milâvain sçll.22.

ਦੋਹਰਾ : ਹਮ ਆਵਤ ਹੈਂ ਪਾਸ ਤੁਮ ਕਹਯੋ ਨ ਖਬਰ ਹਮ ਕੀਨ ।
ਦੌੜ ਕਰੀ ਤਿਨ ਸ਼ੇਰ ਜਿਉਂ ਖੜੋ ਤਹਾਂ ਜਾ ਲੀਨ ।੨੩।
dôhrâ : ham âvat hain pâs tum kahyô na khabar ham kîn.
daurd karî tin shçr jiun khardô tahân jâ lîn.23.

ਚੌਪਈ : ਦੌੜ ਸਿੰਘਨ ਤਬ ਸ਼ਸਤ੍ਰ ਚਲਾਏ । ਹਥ ਸਿੰਘਨ ਕੇ ਤੁਰਕ ਨ ਆਏ ।
ਸੋਟੇ ਢੀਮ ਤਬ ਸਿੰਘਨ ਚਲਾਈ । ਤੁਰਕ ਸੁ ਘੋੜੇ ਗਏ ਹਿਲਾਈ ।੨੪।
chaupaî : daurd singhan tab shastar chalâç. hath singhan kç turak na âç.
sôtç dahîm tab singhan chalâî. turak su ghôrdç gaç hilâî.24.

ਤੁਰਕ ਜਿੰਦ ਕੋ ਚਹੈਂ ਬਚਾਈ । ਸਿੰਘਨ ਚਿੰਤਾ ਜਿੰਦ ਨ ਕਾਈ ।
ਜਿਧਰੋਂ ਸ਼ਸਤਰ ਤੁਰਕਨ ਆਵੈਂ । ਸਿੰਘ ਸੁ ਦੌੜ ਉਤਹਿ ਵਲ ਧਾਵੈਂ ।੨੫।
turak jind kô chahain bachâî. singhan chintâ jind na kâî.
jidhrôn shastar turkan âvain. singh su daurd uthi val dhâvain.25.

ਪਹੁੰਚ ਸੁ ਤੁਰਕਨ ਸ਼ਸਤ੍ਰ ਲਗਾਵੈਂ । ਅਪਨੇ ਨਾਂਹ ਸਰੀਰ ਬਚਾਵੈਂ ।
ਤੁਰਕਨ ਤੇ ਨਿਜ ਸਰੀਰ ਚਿਰਾਵੈਂ । ਲਗੈ ਸ਼ਸਤ੍ਰ ਤਨ ਖੁਸ਼ੀਆਂ ਆਵੈਂ ।੨੬।
pahuñch su turkan shastar lagâvain. apnç nânh sarîr bachâvain.
turkan tç nij sarîr chirâvain. lagai shastar tan khushîân âvain.26.

ਸੌਂਚੀ ਖੇਲ ਖੇਲੈਂ ਜਨ ਸਿੰਘ । ਭਰੈਂ ਛੋਟੀ ਕਤ ਲੰਬੀ ਡਿੰਘ ।
ਤੁਰਕ ਭੀ ਹੱਲਾ ਕਰ ਕਰ ਮਾਰੈਂ । ਮਾਰ ਘੋੜਨ ਚਹਿ ਫੇਟਨ ਡਾਰੈਂ ।੨੭।
sauñchî khçl khçlain jan singha. bharain chhôtî kat lambî daingha.
turak bhî hallâ kar kar mârain. mâr ghôrdan chahi phçtan daârain.27.

ਦੋਹਰਾ : ਸਿੰਘ ਉਠੈਂ ਕਬ ਗਿਰ ਪੜੈਂ ਕਬ ਫਿਰ ਜਾਹਿਂ ਖਲੋਇ ।
ਤੁਰਕਨ ਕੇ ਹਥ ਸ਼ਸਤ੍ਰ ਲਖ ਸਿੰਘ ਖਾਲੀ ਡਰੈਂ ਨ ਤੋਇ ।੨੮।
dôhrâ : singh uthain kab gir pardain kab phir jâhin khalôi.
turkan kç hath shastar lakh singh khâlî daarain na tôi.28.

ਚੌਪਈ : ਸਿੰਘ ਕਰੈਂ ਨਹਿਂ ਜਾਨ ਪਿਆਰੀ । ਡਰੈਂ ਨ ਤੁਰਕ ਬਿਨ ਸ਼ਸਤ੍ਰ ਬਿਚਾਰੀ ।
ਦੋਨੋਂ ਕੇ ਦਿਲ ਬਢਯੋ ਹੁਲਾਸ । ਲਖ ਖਾਲੀ ਉਨ ਮਰਨ ਪਿਆਸ ।੨੯।
chaupaî : singh karain nahin jân piârî. daarain na turak bin shastar bichârî.
dônôn kç dil badahyô hulâsa. lakh khâlî un maran piâsa.29.

ਦੋਹਰਾ : ਚਾਮ ਮਾਸ ਸ਼ਸਤਰ ਲਗੈ ਤੌ ਸਿੰਘ ਮਾਨੈ ਨਾਂਹਿ ।
ਹਾਡ ਲਗੈ ਤਬ ਬਲ ਘਟੈ ਤਬ ਸਿੰਘ ਕਛੁ ਕੁ ਥਕਾਹਿਂ ।੩੦।
dôhrâ : châm mâs shastar lagai tau singh mânai nânhi.
hâda lagai tab bal ghatai tab singh kachhu ku thakâhin.30.

The Singhs retorted they had nothing to strike a deal there,
As they would settle their scores in the Divine court.
Singhs would deal with them only with their weapons,
Which consisted of staffs, pelting stones and spears. (22)

Dohra : The Singhs warned them to get ready for an encounter,
Lest they should accuse the Singhs of attacking them unawares.
Then the Singhs taking a long leap like that of a lion,
Reached the spot where Mughal soldiers stood. (23)

Chaupai : As the Singhs wielded their weapons with a leap,
The Mughal soldiers managed to escape their attack.
Then, as the Singhs pelted stones and hurled sticks,
The Mughals spurred their horses to retreat. (24)

While the Mughal soldiers wished to save their lives,
The Singhs were not at all scared of death.
From whichever direction came the Mughals' attack,
The Singhs rushed to the same side to combat them. (25)

Reaching out, they would attack the Mughal soldiers,
Without caring least to save their lives.
Getting themselves wounded by the Mughals' weapons,
The Singhs would rejoice every time they got wounded. (26)

The Singhs fought as if they were playing a game of Sonchi[4],
Now taking a big leap and now taking short steps.
The Mughal soldiers also rushed to attack the Singhs,
Planning to throw them away with their horses' backs. (27)

Dohra : The Singh would get up and then fall down again,
Only to get up again and stand up.
Even while seeing the Mughal soldiers well-armed,
The Singhs did not feel scared even if empty-handed. (28)

Chaupai : While the Singhs were not scared to lose their lives,
The Mughals soldiers were sacred of Singhs bereft of weapons.
Both the combatants were in a fit of rage,
The Singhs for being empty-handed, the Mughal for seeing Singhs defenceless. (29)

Dohra : With the superficial injuries on the skin and flesh,
The (brave) Singhs would register no sense of pain.
But whenever they had some of their bones fractured,
They would show some decline in their energy levels. (30)

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ਚੌਪਈ : ਤੀਰ ਲਗੈ ਸਿੰਘ ਪੱਟ ਸਿਟਾਵੈਂ । ਤੁਰਕਨ ਕੋ ਸੋ ਅੱਖੀਂ ਦਿਖਾਵੈਂ ।
ਸਿੰਘ ਕਹੈਂ ਧ੍ਰਿਗ ਤੁਮਰੇ ਤੀਰ । ਹਮਰੋ ਚੀਰ ਨ ਸਕੈਂ ਸਰੀਰ ।੩੧।
chaupaî : tîr lagai singh patt sitâvain. turkan kô sô akkhîn dikhâvain.
singh kahain dharig tumrç tîra. hamrô chîr na sakain sarîra.31.

ਤਬ ਲਾਗੇ ਤਲਵਾਰ ਚਲਾਨ । ਸਿੰਘ ਸੋਟੋਂ ਸੋ ਰੋਕੈਂ ਤਾਨ ।
ਦੋਊਅਨ ਸਿੰਘ ਲਈ ਪਿਠ ਜੋੜ । ਸੋਟਨ ਸੌਂ ਦਏ ਘੋੜੇ ਮੋੜ ।੩੨।
tab lâgç talvâr chalâna. singh sôtôn sô rôkain tâna.
dôûan singh laî pith jôrda. sôtan saun daç ghôrdç môrda.32.

ਦੋਹਰਾ : ਘੋੜੇ ਛਡ ਪਯਾਦੇ ਭਏ ਡਾਹੈਂ ਆਗੈ ਢਾਲ।
ਸੋਟਨ ਸੋਂ ਉਨ ਢਾਲ ਕੋ ਕੀਨੋ ਬੁਰੋ ਹਵਾਲ ।੩੩।
dôhrâ : ghôrdç chhada payâdç bhaç daâhain âgai dahâl.
sôtan sôn un dahâl kô kînô burô havâl.33.

ਚੌਪਈ : ਤੌ ਤੁਰਕਨ ਨੈ ਮਾਨੀ ਆਨ । ਸਿੰਘਨ ਪਰ ਨ ਪਾਵੈਂ ਤਾਨ ।
ਤੌ ਤੁਰਕਨ ਬੰਦੂਕ ਸੰਭਾਰੀ । ਲਾਵੈਂ ਸਿੰਘਨ ਗੋਲੀ ਭਾਰੀ ।੩੪।
chaupaî : tau turkan nai mânî âna. singhan par na pâvain tâna.
tau turkan bandûk sambhârî. lâvain singhan gôlî bhârî.34.

ਜਹਾਂ ਲਗੇ ਹੱਡ ਦੇਵੈ ਤੋੜ । ਸੋਟੇ ਲਾਵੈਂ ਹਥ ਦੈਂ ਫੋੜ ।
ਸਿੰਘਨ ਸੋਟੈ ਹਥ ਖੱਬੇ ਫੜੇ । ਮਾਰ ਬੰਦੂਕਨ ਲੰਗੜੇ ਕਰੇ ।੩੫।
jahân lagç hadada dçvai tôrda. sôtç lâvain hath dain phôrda.
singhan sôtai hath khabbç phardç. mâr bandûkan langrdç karç.35.

ਜਬ ਸਿੰਘਨ ਕੀ ਟੰਗ ਦਈ ਤੋੜ । ਕਹੈਂ ਸਿੰਘਨ ਅਬ ਮਿਲੋ ਹਥ ਜੋੜ ।
ਤੁਮਰੀ ਅਬ ਹਮ ਬਖ਼ਸ਼ੀ ਜਾਨ । ਰਖੈਂ ਤੁਮੈਂ ਕਰ ਮੁਸਲਮਾਨ ।੩੬।
jab singhan kî tang daî tôrda. kahain singhan ab milô hath jôrda.
tumrî ab ham bakhshî jâna. rakhain tumain kar muslamâna.36.

ਦੋਹਰਾ : ਸਿੰਘ ਉਠੇ ਇਕ ਟੰਗ ਸਿਉਂ ਇਕ ਟੰਗਨ ਕੀ ਤੋਰ ।
ਖਾਯੈ ਵਤ ਕਰਲਾਂ ਕਰੈਂ ਮਾਰ ਸੋਟਨ ਸਿਰ ਦਯੋ ਫੋਰ ।੩੭।
dôhrâ : singh uthç ik tang siun ik tangan kî tôr.
khâyai vat karlân karain mâr sôtan sir dayô phôr.37.

ਚੌਪਈ : ਤੌ ਊਹਾਂ ਸਿੰਘ ਜਾ ਡਿਗ ਪਏ । ਗੋਡਨ ਕੂੰਨ ਉਤੈ ਵਲ ਗਏ ।
ਸਿੰਘਨ ਉਨ ਤੈ ਮੁੜੀ ਨ ਆਂਖ । ਐਸੇ ਗਏ ਬਡੇ ਹਮ ਆਖ ।੩੮।
chaupaî : tau ûhân singh jâ daig paç. gôdaan kûnn utai val gaç.
singhan un tai murdî na ânkha. aisç gaç badaç ham âkha.38.

ਦੋਹਰਾ : ਅਖਾਂ ਤਾਂ ਸੋਈ ਮੋੜੇ ਜਿਸ ਚਿਤ ਕਿਛ ਸੰਕਾਇ ।
ਜਿਨ ਜੀਵਨ ਆਸਾ ਤਜੀ ਨਹਿਂ ਵਹਿ ਆਂਖ ਚੁਰਾਇ ।੩੯।
dôhrâ : akhân tân sôî môrdç jis chit kichh sankâi.
jin jîvan âsâ tajî nahin vahi ânkh churâi.39.

Chaupai : The Singhs would pull out an arrow that hit them,
And would make it a point to show it to their enemy.
The Singhs would react to the piercing arrows with a frown,
To convey that the enemy arrows could not slice their bodies. (31)

When the Mughal soldiers started attacking Singh with swords,
They started repelling their swords with their sticks.
Standing back to back against each other,
The two Singhs turned the Mughals' horses with their sticks. (32)

Dohra : Leaving their horses, the Mughal soldiers came on foot,
While combating Singhs' staff blows with their shields.
But the Singhs gave such fierce blows with sticks,
That even the Mughal soldiers' shields were badly crushed. (33)

Chaupai : After such a beating, the Mughal soldiers were convinced,
That they could not subdue the Singhs in a hand to hand fight.
After that, the Mughal soldiers, loading their muskets,
Opened a heavy shower of bullets on the Singhs. (34)

Wherever the bullets hit, they fractured Singhs' bones,
As well as their hands which had wielded sticks.
While the Singhs tried to wield sticks in their left hands,
The bullet injuries crippled and maimed their legs. (35)

When they hit the Singhs and fractured their legs,
They asked the Singhs to crawl with folded hands.
Since they had spared their lives in their magnanimity,
They would convert them to Islam while they were alive. (36)

Dohra : The (badly wounded) Singhs would get up even with a single leg,
And endeavoured to walk even on one leg only.
Making hop-step-and jump like a grasshopper,
They smashed their enemy's head with their sticks. (37)

Chaupai : Even when these crippled Singhs fell down on the ground,
They crawled on their knees and elbows towards their enemy.
The Singhs kept looking straight into their enemy's eyes,
As it had been narrated to me by my elders. (38)

Dohra : He alone turns his (face) and eyes from his adversary,
Who has some kind of scarce about his death.
The One who has given up hope for life,
He never turns away his eyes from his enemy. (39)

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ਸਨਮੁਖ ਸੂਰੇ ਭਿੜਤ ਹੈਂ ਆਂਖਨ ਆਂਖ ਮਿਲਾਇ ।
ਲਾਲੀ ਮੁਖ ਭੁਜ ਫਰਕ ਹੈਂ ਮੁਖ ਤਲਵਾਰਾਂ ਖਾਇਂ ।੪੦।
sanmukh sûrç bhirdat hain ânkhan ânkh milâi.
lâlî mukh bhuj pharak hain mukh talvârân khâin.40.

ਚੌਪਈ : ਟੂਕ ਟੂਕ ਸੋ ਤੁਰਕਨ ਕਰੇ । ਮਤ ਸਿੰਘ ਫੇਰ ਨ ਹੋਵੈਂ ਖਰੇ ।
ਇਸ ਬਿਧ ਸਿੰਘਨ ਸ਼ਹੀਦੀ ਪਾਈ । ਧੰਨ ਮਾਤਾ ਧੰਨ ਪਿਤਾ ਉਸ ਭਾਈ ।੪੧।
chaupaî : tûk tûk sô turkan karç. mat singh phçr na hôvain kharç.
is bidh singhan shahîdî pâî. dhann mâtâ dhann pitâ us bhâî.41.

ਜਾਇ ਰਲੈ ਵੈ ਸਹੀਦਨ ਡੇਰੇ । ਪੀਰ ਪਿਕੰਬਰ ਫੜ ਜਿਨ ਘੇਰੇ ।
ਸ਼ਹੀਦੀ ਬਡੀ ਬੋਤਾ ਸਿੰਘ ਲਈ । ਰਤਨ ਸਿੰਘ ਸੁਨ ਸੋਈ ਕਹੀ ।੪੨।
jâi ralai vai sahîdan daçrç. pîr pikmbar phard jin ghçrç.
shahîdî badaî bôtâ singh laî. ratan singh sun sôî kahî.42.

੯੯. ਭਾਈ ਸੁੱਖਾ ਸਿੰਘ ਜੀ ਦੀ ਬਹਾਦਰੀ ਕੀ ਸਾਖੀ
(ਸੁੱਖਾ ਸਿੰਘ ਕੀ ਇਮ ਚਰਚਾ ਭਈ, ਸੂਰਨ ਕੋ ਸਿਰਮੌਰ ਗਿਨਈ)
99. bhâî sukkhâ singh jî dî bahâdarî kî sâkhî
(sukkhâ singh kî im charchâ bhaî, sûran kô sirmaur ginaî)

ਦੋਹਰਾ : ਅਬ ਸਾਖੀ ਸੁੱਖਾ ਸਿੰਘ ਕੀ ਸੁਨੀਏ ਮਨ ਚਿਤ ਲਾਇ ।
ਕੰਬੋ ਕੀ ਮਾੜੀ ਭਯੋ ਜਾਤ ਤ੍ਰਖਾਣ ਕਹਾਇ ।੧।
dôhrâ : ab sâkhî sukkhâ singh kî sunîç man chit lâi.
kambô kî mârdî bhayô jât tarkhân kahâi.1.

ਚੌਪਈ : ਬਰਸ ਬਾਰਾਂ ਕੋ ਜਬ ਵਹ ਭਯੋ । ਮਾਤਾ ਪਿਤਾ ਬਿਵਾਹ ਸੁ ਦਯੋ ।
ਚਾਉ ਉਪਜਯੋ ਉਸ ਚਿਤ ਮੈਂ ਆਇ । ਲਈ ਪਾਹੁਲ ਅੰਮ੍ਰਿਤਸਰ ਜਾਇ ।੨।
chaupaî : baras bârân kô jab vah bhayô. mâtâ pitâ bivâh su dayô.
châu upjayô us chit main âi. laî pâhul ammritsar jâi.2.

ਜਹਿਂ ਸਿਖ ਸੰਗਤ ਇਕਠੀ ਹੋਇ । ਜਿਮ ਤਿਮ ਕਰਕੇ ਪਹੁੰਚੈ ਸੋਇ ।
ਜੇ ਕੋ ਸਿੰਘ ਉਸ ਕੇ ਘਰ ਆਵੈ । ਸੋ ਉਸ ਕੀ ਵਹਿ ਟਹਿਲ ਕਮਾਵੈ ।੩।
jahin sikh sangat ikthî hôi. jim tim karkç pahuñchai sôi.
jç kô singh us kç ghar âvai. sô us kî vahi tahil kamâvai.3.

ਸੋ ਸ਼ੁਹਰਤ ਚੁਗਲਨ ਪੈ ਗਈ । ਫੌਜ ਚੜ੍ਹਾਇ ਚੁਗਲਨ ਸੰਗ ਲਈ ।
ਉਸ ਦਿਨ ਹੁਤੋ ਨ ਵਹਿ ਘਰ ਸਿੱਖ । ਇਮ ਕਰ ਉਨ ਕੋ ਪਰਯੋ ਨ ਦਿੱਖ ।੪।
sô shuhrat chuglan pai gaî. phauj chardhâi chuglan sang laî.
us din hutô na vahi ghar sikkha. im kar un kô paryô na dikkha.4.

ਫੌਜ ਮੁੜੀ ਜਬ ਉਤ ਤੇ ਗਈ । ਵਹੀ ਖਬਰ ਉਸ ਪਿਤ ਮਾਤਾ ਭਈ ।
ਇਸ ਖ਼ੌਫ ਤੇ ਸਿੰਘ ਘਰ ਨਾ ਆਵੇ । ਮਾਤ ਪਿਤਾ ਉਸ ਬਡ ਲਏ ਹਾਵੇ ।੫।

The brave always confront their enemy face to face,
And keep looking straight into each others' eyes.
While they turn red in their faces and puffed up in their muscles,
They bear the brunt of enemy's blows on their faces. (40)

Chaupai : So the Mughal troops cut the Singhs' bodies into pieces,
Lest they should stand again to confront them.
In this way, these two Singhs made a supreme sacrifice,
Praise be to their parents who begot those Singhs. (41)

These Singhs had joined the abode of those brave Singhs,
Who had kept the great (Islamic) prophets under leash.
This was how Bota Singh had made the supreme sacrifice,
And the author (Rattan Singh) had narrated it as he heard it. (42)

Episode 99
The Episode About Bravery of Bhai Sukha Singh[1]
(The fame of Sukha Singh spread in such a way that he came to be counted among the bravest warriors)

Dohra : (Dear readers) now listen with concentration and devotion,
The episode about S. Sukha Singh (the brave warrior).
Who hailed from the village of Mari Kambo ki[2] ,
And belonged to a (backward) caste of carpenters. (1)

Chaupai : As he completed the twelfth year of his life,
His parents got him bound in a wedlock.
As he felt an upsurge of faith in his heart,
He got himself initiated in the Khalsa Panth at Amritsar. (2)

Wherever Sikhs assembled in a religious congregation,
He would, somehow, reach and join that assembly.
Whenever a Singh paid a visit to his home,
He would rejoice to serve him with devotion. (3)

As the informers got wind of his religious fervour,
They sent a battery of (Mughal) troops to arrest him.
Since this devout Sikh was not at home on that day,
They could not spot him anywhere (in his village). (4)

As the troops retreated without taking him into custody,
His parents came to know about his (subversive) activities.

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phauj murdî jab ut tç gaî. vahî khabar us pit mâtâ bhaî.
is khauph tç singh ghar nâ âvç. mât pitâ us bada laç hâvç.5.

ਦੋਹਰਾ : ਮਾਤ ਪਿਤਾ ਉਸ ਇਮ ਕਹੈਂ ਹਮ ਸਿੰਘਨ ਸਿਉਂ ਕਯਾ ਕਾਮ ।
ਹਮ ਹੈ ਜਾਤ ਕਮੀਨਨੀ° ਪਤਿਸ਼ਾਹੀ ਸੋਂ ਕਯਾ ਕਾਮ ।੬।
dôhrâ : mât pitâ us im kahain ham singhan siun kayâ kâm.
ham hai jât kamînnî0 patishâhî sôn kayâ kâm.6.

ਚੌਪਈ : ਸਿੰਘ ਹੋਇ ਲੈਣ ਚਹੈਂ ਪਤਿਸ਼ਾਹੀ । ਹਮ ਕਮੀਨਨ ਘਰ ਸੋ ਕਬ ਆਹੀ ।
ਪਤਿਸ਼ਾਹੀ ਦਾਵੋ ਜੱਟ ਕਮਾਹਿਂ । ਆਪੈ ਬੀਜੈਂ ਆਪੇ ਖਾਹਿਂ ।੭।
chaupaî : singh hôi lain chahain patishâhî. ham kamînan ghar sô kab âhî.
patishâhî dâvô jatt kamâhin. âpai bîjain âpç khâhin.7.

ਹਮ ਤੋ ਆਹਿਂ ਕਮੀਨੀ ਜਾਤ । ਹਮ ਮਿਲੈ ਮਜੂਰੀ ਆਛੀ ਬਾਤ ।
ਯਹਿ ਚਿਤ ਧਰ ਸਿੰਘ ਰਾਤ ਘਰ ਲਯਾਏ । ਉਸ ਸੋਂ ਚਾਹਤ ਦਗਾ ਕਮਾਏ ।੮।
ham tô âhin kamînî jâta. ham milai majûrî âchhî bâta.
yahi chit dhar singh rât ghar layâç. us sôn châhat daghâ kamâç.8.

ਭੰਗ ਸ਼ਰਾਬ ਮਿਲਾਇ ਪਿਲਾਈ । ਉਸ ਕੋ ਲੀਨੋ ਗੂੰਦੋ ਬਣਾਈ ।
ਸੁੱਧ ਬੁੱਧ ਸਭ ਉਸ ਭੁਲ ਗਈ । ਸੀਸ ਮੁੰਡਾਯੋ ਸਦ ਕੇ ਨਈ ।੯।
bhang sharâb milâi pilâî. us kô lînô gûndô banâî.
suddh buddh sabh us bhul gaî. sîs mundâyô sad kç naî.9.

ਗਯੋ ਅਮਲ ਉਸ ਹੋਤੀ ਪ੍ਰਾਤ । ਫੇਰਯੋ ਉਨ ਨਿਜ ਸਿਰ ਪਰ ਹਾਥ ।
ਮਾਤ ਪਿਤਾ ਕੋ ਜਾਨਯੋਂ ਪਾਪ । ਉਨ ਚਿਤ ਧਾਰਯੋ ਕਰਨੋਂ ਖਾਪ ।੧੦।
gayô amal us hôtî parâta. phçryô un nij sir par hâtha.
mât pitâ kô jânyôn pâpa. un chit dhâryô karnôn khâpa.10.

ਦੋਹਰਾ : ਫਿਰ ਸਿੰਘ ਮਨਹਿ ਬਿਚਾਰਿਓ ਇਨ ਮਾਰਨ ਬਡ ਪਾਪ ।
ਦੌੜ ਕੂਪ ਮੈਂ ਜਾ ਪੜਾ ਮਰਨ ਧਾਰ ਚਿਤ ਆਪ ।੧੧।
dôhrâ : phir singh manhi bichâriô in mâran bada pâp.
daurd kûp main jâ pardâ maran dhâr chit âp.11.

ਚੌਪਈ : ਤਬ ਲੋਕਨ ਨੇ ਲੱਜ ਫਰਾਹੀ । ਚਹੈ ਮਰਯੋ ਵਹਿ ਫੜਯੋ ਸੁ ਨਾਂਹੀ।
ਉਲਟ ਪਲਟ ਹੁਇ ਡੁਬਯੋ ਚਹੈ । ਨੀਰ ਨ ਡੋਬੈ ਊਪਰ ਬਹੈ ।੧੨।
chaupaî : tab lôkan nç lajj pharâhî. chahai maryô vahi phardyô su nânhî.
ulat palat hui daubyô chahai. nîr na daôbai ûpar bahai.12.

ਤਬ ਉਸ ਭਾਈ ਖੂਹ ਮਧ ਬੜਾ । ਫੜੀ ਲਜ ਪੁਨ ਵਹਿ ਭੀ ਫੜਾ ।
ਤੌ ਲੌ ਏਕ ਸਿੰਘ ਭਯੋ ਆਈ । ਉਨ੍ਹੈਂ ਆਖ ਕਰ ਇਮ ਸਮਝਾਈ ।੧੩।
tab us bhâî khûh madh bardâ. phardî laj pun vahi bhî phardâ.
tau lau çk singh bhayô âî. unhain âkh kar im samjhâî.13.

Thereafter, he did not enter his house for fear of arrest,
Which made his (aged) parents grieve in his absence. (5)

Dohra : His parents tried to persuade and prevail upon him,
That their family had nothing to do with the Singhs.
Since their family belonged to low-caste artisans,
They had nothing to do with the affairs of the state. (6)

Chaupai : Since the Singhs laid a claim to the power to govern,
They would never share it with those from the lower castes.
The Jat Sikhs were ambitious to claim sovereignty,
As they expected to reap the harvest of their armed struggle. (7)

Since they hailed from a low caste family of artisans,
They were content with the wages of their daily labour.
Although his parents brought him home with these arguments,
They, in fact, wished to play foul with him. (8)

Administering him an alcoholic drink laced with cannabis,
They made him unconscious of his surroundings.
As he lost his consciousness under the influence of intoxicants,
They got his (sacred) hair shorn from a village barber. (9)

As the effect of intoxicants waned towards early hours of morning,
He moved his hand over his head with hair shorn.
Realising that his parents had committed a sin,
He wished to murder both of them on first impulse. (10)

Dohra : (But on a second thought) Sukha Singh contemplated,
That it would be a great sin to kill his own parents.
So he rushed and jumped into a deep well,
With the intention of taking his own like. (11)

Chaupai : When the people lowered a rope inside the well to save him,
He would not catch the rope, being intent upon drowning himself.
Everytime he dived up and down to drown himself,
Everytime the water would push him towards the surface. (12)

When his brother lowered himself into the well,
Sukha Singh caught hold of him as well inside.
Thereafter, a Singh happened to arrive at the spot,
Who addressed Sukha Singh in these words: (13)

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ਮਰਨੋਂ ਹੈ ਮਰ ਤੁਰਕਨ ਸਿਰ ਚਰ । ਔਰ ਮੌਤ ਕਯੋਂ ਮਰੈਂ ਬਯਰਥ ਕਰ ।
ਜਿਨ ਤੁਰਕਨ ਗੁਰ ਸਾਡੇ ਅਕਾਏ । ਹਿੰਦੁਨ ਕੋ ਚਹਿਂ ਤੁਰਕ ਬਨਾਏ ।੧੪।
marnôn hai mar turkan sir chara. aur maut kayôn marain bayrath kara.
jin turkan gur sâdaç akâç. hindun kô chahin turak banâç.14.

ਹੈ ਤੁਰਕਨ ਲਰ ਮਰਨੋ ਭਲੋ । ਨਿਕਲ ਕੂਏਂ ਸੋਂ ਸਿੰਘਨ ਰਲੋ ।
ਮਾਰ ਤੁਰਕਨ ਕੋ ਹੋਵੇ ਸ਼ਹੀਦ । ਹਮਰੀ ਤੁਮ ਕੋ ਯਹੀ ਤਕੀਦ ।੧੫।
hai turkan lar marnô bhalô. nikal kûçn sôn singhan ralô.
mâr turkan kô hôvô shahîda. hamrî tum kô yahî takîda.15.

ਦੋਹਰਾ : ਤਬ ਸੁੱਖਾ ਸਿੰਘ ਮੰਨ ਲਈ ਨਿਕਸਯੋ ਇਮ ਚਿਤ ਧਾਰ ।
ਇਨੈਂ ਸਿੰਘ ਸਾਚੀ ਕਹੀ ਅਬ ਮਰੀਏ ਤੁਰਕਨ ਮਾਰ ।੧੬।
dôhrâ : tab sukkhâ singh mann laî niksayô im chit dhâr.
inain singh sâchî kahî ab marîç turkan mâr.16.

ਚੌਪਈ : ਔਰ ਚਿੱਤ ਉਸ ਦਿੜਤਾ ਆਈ । ਮਰੈਂ ਨਹੀਂ ਬਿਨ ਮੌਤੈ ਆਈ ।
ਖੂਹ ਪੜੇ ਭੀ ਮਰੇ ਹਮ ਨਾਹਿਂ । ਰਹੇ ਮਰਨ ਕੋ ਬਹੁ ਚਿਤ ਚਾਹਿ ।੧੭।
chaupaî : aur chitt us dirdtâ âî. marain nahîn bin mautai âî.
khûh pardç bhî març ham nâhin. rahç maran kô bahu chit châhi .17.

ਤਬ ਸੁੱਖਾ ਸਿੰਘ ਯੌ ਮਨ ਧਾਰਯੋ । ਨਹਿਂ ਤੁਰਕਨ ਕੋ ਮਿਟੋ ਲਲਕਾਰਯੋ ।
ਇਕ ਸਸਤ੍ਰ ਜਾਊਂਗੋ ਲਾਇ । ਤੌ ਫਿਰ ਜਾਊਂ ਦਾਉ ਬਚਾਇ ।੧੮।
tab sukkhâ singh yau man dhâryô. nahin turkan kô mitô lalkâryô.
ik sasatar jâûngô lâi. tau phir jâûn dâu bachâi.18.

ਦੋਹਰਾ : ਉਸੈ ਪਿੰਡ ਕੇ ਪੈਂਚ ਪੈ ਘੋੜੀ ਥੀ ਇਕ ਚੰਗ ।
ਪਾਣੀ ਪਿਲਾਵਨ ਭੇਤ ਸੋ ਲੈ ਜਾਇ ਰਲਯੋ ਨਿਸੰਗ ।੧੯।
dôhrâ : usai pind kç paiñch pai ghôrdî thî ik chang.
pânî pilâvan bhçt sô lai jâi ralyô nisang .19.

ਚੌਪਈ : ਜਾਇ ਪੰਥ ਖਾਲਸੇ ਰਲਿਓ । ਪੁਛ ਡੇਰੇ ਸ਼ਯਾਮ ਸਿੰਘ ਕੇ ਵੜਿਓ ।
ਪਾਹੁਲ ਸ਼ਾਮ ਸਿੰਘ ਤੇ ਲਈ । ਪੁਤ੍ਰਨ ਜਿਮ ਉਸ ਪ੍ਰੀਤ ਉਪਜਈ ।੨੦।
chaupaî : jâi panth khâlsç raliô. puchh daçrç shayâm singh kç vardiô.
pâhul shâm singh tç laî. putarn jim us parît upjaî.20.

ਤੌ ਸੁੱਖੇ ਸਿੰਘ ਯੌ ਦਿਲ ਆਈ । ਘੋੜੀ ਕੋ ਮੁਲ ਦਈਏ ਘਲਾਈ ।
ਯੌ ਸਿੰਘ ਤੁਰਯੋ ਲਹੌਰੈ ਰਾਹਿ । ਲਯੋ ਭੇਖ ਤਿਨ ਜੱਟ ਬਨਾਇ ।੨੧।
tau sukkhç singh yau dil âî. ghôrdî kô mul daîç ghalâî.
yau singh turyô lahaurai râhi. layô bhçkh tin jatt banâi.21.

ਕੇਸ ਸੀਸ ਤਬ ਥੇ ਉਸ ਥੋੜੇ । ਜਾਇ ਵੜਯੋ ਇਮ ਮੱਧ ਲਹੌਰੇ ।
ਸੋ ਜਾ ਵੜਯੋ ਸ੍ਰਾਫੀ ਬਜਾਰ । ਫਿਰਤ ਮੁਹਰਨ ਧਰ ਕੰਧੈ ਭਾਰ ।੨੨।
kçs sîs tab thç us thôrdç. jâi vardyô im maddh lahaurç.
sô jâ vardyô sarâphî bajâra. phirat muhran dhar kandhai bhâra.22.

"Die if you must, then die while fighting against the Mughals,
Why else should you lose your life in vain?
Die fighting the Mughals who had persecuted our Gurus,
The Mughals who wish to convert all the Hindus to Islam." (14)

"Better to die fighting the Mughals (than dying in vain),
Better come out of the well and join the ranks of the Singhs.
Be a martyr while fighting against the Mughals,
This is the advice that I render unto you." (15)

Dohra : Sukha Singh, accepting the elderly Singh's advice,
Came out of the well with this resolution in mind:
That Singh's counsel being sound and correct,
He must sacrifice his life fighting the Mughals. (16)

Chaupai : Being more firm in his resolution to sacrifice,
He decided never to die without a cause.
Otherwise also he had not been drowned in the well,
Although he was hell-bent on drowning himself. (17)

Further, Sukha Singh, making a strategy in his mind,
Decided not to throw an open challenge to the Mughals.
After hitting the Mughals at random through stealth,
He would disappear before they could retaliate. (18)

Dohra : There was a headmen of his own village,
Who had in his possession a mare of very fine breed.
Sukha Singh, on the pretext of taking the mare for water,
Took away the mare in order to join the Khalsa ranks. (19)

Chaupai : Sukha Singh, after joining the ranks of the Khalsa,
Finally reached the camp office of (general) Sham Singh.
Getting himself initiated from the (sacred) hands of Sham Singh[3],
The latter developed a filial bond with his disciple. (20)

Then, with a thought crossing Sukha Singh's mind,
He decided to compensate his village headman for the mare.
With this thought, he proceeded in the direction of Lahore,
Disguising himself as a rustic peasant of the area. (21)

With very little hair on his head (after the forced shave),
He entered the centre of the sprawling city of Lahore.
As he entered the market dealing in Gold and silver,
He found traders carrying pouches filled with gold coins. (22)

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ਇਕ ਥੈਲੀ ਸਿੰਘ ਦ੍ਰਿਸ਼ਟੇ ਆਈ । ਫੜ ਕੰਧਯੋਂ ਸਿੰਘ ਲਰ ਮੈਂ ਪਾਈ ।
ਛੇੜ ਘੋੜੀ ਦਰਵਾਜਯੋਂ ਲੰਘ । ਕਰੀ ਨ ਤਿਨ ਕਛੂ ਮਰਨੋ ਸੰਗ ।੨੩।
ik thailî singh darishtç âî. phard kandhyôn singh lar main pâî.
chhçrd ghôrdî darvâjyôn langha. karî na tin kachhu marnô sanga.23.

ਦੋਹਰਾ : ਘੜੀ ਦੁਇਕ ਦਿਨ ਰਹਤ ਥੋ ਸਿੰਘ ਭਯੋ ਪੌਣ ਕੇ ਭੇਸ ।
ਗਯੋ ਗਯੋ ਕਹਤੇ ਰਹੇ ਸਿੰਘ ਮੁੱਖ ਕੀਓ ਨਿਜ ਦੇਸ ।੨੪।
dôhrâ : ghardî duik din rahat thô singh bhayô paun kç bhçs.
gayô gayô kahtç rahç singh mukkh kîô nij dçs.24.

ਚੌਪਈ : ਰੌਲਾ ਗੌਲਾ ਜਬ ਤਹਿਂ ਪਰਾ । ਤਬ ਲੌ ਸਿੰਘ ਮਧ ਝਾੜੀਂ ਰਲਾ ।
ਤੁਰਕ ਫੌਜ ਕਿਤ ਮਗਰੋਂ ਦੌਰੀ । ਸੋ ਲੰਘ ਗਯੋ ਤਰਫ ਕਿਤ ਔਰੀ ।੨੫।
chaupaî : raulâ gaulâ jab tahin parâ. tab lau singh madh jhârdîn ralâ.
turak phauj kit magrôn daurî. sô langh gayô taraph kit aurî.25.

ਜਾਇ ਰਲਯੋ ਸਿੰਘਨ ਦਲ ਮਾਹੀਂ । ਮੁੱਲ ਘੋੜੀ ਕੋ ਦੈ ਤੁਰਤਾਹੀ ।
ਤੀਨ ਸੈ ਰੁਪਯੋ ਦਯੋ ਉਸ ਜਾਇ । ਲਈ ਚੌਧਰੀ ਸੋਂ ਬਾਤ ਬਨਾਇ ।੨੬।
jâi ralyô singhan dal mâhîn. mull ghôrdî kô dai turtâhî.
tîn sai rupyô dayô us jâi. laî chaudharî sôn bât banâi.26.

ਔਰ ਸਿੰਘਨ ਕੇ ਲੰਗਰ ਪਾਈ । ਘਲੀ ਨ ਘਰ ਜਹਿਂ ਥੇ ਪਿਤ ਮਾਈ ।
ਇਸੀ ਭਾਂਤ ਸਿੰਘ ਨਿਤ ਤਹਿਂ ਦੌੜੈਂ । ਲੁੱਟ ਸੁ ਲਯਾਵੈਂ ਮਾਲ ਚੁਫੇਰੇ ।੨੭।
aur singhan kç langar pâî. ghalî na ghar jahin thç pit mâî.
isî bhânt singh nit tahin daurdain. lutt su layâvain mâl chuphçrç.27.]

ਬਹੁਤ ਸਿੰਘ ਚਿਤ ਭਯੋ ਉਛਾਹਿ । ਉਸ ਮਾਰ ਹਟਾਵੈਂ ਜੋ ਗੈਲੇ ਪਾਹਿ ।
ਸਭ ਸ਼ਸਤ੍ਰਨ ਕੀ ਵਿੱਦਯਾ ਜਾਨੈ । ਹਾਥ ਪਾਇ ਉਸ ਬਹੁਤ ਸਤਾਨੈ ।੨੮।
bahut singh chit bhayô uchhâhi. us mâr hatâvain jô gailç pâhi.
sabh shastarn kî viddyâ jânai. hâth pâi us bahut satânai.28.

ਚੜ੍ਹ ਘੋੜੀ ਤੇ ਜੋ ਲੁੱਟ ਲਯਾਵੈ । ਤੁਰਤ ਖਾਲਸੇ ਲੰਗਰ ਪਾਵੈ ।੨੯।
chardah ghôrdî tç jô lutt layâvai. turat khâlsç langar pâvai.29.

ਦੋਹਰਾ : ਜਹਾਂ ਜੁੱਧ ਤੁਰਕਨ ਪਰੈ ਪਰੈ ਸ਼ੇਰ ਜਿਮ ਜਾਇ ।
ਇਕ ਕੋ ਸ਼ਸਤਰ ਲਾਇ ਕੈ ਰਲੈ ਖਾਲਸੇ ਆਇ ।੩੦।
dôhrâ : jahân juddh turkan parai parai shçr jim jâi.
ik kô shastar lâi kai ralai khâlsç âi.30.

ਚੌਪਈ : ਰਾਮਜੰਗ ਸਿੰਘ ਖੂਬ ਚਲਾਵੈ । ਤੀਰ ਮਾਰ ਮਾਰ ਘੋੜੇ ਗਿਰਾਵੈ ।
ਨੇਜਾ ਸੇਲਾ ਬਰਛੀ ਤੇਗ਼ । ਮਾਰ ਉਡਾਵੈ ਪ੍ਰਾਣਨ ਬੇਗ ।੩੧।
chaupaî : râmjang singh khûb chalâvai. tîr mâr mâr ghôrdç girâvai.
nçjâ sçlâ barchhî tçgha. mâr udaâvai parânan bçga.31.

Spotting out one such pouch on a trader's shoulder,
Sukha Singh leapt up and snatched the hefty pouch
Spurring his mare, he came out of the city gates,
Without caring for the risk to his own life. (23)

Dohra : As the Sun's light was about to fade at dusk time,
Sukha Singh fled as fast as the high velocity wind.
As the traders and city guards kept on shouting,
Sukha Singh headed towards his native place. (24)

Chaupai : By the time the news spread all around,
Sukha Singh had camouflaged himself in the wild.
As the Mughal troops ran in hot pursuit of him,
They crossed his hideout in another direction. (25)

Sukha Singh, after returning to his contingent of Singhs,
Sent money equal to the mare's price to its former owner.
Thus paying a compensation of about three hundred rupees,
He patched up his strained relations with the village headman. (26)

He contributed the remaining amount to the community kitchen,
Instead of sending it to his parents at home.
In this way, Sukha Singh kept on going on expeditions,
And bringing wealth through his acts of waylaying and robbing. (27)

Being very bold and daunting in his religious zeal,
He would decimate all those who dared to chase him.
Being quite skilled in wielding all kinds of arms,
A mighty muscular warrior alone could dare to grapple with him. (28)

Whatever he brought through acts of loot and plunder,
He contributed the entire booty to the community kitchen. (29)

Dohra : Wherever the Mughal troops launched at attack,
Like a mighty lion, he would jump into the fray.
After wounding a few enemy soldiers with a dash,
He would join the Khalsa ranks in a flash. (30)

Chaupai : Not only could he shoot with small fire arms,
But he could hit enemy horses with arrows as well.
Such was his deft handling of spears, swords and daggers,
As would put the enemy to death in an instant. (31)

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ਸੁੱਖਾ ਸਿੰਘ ਕੀ ਇਮ ਚਰਚਾ ਭਈ । ਸੂਰਨ ਕੋ ਸਿਰਮੌਰ ਗਿਨਈ ।
ਜੰਗ ਜੁੜੇ ਜਹਿਂ ਫਤੇ ਲਿਆਵੈ । ਦੀਵਾਨ ਖਾਲਸੇ ਮੈਂ ਆਦਰ ਪਾਵੈ ।੩੨।
sukkhâ singh kî im charchâ bhaî. sûran kô sirmaur ginaî.
jang jurdç jahin phatç liâvai. dîvân khâlsç main âdar pâvai.32.

ਲਗੇ ਦੀਵਾਨ ਤਿਹਿਂ ਪੱਖਾ ਫੇਰੈ । ਅੰਗੀਠਨ ਕੋ ਸਮਧਾ ਲਯਾ ਗੇਰੈ ।
ਪਯਾਸਨ ਖਾਤਰ ਮਸ਼ਕ ਉਠਾਵੈ । ਭੁੱਖਿਆਂ ਖਾਤਰ ਰਿਜਕ ਲਿਆਵੈ ।੩੩।
lagç dîvân tihin pakkhâ phçrai. angîthan kô samdhâ layâ gçrai.
payâsan khâtar mashak uthâvai. bhukkhiân khâtar rijak liâvai.33.

ਥੱਕੇ ਸਿੰਘ ਕੀ ਚਾਪੀ ਕਰੈ । ਅਸ਼ਨਾਨ ਕਰਾਵੈ ਬਹੁ ਜਲ ਭਰੈ ।
ਕੱਛ ਨਿਚੋੜੈ ਚਰਨ ਧੁਵਾਇ । ਫੜ ਗੜਵੇ ਸਿੰਘ ਦਾਤਨ ਕਰਾਇ ।੩੪।
thakkç singh kî châpî karai. ashnân karâvai bahu jal bharai.
kachchh nichôrdai charan dhuvâi. phard gardvç singh dâtan karâi.34.

ਦੋਹਰਾ : ਸਬਦ ਪੜ੍ਹੈ ਫੜ ਸਾਜ ਕੋ ਬਾਣੀ ਮੁਖੋਂ ਉਚਾਰ ।
ਕਮਰ ਕੱਸਾ ਨਿਸ ਦਿਨ ਰਖੇ ਲੜਨ ਘੁਲਨ ਕੋ ਤਯਾਰ ।੩੫।
dôhrâ : sabad pardhai phard sâj kô bânî mukhôn uchâr.
kamar kassâ nis din rakhç lardan ghulan kô tayâr.35.

ਚੌਪਈ : ਔਰ ਟਹਿਲ ਬਹੁ ਸਿੰਘਨ ਕਰੇ । ਦੰਗਯੋਂ ਫੰਗਯੋਂ ਵੈ ਨਹਿਂ ਡਰੇ ।
ਮਾਤ ਪਿਤਾ ਤਿਸ ਆਵੈ ਧਾਇ । ਸਿੰਘਨ ਤੇ ਬਹੁ ਤਾਹਿਂ ਅਖਾਇ ।੩੬।
chaupaî : aur tahil bahu singhan karç. dangyôn phangyôn vai nahin daarç.
mât pitâ tis âvai dhâi. singhan tç bahu tâhin akhâi.36.

ਦੋਹਰਾ : ਮਾਤ ਪਿਤਾ ਤਿਸ ਆਇ ਕੈ ਖਾਲਸੈ ਸੋ ਅਖਵਾਇ ।
ਲੈ ਗਏ ਅਪਨੇ ਘਰ ਬਿਖੈ ਮੁਕਲਾਵਾ ਲੀਯੋ ਕਰਵਾਇ ।੩੭।
dôhrâ : mât pitâ tis âi kai khâlsai sô akhvâi.
lai gaç apnç ghar bikhai muklâvâ lîyô karvâi.37.

ਚੌਪਈ : ਅਬੇਰ ਸਵੇਰ ਸੁ ਘਰ ਮੈਂ ਜਾਵੇ । ਤੁਰਕਨ ਡਰ ਫਿਰ ਦਲ ਮੈਂ ਆਵੈ ।
ਸਮੋਂ ਪਾਇ ਉਸ ਬੇਟੀ ਭਈ । ਆਪ ਮੁਈ ਕੈ ਨਾਰ ਮਾਰ ਦਈ ।੩੮।
chaupaî : abçr savçr su ghar main jâvç. turkan daar phir dal main âvai.
samôn pâi us bçtî bhaî. âp muî kai nâr mâr daî.38.

ਯਹ ਚਰਚਾ ਖਾਲਸੇ ਮੈਂ ਆਈ । ਬਰਤਨ ਛੁਹਨ ਤੈ ਦਯੋ ਹਟਾਈ ।
ਕਹੈ ਖਾਲਸਾ ਕੰਨਯਾ ਮਾਰੀ । ਰੀਤਿ ਖਾਲਸੇ ਕੀ ਹੈ ਬਿਗਾਰੀ ।੩੯।
yah charchâ khâlsç main âî. bartan chhuhan tai dayô hatâî.
kahai khâlsâ kannyâ mârî. rîti khâlsç kî hai bigârî.39.

ਪੰਥ ਖਾਲਸਾ ਮੁਖ ਨ ਲਗਾਵੈ । ਕੁੜੀ ਮਾਰ ਕਹਿ ਦੂਰ ਬਿਠਾਵੈ ।
ਬਖ਼ਸ਼ੈ ਨ ਖਾਲਸਾ ਬਿਨੈ ਕਰ ਰਹਯੋ । ਖਾਇ ਅੰਦੇਸੋ ਸਿੰਘ ਕੋ ਗਯੋ ।੪੦।
panth khâlsâ mukh na lagâvai. kurdî mâr kahi dûr bithâvai.
bakhshai na khâlsâ binai kar rahyô. khâi andçsô singh kô gayô.40.

So widespread was Sukha Singh's fame as a warrior,
That he came to be reckoned among the bravest.
Having won victory in every battle he fought,
He got honoured in every Sikh congregation. (32)

He would stand with a hand fan in the midst of congregation,
And bring wood for community kitchen's hearth fire.
He would fetch water in a leather bag for the thirsty,
And bring food for the needy and the starving. (33)

He would massage those who got fatigued and exhausted,
And store water for the ablutions of his companions.
He would squeeze the undergarments of elders after ablutions,
And hold a water-bucket while they brushed their teeth. (34)

Dohra : He would recite gurbani hymns (with devotion),
And sing devotional songs to the accompaniment of music.
He would remain dressed in Khalsa robes day and night,
And remain ever ready for a fight and confrontation. (35)

Chaupai : He would render many services to the Khalsa Singhs,
Nor would he feel scared of fighting and rioting.
When his parents would come to take him home,
They would beg the Singhs to persuade him to go home. (36)

Dohra : His parents came time and again (to take him home),
And begged the Singhs to prevail upon him to go home.
Finally, they managed to take him home,
And succeeded in solemnising his marriage. (37)

Chaupai : Sukha Singh would visit his home at odd hours,
But would soon return to his contingent for fear of Mughal's raid.
After sometime, as his wife gave birth to a girl child,
Who died soon either on her own or the mother having killed her. (38)

As this news reached (Sukha Singh's) Khalsa contingent,
Sukha Singh was ex-communicated by the Khalsa Panth.
They accused him of committing female infanticide,
And being guilty of violating the Khalsa's glorious tradition. (39)

Since Khalsa Panth did not accept him among his ranks,
They would keep him at bay branding him a "killer of his daughter".
Since the Khalsa Panth did not agree to condone his lapse,
Sukha Singh felt extremely concerned about his isolation. (40)

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ਜਿਤੀ ਚੜ੍ਹੀ ਥੀ ਸਿੰਘ ਕੀ ਬਾਤ । ਤਿਤੀ ਉਸੈ ਭਈ ਨੀਚੀ ਜਾਤ।
ਮਨ ਅਪਨੇ ਮਹਿਂ ਚਿੰਤਾ ਕਰੇ । ਬਕੇ ਨ ਬੋਲੇ ਚੁਪ ਕਰ ਰਹੇ ।੪੧।
jitî chardhî thî singh kî bâta. titî usai bhaî nîchî jâta.
man apnç mahin chintâ karç. bakç na bôlç chup kar rahç.41.

੧੦੦. ਸਾਖੀ ਹੋਰ ਸੁਖਾ ਸਿੰਘ ਕੀ ('ਸਤਿਗੁਰ ਰਖੀ ਖਾਲਸੇ ਲਾਜ.....')
100. sâkhî hôr sukhâ singh kî ('satigur rakhî khâlsç lâj.....')

ਦੋਹਰਾ : ਅਹਿਮਦ ਸ਼ਾਹ ਲਾਹੌਰ ਮਲ ਪੜਯੋ ਦਿਲੀ ਕੇ ਰਾਹਿ ।
ਲਹੌਰ ਹਿਫ਼ਾਜਤ ਕਰਨ ਕੋ ਫੌਜ ਛੋਡ ਗਯੋ ਵਾਹਿ ।੧।
dôhrâ : ahimad shâh lâhaur mal pardyô dilî kç râhi.
lahaur hifâjat karan kô phauj chhôda gayô vâhi.1.

ਨਿਕਸੀ ਫੌਜ ਲਹੌਰ ਤੇ ਅਤਿ ਬਡ ਮਰਦ ਗਿਣਾਇ ।
ਕਹਾਂ ਸਿੱਖ ਕਹਿਤੇ ਫਿਰੈਂ ਹਮ ਕੋ ਦੇਹੁ ਦਿਖਾਇ ।੨।
niksî phauj lahaur tç ati bada marad ginâi.
kahân sikkh kahitç phirain ham kô dçhu dikhâi.2.

ਚੌਪਈ : ਘੋੜੇ ਬਡੇ ਔ ਬਡੇ ਜੁਆਨ । ਸਾਥ ਸ਼ਾਹ ਜੋ ਖ਼ਾਨਾ ਖਾਨ ।
ਟੋਪ ਸੀਸ ਸੰਜੋ ਗਲ ਪਾਈ । ਤੇੜ ਸੁੱਥਨ ਬੀ ਲੋਹੇ ਪਾਈ ।੩।
chaupaî : ghôrdç badaç au badaç juâna. sâth shâh jô khânâ khâna.
tôp sîs sañjô gal pâî. tçrd sutthan bî lôhç pâî.3.

ਪੈਰੀਂ ਨਲੈਨਾਂ ਦਸਤੀਂ ਦਸਤਾਨੇ । ਘੋੜਨ ਪਰ ਬਡ ਬਰਗਸਤਾਨੇ ।
ਐਸੇ ਬਹੁ ਗਿਲਜੇ ਚੜ੍ਹ ਧਾਏ । ਸੰਗ ਕਸੂਰੀ ਪਠਾਣ ਲਿਆਏ ।੪।
pairîn nalainân dastîn dastânç. ghôrdan par bada bargastânç.
aisç bahu giljç chardah dhâç. sang kasûrî pathân liâç.4.

ਸੋਰਠਾ : ਬੁੱਢੇ ਕੋਟ ਗਿਰਾਇ ਹੁਤੇ ਸੁ ਸਿੰਘਨ ਘਰ ਘਣੇ ।
ਹਲਕਾਰਨ ਸਿਲ ਕਰਾਇ ਲੀਯੋ ਮਾਰ ਅਰ ਬੰਦ ਕਰ ।੫।
sôrthâ : budadahç kôt girâi hutç su singhan ghar ghanç.
halkâran sil karâi lîyô mâr ar band kar.5.

ਚੌਪਈ : ਸਿੰਘ ਰਹਤ ਥੇ ਦਰਯਾ ਕਿਨਾਰੇ । ਗਿਲਜਨ ਲਖ ਸਿੰਘ ਹੋ ਗਏ ਪਾਰੇ ।
ਤਬ ਗਿਲਜਨ ਕੋ ਗਰਬਾ ਆਇਆ । ਲਿਖ ਸਿੰਘਨ ਕੀ ਓਰ ਪਠਾਇਆ ।੬।
chaupaî : singh rahat thç daryâ kinârç. giljan lakh singh hô gaç pârç.
tab giljan kô garbâ âiâ. likh singhan kî ôr pathâiâ.6.

ਇਮ ਲਿਖ ਭੇਜਯੋ ਸਿੰਘਨ ਪਾਸ । ਹਮ ਹੈਂ ਭਾਈ ਸ਼ਾਹ ਕੇ ਖਾਸ ।
ਤੁਮ ਅਖਵਾਵਤ ਸਿੰਘ ਸਿਪਾਹੀ । ਹਮ ਦੇਖਨ ਤੁਮ ਆਏ ਲੜਾਈ ।੭।
im likh bhçjyô singhan pâsa. ham hain bhâî shâh kç khâsa.
tum akhvâvat singh sipâhî. ham dçkhan tum âç lardâî.7.

As Sukha Singh's reputation had reached its zenith earlier,
It now reached its nadir in the same proportion.
Feeling worried and concerned in his own mind,
He went into deep silence and remained incommunicado. (41)

Episode 100
Another Episode About Sukha Singh
(Satguru stood by the Khalsa)

Dohra : Ahmed Shah (Abdali)[1] after occupation of Lahore,
Proceeded on an expedition towards Delhi.
He left behind a sizeable section of his army,
For the safety and security of the city of Lahore. (1)

As his troops left Lahore (on their way to Delhi),
They consisted of the most muscular giants of men,
They boasted, "where are those so-called brave Singhs,
We would like to have a glimpse of them." (2)

Chaupai : Huge horses had they, being themselves very tall,
They were being led by the highest Pathan chiefs.
With steel helmets on their heads, bodies wrapped in steel armour,
They had steel coverings even around their legs. (3)

With feet in steel shoes and hands in steel gloves,
They had steel covers even on their horses.
These Gilja sect Pathan soldiers launched an expedition,
With the assistance of Pathan soldiers of Kasur. (4)

Sortha : In a village, that there was, known as "Buddha Kot[2]",
Majority of its households belonged to the Singhs.
Being informed about its location by the informers,
The Mughal troops killed its inhabitants inside their homes. (5)

Chaupai : The Singh contingent camping on this side of the river,
Crossed to the other side at the approach of Gilja Pathans.
Feeling very proud after making the Singhs retreat to the other bank,
These Pathan troops sent an epistle to the Singhs. (6)

Boasting of their bravado, they sent a despatch to the Singhs,
That they constituted the elite force of Ahmad Shah Abdali.
Since the Singhs proclaimed themselves as Lion-hearted-soldiers of the Guru,
They (Pathans) had come to test their mettle with the Singhs. (7)

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ਦੋਹਰਾ : ਗਰਦ ਦੇਖ ਤੁਮ ਭਜ ਗਏ ਭਏ ਦਰਿਯਾਵੋਂ ਪਾਰ ।
ਝੂਠ ਕਹਾਯੋ ਸਿੰਘ ਤੁਮ ਗੀਦੀ ਗੁਲਾਮ ਗਵਾਰ ।੮।
dôhrâ : garad dçkh tum bhaj gaç bhaç dariyâvôn pâr.
jhûth kahâyô singh tum gîdî gulâm gavâr.8.

ਅਕੈ ਤੋ ਹਮ ਸੋਂ ਖੜ ਤੁਸੀਂ ਆਇ ਕਰੋ ਦੁਇ ਹਾਥ ।
ਦੁਇ ਦੁਇ ਆਵੋ ਸਿੰਘ ਤੁਮ ਇਕ ਇਕ ਦੁਰਾਨੀ ਸਾਥ ।੯।
akai tô ham sôn khard tusîn âi karô dui hâth.
dui dui âvô singh tum ik ik durânî sâth.9.

ਸਿੰਘਨ ਲਾਇ ਦੀਵਾਨ ਤਬ ਲਈ ਲਿਖਤ ਸਭ ਵਾਚ ।
ਉੱਤਰ ਉਨ ਕੋ ਲਿਖ ਘਲਯੋ ਹਮ ਤੁਮ ਲਰਨ ਇਮ ਸਾਚ ।੧੦।
singhan lâi dîvân tab laî likhat sabh vâch.
uttar un kô likh ghalyô ham tum laran im sâch.10.

ਚੌਪਈ : ਦਸ ਦੁਰਾਨੀ ਤੁਮ ਇਤ ਤੇ ਆਯੋ । ਹਾਥ ਬੰਦੂਕ ਤੁਮ ਵਡੀ ਫੜਾਯੋ ।
ਇਤ ਤੇ ਆਵੈਂ ਪੰਜ ਭੁਜੰਗੇ । ਢਾਲ ਤਲਵਾਰਨ ਫੜ ਰਾਮਜੰਗੇ ।੧੧।
chaupaî : das durânî tum it tç âyô. hâth bandûk tum vadaî phardâyô.
it tç âvain pañj bhujngç. dahâl talvâran phard râmjangç.11.

ਫਿਰ ਗਿਲਜਨ ਇਮ ਆਖ ਘਲਾਈ । ਹਮ ਫੜ ਲੜੈਂ ਨ ਬੰਦੂਕ ਲੜਾਈ ।
ਛੁਰੀ ਕਟਾਰੀ ਸ਼ਮਸ਼ੇਰ ਫੜ ਆਵੈਂ । ਤੀਰ ਬੰਦੂਕ ਹਮ ਨਹਿਂ ਲੈ ਆਵੈਂ ।੧੨।
phir giljan im âkh ghalâî. ham phard lardain na bandûk lardâî.
chhurî katârî shamshçr phard âvain. tîr bandûk ham nahin lai âvain.12.

ਤੇਗ ਕਟਾਰੀ ਛੁਰੀ ਤੁਮ ਫੜੋ । ਬੰਦੂਕ ਕਮਾਨ ਆਵੋ ਘਰ ਧਰੋ ।
ਆਗਯੋ ਖਾਲਸੈ ਕਹੈ ਲਿਖੈ ਕਰਾਰਿ । ਹਮ ਲੜ ਹੈ ਰਮਿਜੰਗਯਨ ਨਾਰਿ ।੧੩।
tçg katârî chhurî tum phardô. bandûk kamân âvô ghar dharô.
âgyô khâlsai kahai likhai karâri. ham lard hai ramijngayan nâri.13.

ਹਮਿ ਸਤਿਗੁਰ ਨੈ ਇਮੈਂ ਫੁਰਮਾਯਾ । ਦੁਸ਼ਟ ਮਾਰਨ ਰਾਮਜੰਗੋ ਫੜਾਯਾ ।
ਇਤ ਉਤ ਤੇ ਯੌ ਕਰੇ ਕਰਾਰ । ਕੋਈ ਨ ਮਾਨੈ ਦੁਬਿਧਾ ਧਾਰ ।੧੪।
hami satigur nai imain phurmâyâ. dushat mâran râmjangô phardâyâ.
it ut tç yau karç karâra. kôî na mânai dubidhâ dhâra.14.

ਦੋਹਰਾ : ਗਿਲਜੇ ਜ਼ੋਰ ਸੰਜੋਇਕੇ ਓਹਲੈ ਲੜੈਂ ਬਿਚਾਰ ।
ਡਰੈਂ ਰਾਮਜੰਗੇ ਖਾਲਸੇ ਜੁਤ ਸੰਜੋਇ ਨ ਦੇਵੈਂ ਮਾਰ ।੧੫।
dôhrâ : giljç zôr sañjôikç ôhlai lardain bichâr.
daarain râmjangç khâlsç jut sañjôi na dçvain mâr.15.

ਪ੍ਰਾਤ ਹੋਤ ਇਕ ਆ ਖੜੋ ਹਲਕਾਰੋ ਦੀਓ ਘਲਾਇ ।
ਜੇ ਤੁਮ ਮੈਂ ਕੋਊ ਮਰਦ ਹੈ ਤੌ ਲੜੈ ਇਕੇਲੋ ਆਇ ।੧੬।
parât hôt ik â khardô halkârô dîô ghalâi.
jç tum main kôû marad hai tau lardai ikçlô âi.16.

Dohra : They bragged that their mere arrival had made the Singhs run,
And forced them to cross over to the river's other bank.
Accusing the Singhs of being liars and fake Singh warriors,
They branded the Singhs as cowards, slaves and serfs. (8)

Challenging the Singhs either to stand face to face before them,
Or to return and have a straight fight with them.
Inviting the Singhs boastfully to advance in batches of two,
And let each pair test their muscles against a single Durrani soldier. (9)

The Singhs, organizing a (special) religious congregation,
Went through the despatch and deliberated upon its contents.
Accepting their challenge, the Singhs sent back their resolution,
That the Singhs would definitely have a fight with them. (10)

Chaupai : The Singhs challenged the Durranis to advance in batches of ten soldiers,
And let them be armed with the biggest fire arms they had.
Form their side only five young Singhs would confront their ten,
And the Singhs would be armed only with swords, shields and small muskets. (11)

To this offer of the Singhs, they sent another alternate offer,
That they would not use their fire arms in this fight.
Their soldiers would be armed only with knives, daggers and swords,
Instead of being armed with arrows and firearms. (12)

They asked the Singhs also to come armed with swords and daggers,
Instead of being armed with bows and firearms.
To this offer, the Khalsa Singhs sent their own resolution,
That they will fight only when they are armed with their small firearms. (13)

They declared that it was ordained by their revered Guru,
That Singhs must kill their wicked enemies with the small firearms.
As these offers and counter offers regarding mode of confrontation continued,
These contradictory proposals created a situation of uncertainty. (14)

Dohra : The Gilja Pathan soldiers, being used to wearing steel armours,
They thought of fighting with the Singhs under the cover of steel armours.
But even being covered in steel armours, they were scared,
That Singh's small firearms' bullets would pierce through their steely armours. (15)

So in the early hours of the morning, a Durrani soldier appeared,
Who sent a messenger to the Singhs with a new message.
He challenged that if there was anyone brave enough among the Singhs,
He should come forward and fight single handedly with him. (16)

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ਚੌਪਈ : ਛੁਰੀ ਕਟਾਰੀ ਤੇਗਨ ਸਾਥ । ਆਨ ਕਰੈ ਹਮ ਸੋਂ ਦੋਊ ਹਾਥ ।
ਨਹੀਂ ਲਰੋ ਤੌ ਗੀਦੀ ਅਖਵਾਵੋ । ਨਾਮ ਸਿੰਘ ਤੁਮ ਕੂੜ ਸਦਾਵੋ ।੧੭।
chaupaî : chhurî katârî tçgan sâtha. ân karai ham sôn dôû hâtha.
nahîn larô tau gîdî akhvâvô. nâm singh tum kûrd sadâvô.17.

ਲੈ ਲੈ ਨਾਮ ਸਿੰਘ ਧਧਕਾਰੈ । ਕਹੈ ਲਿਖੋ ਤੁਮ ਹਮ ਸੰਗ ਹਾਰੈ ।
ਗੁਰੂਅਨ ਕੀ ਸੁਗੰਦੈ ਦਏ । ਹਮ ਸੋਂ ਹਾਥ ਜੁਆਨ ਨ ਕਏ ।੧੮।
lai lai nâm singh dhadhkârai. kahai likhô tum ham sang hârai.
gurûan kî sugndai daç. ham sôn hâth juân na kaç.18.

ਜੋ ਲਰ ਮਰਨ ਕੋ ਮੁਹਰੇ ਜਾਵੈ । ਮਾਤ ਪਿਤਾ ਤਿਸ ਧੰਨ ਕਹਾਵੈ ।
ਜੋ ਕੋਊ ਲਰਨੋਂ ਲੁਕ ਛਪ ਰਹੈ । ਮਾਤ ਪਿਤਾ ਤਿਸ ਲੱਜਤ ਰਹੈ ।੧੯।
jô lar maran kô muhrç jâvai. mât pitâ tis dhann kahâvai.
jô kôû larnôn luk chhap rahai. mât pitâ tis lajjat rahai.19.

ਧਰਮ ਜੁੱਧ ਜਿਮ ਅਗੇ ਕਮਾਵਤ । ਉਹੀ ਤੌਰ ਤੁਮ ਕਯੋਂ ਨਹਿਂ ਆਵਤ ।
ਧ੍ਰਿਗ ਪੰਥ ਔ ਧ੍ਰਿਗ ਸਿੰਘ ਨਾਮ । ਆਖ ਫਿਰਯੋ ਨਿਜ ਫੌਜ ਤਮਾਮ।੨੦।
dharam juddh jim agç kamâvta. uhî taur tum kayôn nahin âvata.
dharig panth au dharig singh nâma. âkh phiryô nij phauj tamâma.20.

ਦੋਹਰਾ : ਕੋਊ ਖਾਲਸਿਯੋ ਨਿਕਸਯੋ ਨਹੀਂ ਤੌ ਚੜਤ ਸਿੰਘ ਭਯੋ ਰੋਸ ।
ਤਜ ਬੰਦੂਕ ਆਗੇ ਤੁਰਯੋ ਗਹਿ ਖੰਡੋ ਹਥ ਮੋਸੁ ।੨੧।
dôhrâ : kôû khâlsiyô niksayô nahîn tau chardat singh bhayô rôs.
taj bandûk âgç turyô gahi khandô hath môsu.21.

ਚੌਪਈ : ਤਬ ਸੁਖਾ ਸਿੰਘ ਬਾਤ ਬਿਚਾਰੀ । ਯਹ ਬਾਲਕ ਕਬ ਮਾਰੈ ਕੰਧਾਰੀ ।
ਉਸ ਕੀ ਦੇਹ ਲੋਹ ਸੋਂ ਮੜ੍ਹੀ । ਉਸ ਕੀ ਸਕੈ ਨ ਇਹ ਕਟ ਕੜੀ ।੨੨।
chaupaî : tab sukhâ singh bât bichârî. yah bâlak kab mârai kandhârî.
us kî dçh lôh sôn mardhî. us kî sakai na ih kat kardî.22.

ਉਹ ਖਾ ਜਾਵੈ ਦੁੰਬਾ ਸਾਰਾ । ਹਮ ਸਿੰਘਨ ਸਾਗ ਪਾਤ ਗੁਜਾਰਾ ।
ਛੇੜ ਘੋੜਾ ਉਨ ਚੜ੍ਹ ਸਿੰਘ ਗਹਯੋ । ਯਹ ਗਿਲਜੋ ਤੈਂ ਕਬ ਮਾਰ ਲਯੋ ।੨੩।
uh khâ jâvai dumbâ sârâ. ham singhan sâg pât gujârâ.
chhçrd ghôrdâ un chardah singh gahyô. yah giljô tain kab mâr layô.23.

ਤੁਮ ਤੇ ਚੌਗਨ ਤਾਂਹਿ ਸਰੀਰ । ਕਬ ਤੁਧ ਤੇਗ਼ ਸਕੈ ਉਸ ਚੀਰ ।
ਮਣ ਪੰਜ ਸਤ ਉਨ ਨੇ ਲੋਹ ਚਾਯੋ । ਸਹਤ ਘੋੜੋ ਉਸ ਫੁਲਾਦ ਮੜ੍ਹਾਯੋ ।੨੪।
tum tç chaugan tânhi sarîra. kab tudh tçgh sakai us chîra.
man pañj sat un nç lôh châyô. sahat ghôrdô us phulâd mardhâyô.24.

ਬੋਝ ਚਕੈ ਉਹ ਮਨ ਬੀਸ ਤੀਸ । ਦੌੜ ਥਕੈ ਨਹਿਂ ਸੌ ਕੋਹ ਲੀਸ ।
ਇਸੇ ਜ਼ੋਰ ਵਹ ਲੜੈ ਤਲਵਾਰੀ । ਤੈਂ ਬਾਲਕ ਨਹਿਂ ਬਾਤ ਬਿਚਾਰੀ ।੨੫।
bôjh chakai uh man bîs tîsa. daurd thakai nahin sau kôh lîsa.
isç zôr vah lardai talvârî. tain bâlak nahin bât bichârî.25.

Chaupai : He challenged that let any Singh come armed with a sword, dagger and knife,
And have it out with a single Durrani soldier.
Otherwise Singhs would be branded as cowards,
And their appellation "Singh" would be considered a fake. (17)

Debunking Singhs as cowards by naming Singhs individually,
He chided the Singhs to admit their defeat in writing.
Asking the Singhs to swear in the name of their Gurus,
That not a single Singh could accept his challenge. (18)

Inciting them further he declared that any one who came forward,
His parents would be applauded through out the world.
Whosoever shirked from accepting his challenge,
His parents would feel ashamed of begetting him. (19)

As had been the tradition with the Singhs to participate in the religious crusades,
Why were they not forthcoming to uphold their glorious tradition now?
"Cursed be the Singhs and cursed be their Khalsa Panth",
He went back shouting curses towards his own troops. (20)

Dohra : As no Singh came forward (to accept Gilja Pathan's challenge),
S. Charat Singh[3] felt extremely outraged (at this humiliation).
Leaving his musket behind he marched forward,
Carrying a double-edged sword only in his hand. (21)

Chaupai : At this Sukha Singh felt extremely concerned about him,
That a boy like Charat Singh could never defeat a Pathan.
Since the entire body of a Pathan was covered by a steel armour,
That boy would not be able to make a single hole in Pathan's armour. (22)

Since that Pathan could eat a whole lamb, being so muscular,
The Singh youth just survived on green leafy vegetables.
Spurring his horse, Sukha Singh rushed forward,
Asking the youth : How could he overpower that Gilja Pathan? (23)

The Pathan being four times heavier than Charat Singh's weight,
How could his sword cut through Pathan's hefty constitution?
That Pathan's steel armour alone weighed several maunds,
As his horse too was protected by a steel armour. (24)

He could carry a weight of thirty mounds on his body,
As well as he never felt tired even after running for a hundred miles.
Being so confident of his strength he was ready to fight with a sword,
Why did not you (Charat Singh) take these factors into consideration?" (25)

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ਦੋਹਰਾ : ਸੁਨਤ ਚੜ੍ਹਤ ਸਿੰਘ ਤਿਹ ਕਹੀ ਅਹੈ ਸਤ ਯਹ ਬਾਤ ।
ਪਰ ਸਹਯੋ ਅਸਾਂ ਤੇ ਜਾਤ ਨਹਿਂ ਸਨਮੁਖ ਤੁਰਕ ਗਰਬਾਤ ।੨੬।
dôhrâ : sunat chardaht singh tih kahî ahai sat yah bât.
par sahyô asân tç jât nahin sanmukh turak garbât.26.

ਚੌਪਈ : ਖੋਟੇ ਬਚਨ ਵਹਿ ਮੁਖੋਂ ਉਚਾਰੇ । ਹਮ ਜੀਵਤ ਵਹਿ ਪੰਥ ਧਧਕਾਰੇ ।
ਪੰਥ ਨਿੰਦਯਾ ਹਮ ਸੁਨੇਂ ਕਿਮ ਕਾਨ । ਇਮ ਕਰ ਮੈਂ ਲਰਤ ਜੌਂ ਪਰਾਨ ।੨੭।
chaupaî : khôtç bachan vahi mukhôn uchârç. ham jîvat vahi panth dhadhkârç.
panth nindyâ ham sunçn kim kâna. im kar main larat jaun parâna.27.

ਦੋਹਰਾ : ਮਾਰਨ ਮਰਨ ਹਥ ਸਤਿਗੁਰੂ ਹਮ ਹੱਥ ਉਦੱਮ ਆਹਿ ।
ਦੇਖ ਸਕੈਂ ਨਹ ਦੁਸ਼ਟ ਇਮ ਪਰੈਂ ਇਸੈ ਪਰ ਧਾਇ ।੨੮।
dôhrâ : mâran maran hath satigurû ham hatth udamm âhi.
dçkh sakain nah dushat im parain isai par dhâi.28.

ਜੈਸੇ ਤਨਕ ਸੁ ਹਰਭਜਨ ਗਾਰੇ ਘਨੋ ਸੁ ਪਾਪ ।
ਤੈਸੇ ਮਾਰੋਂ ਪਠਾਣ ਯਹ ਸਤਿਗੁਰ ਕੇ ਪਰਤਾਪ ।੨੯।
jaisç tanak su harbhajan gârç ghanô su pâp.
taisç mârôn pathân yah satigur kç partâp.29.

ਚੌਪਈ : ਕਹਯੋ ਸੁਖਾ ਸਿੰਘ ਧੰਨ ਤੂੰ ਬਾਲ । ਤੂੰ ਖੜੋ ਦੇਖ ਅਬ ਸਾਡੀ ਚਾਲ ।
ਸੁੱਖਾ ਸਿੰਘ ਭੀ ਸੰਜੋਇ ਮੰਗਾਯੋ । ਦਸਤ ਦਸਤਾਨੇ ਸਿਰ ਟੋਪ ਟਿਕਾਯੋ ।੩੦।
chaupaî : kahyô sukhâ singh dhann tûn bâla. tûn khardô dçkh ab sâdaî châla.
sukkhâ singh bhî sañjôi mangâyô. dasat dastânç sir tôp tikâyô.30.

ਪਾਖਰ ਮੰਗਾਇ ਘੋੜੇ ਪੈ ਡਾਰੀ । ਲਈ ਹੁਤੀ ਥੀ ਗਿਲਜਨ ਤੇ ਮਾਰੀ ।
ਚੜ੍ਹਤ ਸਿੰਘ ਤਿਸ ਅੰਗ ਪਹਿਰਾਯੋ । ਘੋੜਾ ਸਿੰਘ ਕੋ ਖੂਬ ਸਜਾਯੋ ।੩੧।
pâkhar mangâi ghôrdç pai daârî. laî hutî thî giljan tç mârî.
chardaht singh tis ang pahirâyô. ghôrdâ singh kô khûb sajâyô.31.

ਲਈ ਸਿਰੋਹੀ ਦੁਇ ਕਰ ਨਮਸਕਾਰ । ਗਾਤਰੇ ਪਾਈ ਢਾਲ ਸੰਭਾਲ ।
ਪੰਜ ਸਿੰਘਨ ਤੇ ਅਰਦਾਸ ਕਰਾਈ । ਹੋਇ ਭਗੌਤੀ ਸਿੰਘਨ ਸਹਾਈ ।੩੨।
laî sirôhî dui kar namsakâra. gâtarç pâî dahâl sambhâla.
pañj singhan tç ardâs karâî. hôi bhagautî singhan sahâî.32.

ਨਮਸਕਾਰ ਕਰ ਆਸਨ ਬਹਯੋ । ਸਗਨ ਬਾਂਛਯੋਂ ਤਬ ਦਹਣੇ ਭਯੋ ।
ਦੇਖ ਸਿੰਘ ਕੋ ਦਿਲ ਭਯੋ ਹੁਸ਼ਯਾਰ । ਜਨੁ ਆਗੇ ਗਿਲਜੋ ਭਯੋ ਮਾਰ ।੩੩।
namsakâr kar âsan bahyô. sagan bâñchhyôn tab dahnç bhayô.
dçkh singh kô dil bhayô hushyâra. janu âgç giljô bhayô mâra.33.

ਦੋਹਰਾ : ਜਬ ਸਿੰਘ ਘੋੜਾ ਤੋਰਿਆ ਔਰ ਸਗੁਨ ਭਯੋ ਚੰਗ ।
ਬਿੱਚ ਬਰੇਤੀ ਜਾ ਖੜੋ ਅਧ ਦਰਿਯਾਵੈ ਲੰਘ ।੩੪।
dôhrâ : jab singh ghôrdâ tôriâ aur sagun bhayô chang.
bichch barçtî jâ khardô adh dariyâvai langh.34.

Dohra : Hearing these words as spoken by Sukha Singh,
Charat Singh acknowledged that that was true about the Pathan.
But how could he (Charat Singh) bear to hear those words,
From an arrogant Mughal soldier standing in front of him? (26)

Chaupai : "With that wicked Pathan hurling abuses from his mouth,
I cannot bear Khalsa Panth being slandered till I am alive.
Since I cannot bear to hear Khalsa Panth being slighted,
I have decided to fight till the last breath of my life. (27)

Dohra : Since life and death are in the hands of Divine Satguru,
Man is privileged to make earnest efforts.
Since I cannot bear to see this wicked Pathan standing,
I am determined to attack him immediately. (28)

As One moment of meditation on the sacred name of God,
Washes millions of human sins with its benediction,
In the same way, I'll destroy this wicked Pathan,
With the grace and protection of Divine Satguru." (24)

Chaupai : Remarked Sukha Singh, "Blessed are you, my dear boy,
Now see how I deal with that audacious Pathan?"
With these words Sukha Singh sent for his steel armour,
And covered his head and hands with steel helmet and gloves. (30)

He saddled his horse covering it with a steel armour,
Which he had once snatched from a Pathan soldier.
Charat Singh helped him in wearing that armour,
As well as decorated Sukha Singh's horse for an encounter. (31)

Sukha Singh picked up his sharp sword after invocation,
And slung his steel shield from his shoulders.
He begged the five Singhs to pray for his victory to the Guru,
So that the goddess" Bhagwati's" grace be on his side. (32)

As he mounted his stead after a thanksgiving bow,
A good Omen came to pass with a person's inadvertent right turn.
Observing this good Omen Sukha Singh felt emboldened,
As if he had already killed the Gilja Pathan. (33)

Dohra : As Sukha Singh started on his horse,
More good Omens followed his departure.
After crossing one half of the flowing river,
He stood on a plateau made of accumulated sand. (34)

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ਚੌਪਈ : ਸੁੱਖਾ ਸਿੰਘ ਚੜ੍ਹਤ ਸਿੰਘ ਸਮਝਾਯੋ । ਔਰ ਪੰਥ ਬੀ ਪੀਛੇ ਹਟਾਯੋ ।
ਤੁਮ ਕੋ ਹੈ ਸਤਿਗੁਰ ਕੀ ਆਨ । ਮੈਂ ਜੀਵਤ ਨਹੀਂ ਛਡੋਂ ਪਠਾਣ ।੩੫।
chaupaî : sukkhâ singh chardaht singh samjhâyô. aur panth bî pîchhç hatâyô.
tum kô hai satigur kî âna. main jîvat nahîn chhadaôn pathâna.35.

ਸੁੱਖਾ ਸਿੰਘ ਪਠਾਣ ਲਲਕਾਰੋ । ਅਬ ਮੁੜਨਾ ਕਿਮ ਬਨੈ ਤੁਮਾਰੋ ।
ਪੰਥ ਨਿੰਦਾ ਕੈ ਜਾਣੋ ਕਹਾਂ । ਗੋਰ ਤੁਮਾਰੀ ਹੋਗੀ ਯਹਾਂ ।੩੬।
sukkhâ singh pathân lalkârô. ab murdnâ kim banai tumârô.
panth nindâ kai jânô kahân. gôr tumârî hôgî yahân.36.

ਹਮ ਮਾਰੈਂਗੇ ਤੁਮ ਕੋ ਐਸੇ । ਸਾਚ ਕਾਟ ਹੈ ਝੂਠੇ ਜੈਸੇ ।
ਤੂੰ ਆਯੋ ਕਰ ਮਨ ਹੰਕਾਰ । ਹਮ ਕੋ ਸਮਝਯੋ ਸਸਾ ਸ਼ਿਕਾਰ ।੩੭।
ham mâraingç tum kô aisç. sâch kât hai jhûthç jaisç.
tûn âyô kar man hankâra. ham kô samjhayô sasâ shikâra.37.

ਦੇਖ ਸਸੇ ਤੇ ਹੋਤ ਹੈ ਸ਼ੇਰ । ਭੂਲ ਫਸਯੋਂ ਤੂੰ ਆਇ ਇਤ ਫੇਰ ।
ਐਸੇ ਆਖ ਸਿੰਘ ਭਯੋ ਖੜਾ । ਉਤ ਤੈ ਆਇ ਗਿਲਜੋ ਭੀ ਅੜਾ ।੩੮।
dçkh sasç tç hôt hai shçra. bhûl phasyôn tûn âi it phçra.
aisç âkh singh bhayô khardâ. ut tai âi giljô bhî ardâ.38.

ਦੋਹਰਾ : ਦੋਨੋਂ ਬਾਤਾਂ ਖੜ ਕਰੈਂ ਜਨੁ ਬਡ ਕਰਤ ਪਿਆਰ ।
ਦੋਊ ਤੇਗਾਂ ਹਥ ਧਰੈਂ ਕਹੈਂ ਮਾਰ ਤੂੰ ਮਾਰ ।੩੯।
dôhrâ : dônôn bâtân khard karain janu bada karat piâr.
dôû tçgân hath dharain kahain mâr tûn mâr.39.

ਚੌਪਈ : ਦੋਊ ਲਾਗੇ ਬਾਤਾਂ ਕਰਨ । ਦੋਊ ਆਪਸ ਮੇਂ ਲਾਗੇ ਅਰਨ ।
ਸਿੰਘ ਕਹਯੋ ਤੂੰ ਪਠਾਣ ਸੰਭਾਲ । ਅਕੈ ਲਯਾਵ ਕੋਈ ਦੂਜੋ ਨਾਲ ।੪੦।
chaupaî : dôû lâgç bâtân karna. dôû âpas mçn lâgç arana.
singh kahyô tûn pathân sambhâla. akai layâv kôî dûjô nâla.40.

ਪਠਾਣ ਕਹਯੋ ਮੈਂ ਇਕੱਲੋ ਸ਼ੇਰ । ਬਕਰੀ ਜਯੋਂ ਤੁਝ ਲੈਹਂ ਗੇਰ ।
ਦੋਨਨ ਘੋੜੇ ਸਨਮੁਖ ਜੋੜੇ । ਦੋਊਅਨ ਤੇਗਨ ਸੋਂ ਹਥ ਜੋੜੇ ।੪੧।
pathân kahyô main ikllô shçra. bakrî jayôn tujh laihan gçra.
dônan ghôrdç sanmukh jôrdç. dôûan tçgan sôn hath jôrdç.41.

ਉਸ ਕਹੈਂ ਕਰ ਪ੍ਰਿਥਮ ਤੂੰ ਵਾਰ । ਜੈਸ ਭਾਈ ਦੋ ਕਰਤ ਪਿਆਰ ।
ਦੋਊ ਜਾਨੈਂ ਸ਼ਸਤ੍ਰ ਚਲਾਵਨ । ਦੋਊ ਜਾਨੈਂ ਘਾਤ ਬਚਾਵਨ ।੪੨।
us kahain kar paritham tûn vâra. jais bhâî dô karat piâra.
dôû jânain shastar chalâvan. dôû jânain ghât bachâvan.42.

ਹੁਇ ਸਨਮੁਖ ਵਾਰ ਦੋਊਅਨ ਕੀਓ । ਢਾਲਨ ਊਪਰ ਦੋਊਅਨ ਲੀਯੋ ।
ਜਨ ਵਦਾਣ ਅਹਿਰਣ ਪਰ ਮਾਰੈਂ । ਇਮ ਢਾਲਨ ਪਰ ਤੇਗਾਂ ਝਾਰੈਂ ।੪੩।
hui sanmukh vâr dôûan kîô. dahâlan ûpar dôûan lîyô.
jan vadân ahiran par mârain. im dahâlan par tçgân jhârain.43.

Chaupai : Persuading Charat Singh not to accompany him,
Sukha Singh instructed other Singhs as well to retreat.
Then swearing an oath in the name of Satguru,
Sukha Singh took a pledge to kill the (arrogant) Pathan. (35)

Thereafter throwing a gauntlet to the defiant Pathan,
Sukha Sikh told that the latter would never return home alive.
Where else could he go after slandering the Khalsa Panth,
Except that he would be burried in his grave there and then. (36)

Khalsa Panth would eliminate him in such a manner,
As truth wipes out every trace of falsehood at last.
Had the Pathan become so arrogant when he started,
That he considered the Singhs as timid as rabbits? (37)

He would realize how a rabbit becomes as brave as lion,
Since he had committed a grave error in challenging the Singhs.
After uttering these words Sukha Singh stood firm at his place,
While the Gilja Pathan also arrived to confront him. (38)

Dohra : Both stood face to face exchanging such (hot) words,
As if they were exchanging pleasantries with each other.
Holding on to their swords in their hands,
Each one asked the other to attack first of all. (39)

Chaupai : With both of them exchanging hot words with each other,
Both of them started pushing and striking at each other.
Sukha Singh warning the Pathan to be ready for the Singh's stroke,
Suggested that the Pathan should have brought another supporter. (40)

The Pathan retorted that he alone was sufficient to deal with the Singh,
As he would pin the Singh down as easily as a lion pins down a goat.
Thereafter, both of them after positioning their horses facing each other,
Both of them took out their swords in their hands. (41)

Each one of them asked the other to attack first of all,
As if two real brothers were fondly playing together.
Both of them, being skilled in wielding arms and weapons,
Both of them knew how to duck and protect themselves. (42)

Both of them attacked each other from the front,
Both of them received each other's stroke on their shields.
Both of them cast their (mighty) strokes on each other's shield,
As if a black ironsmith's hammer struck hot iron on an iron block. (43)

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ਦੋਹਰਾ : ਦੋਊ ਵਾਰ ਡਾਢੈ ਕਰੈਂ ਗਿਰੀ ਢਾਲ ਹ੍ਵੈ ਟੂਕ ।
ਕਾਟਨ ਡਹੇ ਸੰਜੋਇ ਦੋਊ ਮਾਰੈਂ ਚੋਟ ਅਚੂਕ ।੪੪।
dôhrâ : dôû vâr daâdahai karain girî dahâl havai tûk.
kâtan daahç sañjôi dôû mârain chôt achûk.44.

ਚੌਪਈ : ਤੇਗਨ ਸੋਂ ਪਟ ਕੈ ਕਟ ਗਏ । ਛੁਰਾ ਛੁਰੀ ਸਭ ਤਬ ਗਿਰ ਪਏ ।
ਦੋਊਨ ਤੇਗਨ ਮੁਖ ਤੁਟ ਗਏ । ਲਰਤ ਭਿਰਤ ਆਪਸ ਮੈਂ ਖਹੇ ।੪੫।
chaupaî : tçgan sôn pat kai kat gaç. chhurâ chhurî sabh tab gir paç.
dôûn tçgan mukh tut gaç. larat bhirat âpas main khahç.45.

ਘੋੜਨ ਮੈਂ ਨਹਿਂ ਤਾਕਤ ਰਹੀ । ਜ਼ਖਮਨ ਤੇ ਰਤ ਸਭ ਚੁਇ ਗਈ ।
ਘੋੜਨ ਸੋਂ ਘੋੜੇ ਢੁਕ ਪਏ । ਮੋਢਨ ਸੋਂ ਮੋਢੇ ਅੜ ਗਏ ।੪੬।
ghôrdan main nahin tâkat rahî. zakhman tç rat sabh chui gaî.
ghôrdan sôn ghôrdç dahuk paç. môdahan sôn môdahç ard gaç.46.

ਦੋਹਰਾ : ਜੱਫਮ ਜੱਫੀ ਹੋ ਰਹੇ ਗਿਰੇ ਭੂਮ ਮਧ ਝੂਮ ।
ਭਏ ਫੱਟ ਗਿਰ ਸੱਟ ਲਗਿ ਪਰੀ ਗਸੀ ਰਹੈ ਘੂਮਿ ।੪੭।
dôhrâ : jappham japphî hô rahç girç bhûm madh jhûm.
bhaç phatt gir satt lagi parî gasî rahai ghûmi.47.

ਚੌਪਈ : ਤਬ ਸਿੰਘ ਕੋ ਕਛੁ ਸੋਝੀ ਆਈ । ਗਿਰੀ ਛੁਰੀ ਉਸ ਸਿੰਘ ਉਠਾਈ ।
ਚਕ ਸੰਜੋਇ ਦਈ ਪੇਟ ਧਸਾਇ । ਦਿਲ ਅਰ ਰੁਕੜੇ ਗਈ ਵਹਿ ਖਾਇ ।੪੮।
chaupaî : tab singh kô kachhu sôjhî âî. girî chhurî us singh uthâî.
chak sañjôi daî pçt dhasâi. dil ar rukrdç gaî vahi khâi.48.

ਠੋਸ ਦਈ ਉਸ ਕੇ ਮਧ ਪੇਟ । ਆਂਤ ਓਝਰੀ ਕਢੀ ਸਮੇਟ ।
ਸਤਿਗੁਰ ਰਖੀ ਖਾਲਸੇ ਲਾਜ । ਫਤੇ ਬੁਲਾਈ ਉਠ ਸਿੰਘ ਗਾਜ ।੪੯।
thôs daî us kç madh pçta. ânt ôjharî kadahî samçta.
satigur rakhî khâlsç lâja. phatç bulâî uth singh gâja.49.

ਦੋਹਰਾ : ਇਤੈ ਮੁਗ਼ਲ ਸੋ ਬਧ ਭਯੋ ਹੁਤੋ ਜੁ ਅਤਿ ਗਰਬਾਤ ।
ਰਤਨ ਸਿੰਘ ਨੇ ਤਿਮ ਲਿਖੀ ਜਿਮ ਸੁਨੀ ਸਿੰਘਨ ਤੇ ਬਾਤ ।੫੦।
dôhrâ : itai mughal sô badh bhayô hutô ju ati garbât.
ratan singh nç tim likhî jim sunî singhan tç bât.50.

ਚੌਪਈ : ਫਤੇ ਬੁਲਾਇ ਸਿੰਘ ਪੀਛੇ ਮੁੜਿਓ । ਦੌੜ ਸਿੰਘ ਵਲ ਖਾਲਸੋ ਤੁਰਿਓ ।
ਉਤ ਤੈ ਗਿਲਜਨ ਹੱਲੋ ਕੀਓ । ਇਤ ਤੈ ਸਿੰਘਨ ਮੋਹਰੇ ਲੀਓ ।੫੧।
chaupaî : phatç bulâi singh pîchhç muiô. daurd singh val khâlsô turiô.
ut tai giljan hallô kîô. it tai singhan môharç lîô.51.

ਚੜ੍ਹਤ ਸਿੰਘ ਘੋੜਾ ਅਗੇ ਚਲਾਇ । ਬਾਂਹਿ ਗਹੀ ਲਯੋ ਗੈਲ ਚੜ੍ਹਾਇ ।
ਸਿੰਘ ਜੀ ਕੋ ਲੈ ਅਏ ਉਰਾਰ । ਗਿਲਜੇ ਹਟਾਏ ਉਸ ਹੀ ਪਾਰ ।੫੨।
chardaht singh ghôrdâ agç chalâi. bânhi gahî layô gail chardhâi.
singh jî kô lai aç urâra. giljç hatâç us hî pâra.52.

Dohra : With such mighty strokes from both the sides,
Shields of both of them fell down after splintering.
Thereafter, both of them started damaging each other's steel armours,
With each blow of their unmistakable strokes. (44)

Chaupai : As the supporting belts of both were cut with sword strokes,
All the dangling daggers and knives from the belts fell down.
As the tips and sharp edges of their swords broke down,
Both of them started grappling with each other. (45)

As all the blood had drained out of the wounds,
Their horses also lost their energy to support them.
As each one's horse struck against the other's horse,
Their riders too came too close to each other. (46)

Dohra : Thus hitting and grappling with each other,
Both of them tumbled down staggering on the ground.
Getting seriously wounded due to the gaping head injuries,
Both of them fell down and fainted on the ground. (47)

Chaupai : As Sukha Singh regained little consciousness after some time,
He raised his neck to survey the scene.
Picking up a small knife he thrust it into Pathan's belly,
Which scraped through the lungs and heart of the Pathan. (48)

As he pulled it out of the Pathan's belly with full force,
It took out all the intestines and arteries with it.
As the great Guru had stood by His Khalsa Singh,
Sukha Singh got up and shouted "Waheguru ji ki Fateh". (49)

Dohra : Thus was Mughal Gilja Pathan slaughtered,
Who had been extremely arrogant and defiant.
Thus has Rattan Singh narrated this episode,
As he had heard it from his elderly Singhs. (50)

Chaupai : Thus shouting slogans of victory Sukha Singh retreated,
And ran post haste towards the Khalsa camp.
As the Gilja Pathans launched an attack from the otherside,
The Singhs confronted them from their own side. (51)

Charat Singh, spurring his horse, leapt forward,
And picked up running Sukha Singh on to his horse.
As Sukha Singh was carried to the other side of the river,
Gilja Pathan troops were pushed to the other bank. (52).

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ਦੋਹਰਾ : ਚੜ੍ਹਤ ਸਿੰਘ ਸੁੱਖਾ ਸਿੰਘ ਕੀ ਬਾਢੀ ਅਤਿ ਬਡ ਪ੍ਰੀਤ ।
ਦੇਹੀ ਜਾਪਤ ਦੁਇ ਦੋਇਨ ਰਹਯੋ ਏਕ ਹ੍ਵੈ ਚੀਤ ।੫੩।
dôhrâ : chardaht singh sukkhâ singh kî bâdahî ati bada parît.
dçhî jâpat dui dôin rahyô çk havai chît.53.

ਚੌਪਈ : ਸਰਦਾਰ ਸਭੀ ਚਲ ਡੇਰੇ ਆਏ । ਇਕ ਇਕ ਘੋੜਾ ਸਭੀ ਲਿਆਏ ।
ਦੈ ਦੈ ਘੋੜੇ ਧੰਨ ਧੰਨ ਕਹਯੋ । ਸਿੰਘ ਚਹੈ ਦੋਖ ਕੰਨਯਾ ਬਖਸ਼ਯੋ ।੫੪।
chaupaî : sardâr sabhî chal daçrç âç. ik ik ghôrdâ sabhî liâç.
dai dai ghôrdç dhann dhann kahyô. singh chahai dôkh kannyâ bakhshayô.54.

ਦੋਹਰਾ : ਠਾਂਢ ਭਯੋ ਕਰ ਜੋਰ ਕਰ ਸਰਬ ਪੰਥ ਕੇ ਪਾਸ ।
ਲਯੋ ਖਾਲਸੋ ਮੇਲ ਗਲ ਕਰ ਦਈ ਖੁਸ਼ੀ ਅਰਦਾਸ ।੫੫।
dôhrâ : thândh bhayô kar jôr kar sarab panth kç pâs.
layô khâlsô mçl gal kar daî khushî ardâs.55.

ਚੌਪਈ : ਘੋੜੇ ਮੋੜ ਸਭੈ ਉਨ ਦਏ । ਸ਼ਯਾਮ ਸਿੰਘ ਕੇ ਉਨ ਰਖ ਲਏ ।
ਸ਼ਯਾਮ ਸਿੰਘ ਕੋ ਬੇਟੋ ਕਹਾਵੈ । ਕਹਾਂ ਕਮੀ ਉਸ ਘੋੜਨ ਆਵੈ ।੫੬।
chaupaî : ghôrdç môrd sabhai un daç. shayâm singh kç un rakh laç.
shayâm singh kô bçtô kahâvai. kahân kamî us ghôrdan âvai.56.

ਦੋਹਰਾ : ਸਾਖੀ ਸੁੱਖਾ ਸਿੰਘ ਕੀ ਸੁਨੀ ਸੁ ਦਈ ਲਿਖਾਇ ।
ਰਤਨ ਸਿੰਘ ਔਰ ਕਹੈਗੋ ਸੋਈ ਸੁਨੋਂ ਚਿਤ ਲਾਇ ।੫੭।
dôhrâ : sâkhî sukkhâ singh kî sunî su daî likhâi.
ratan singh aur kahaigô sôî sunôn chit lâi.57.

੧੦੧. ਸਾਖੀ ਸੁੱਖਾ ਸਿੰਘ ਕੀ ਔਰ ਤੁਰੀ ('.....ਸਤਿਗੁਰ ਪੈਜ ਰਖੇ ਤੁਵ ਭਾਈ')
101. sâkhî sukkhâ singh kî aur turî ('.....satigur paij rakhç tuv bhâî')

ਦੋਹਰਾ : ਫਿਰ ਵਿਚ ਵਿਚ ਸਿੰਘ ਹਥ ਘਤੈਂ ਮਾਰੈਂ ਦੁਸ਼ਟਨ ਧਾਇ ।
ਆਗੇ ਪਾਛੇ ਹੋ ਲੜੈਂ ਨਹਿੰ ਮੁਗਲ ਪਠਾਣਨ ਕਛੂ ਬਸਾਇ ।੧।
dôhrâ : phir vich vich singh hath ghatain mârain dushtan dhâi.
âgç pâchhç hô lardain nahin mugal pathânan kachhû basâi.1.

ਚੌਪਈ : ਮਾਰੀ ਤਬ ਨੂਰ ਦੀਨ ਸਰਾਂਇ । ਸੰਘਰ ਕੋਟ ਤਬ ਲੁਟਯੋ ਧਾਇ ।
ਕਤਲ ਕੀਯੋ ਤਬ ਗਾਉਂ ਮਜੀਠਾ । ਲੀਨੋ ਬੈਰ ਸੁ ਚੜ੍ਹ ਸਿੰਘ ਡੀਠਾ ।੨।
chaupaî : mârî tab nûr dîn sarâni. sanghar kôt tab lutyô dhâi.
katal kîyô tab gâun majîthâ. lînô bair su chardah singh daîthâ.2.

ਫਿਰ ਚੜ੍ਹ ਸਿੰਘ ਕਹਿ ਮਾਰੀਏ ਛੀਨੇ । ਕਰਮ ਧਰਮ ਸਿੰਘ ਬੈਰ ਚਹੈ ਲੀਨੇ ।
ਸਿੰਘਨ ਘੇਰਾ ਗ੍ਰਾਮਹਿ ਪਾਯਾ । ਗ੍ਰਾਮ ਲੜਨ ਤਬ ਬਾਹਰ ਆਯਾ ।੩।
phir chardah singh kahi mârîç chhînç. karam dharam singh bair chahai lînç.
singhan ghçrâ garâmhi pâyâ. garâm lardan tab bâhar âyâ.3.

Dohra : There after developed such a spiritual bond of kinship,
Between Sukha Singh and Charat Singh after this encounter,
That despite appearing to be two separate entities,
They were united at heart in a spiritual bondage. (53)

Chaupai : The chiefs of all the Khalsa contingents arrived at the camp,
And made an offering of one horse each to Sukha Singh,
While offering horses they praised him for his brave act,
Sukha Singh wished to be exonerated of female infanticide. (54)

Dohra : With folded hands Sukha Singh prostrated in the Khalsa tradition,
In front of the assembly of Sikh congregation.
Thereupon, inviting Sukha Singh to be a part of Khalsa commonwealth,
The congregation performed a prayer signifying joyous forgiveness. (55)

Chaupai : Sukha Singh returned all the horses offered to him,
Except that offered by his Godfather S. Sham Singh.
Since he happened to be the foster child of Sham Singh,
He felt no dearth of horses for himself. (56)

Dohra : I (the author) has narrated the episode of Sukha Singh,
As I had heard it narrated by my own elders.
Rattan Singh would continue with his narration,
And beseaches (Dear readers) to listen with concentration. (57)

Episode 101
Another Episode About Sukha Singh
(May Satguru stand by you!)

Dohra : Thereafter, laying ambush to the Mughal troops here and there,
The Singhs began slaughtering enemy Mughal soldiers.
As the Singhs waylaid the Mughals either from the front or the rearguard,
Pathan soldiers were helpless in locating the Khalsa positions. (1)

Chaupai : The Singhs, after ransacking and destroying Noordin Sarai[1],
They looted and plundered the town of Sangharkot[2].
Thereafter, they massacred the populace of village Majitha[3],
Thus avenging the persecution of Singhs by its feudal lords. (2)

Then the Singhs decided to destroy village Karma Chhina[4],
For avenging the persecution of Singh warriors Karam Singh and Dharam Singh.
As the Singhs laid a siege to this enemy village,
Its entire populace came out to fight with the Singhs. (3)

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ਸਿੰਘਨ ਲੀਏ ਸੁ ਬਾਹਰੈ ਮਾਰ । ਸਾਥ ਬੜੇ ਸਿੰਘ ਤਿਨ ਕੇ ਨਾਰ ।
ਲੂਟ ਕਰੀ ਔ ਕਟੇ ਬਹੁਤੇਰੇ । ਪਾਏ ਸਿੰਘਨ ਕਰਮੇ ਗੜ੍ਹ ਘੇਰੇ ।੪।
singhan lîç su bâhrai mâra. sâth bardç singh tin kç nâra.
lût karî au katç bahutçrç. pâç singhan karmç gardah ghçrç.4.

ਦੋਹਰਾ : ਤਬ ਕਰਮੇ ਨੇ ਜਾਣਿਓਂ ਸਿੰਘ ਅਬ ਛਾਡਤ ਨਾਂਹਿ ।
ਤੇਰਾਂ ਬਹੂ ਤਿਸ ਆਪਣੀ ਆਪੇ ਦਈ ਕਟਾਇ ।੫।
dôhrâ : tab karmç nç jâniôn singh ab chhâdaat nânhi.
tçrân bahû tis âpnî âpç daî katâi.5.

ਚੌਪਈ : ਕਈ ਦਿਨਨ ਮੈਂ ਗੜ੍ਹੀ ਸੁ ਮਾਰੀ । ਫਿਰ ਆਕੀ ਉਨਕਰੀ ਅਟਾਰੀ ।
ਮੁਕ ਗਯੋ ਤਹਿਂ ਸਿੱਕਾ ਅਰ ਦਾਰੂ । ਲਗਯੋ ਢੀਮ ਸੋਂ ਸਿੰਘਨ ਮਾਰੂ ।੬।
chaupaî : kaî dinan main gardhî su mârî. phir âkî unkarî atârî.
muk gayô tahin sikkâ ar dârû. lagyô dahîm sôn singhan mârû.6.

ਤਬ ਸਿੰਘ ਚੜ੍ਹੇ ਅਟਾਰੀ ਉੱਚੀ । ਢੀਂਮਨ ਸੋਂ ਭਰ ਕੀਨੀ ਨੀਚੀ ।
ਤਬ ਸਿੰਘਨ ਚੜ੍ਹ ਮਲੀ ਅਟਾਰੀ । ਹੇਠ ਵੜਯੋ ਕਰਮਾਂ ਹੰਕਾਰੀ ।੭।
tab singh chardhç atârî uchchî. dahîmman sôn bhar kînî nîchî.
tab singhan chardah malî atârî. hçth vardyô karmân hankârî.7.

ਫਿਰ ਸਿੰਘਨ ਵਹਿ ਛਤ ਸੋਂ ਢਾਈ । ਗੋਲੀ ਛੱਤਨ ਚੀਰ ਲੰਘਾਈ ।
ਤਬ ਉਨ ਜਾਨੀ ਬਚੌਂ ਸੁ ਨਾਹੀਂ । ਅਪਨੋ ਕੀਨੋ ਪਾਇ ਪਛੁਤਾਹੀ ।੮।
phir singhan vahi chhat sôn dahâî. gôlî chhattan chîr langhâî.
tab un jânî bachaun su nâhîn. apnô kînô pâi pachhutâhî.8.

ਜਾਣਯੋ ਯਿਹ ਅਬ ਛਡਤੇ ਨਾਹੀਂ । ਖੋਟੇ ਕਰਮ ਕੀਏ ਥੇ ਤਾਹੀਂ ।
ਤਬ ਸਿੰਘਨ ਸੋਂ ਕਹੀ ਉਨ ਬਾਤ । ਹਮ ਸੰਗ ਕਰੋ ਅਕੱਲੋ ਹਾਥ ।੯।
jânyô yih ab chhadatç nâhîn. khôtç karam kîç thç tâhîn.
tab singhan sôn kahî un bâta. ham sang karô akllô hâtha.9.

ਤਬ ਸੁੱਖਾ ਸਿੰਘ ਹੁਤੋ ਤਖਾਨ । ਮਾੜੀ ਵਾਲੋ ਪ੍ਰਗਟ ਜਹਾਨ ।
ਜਿਨ ਥੇ ਕੀਨੇ ਕਈ ਅਖਾਰੇ । ਸੋ ਆਖੌਂਗੋ ਫੇਰ ਸੁਧਾਰੇ ।੧੦।
tab sukkhâ singh hutô takhân. mârdî vâlô pargat jahân.
jin thç kînç kaî akhârç. sô âkhaungô phçr sudhârç.10.

ਉਨ ਕਹਯੋ ਕਰਮੇਂ ਆਉ ਮੁਹਿ ਪਾਹੀ । ਔਰ ਕਿਸੀ ਕਾ ਤੁਹਿ ਭੌ ਨਾਹੀ ।
ਕਹੈ ਸੁ ਲੜ ਤੂੰ ਹਾਥਨ ਨਾਲ । ਮੁੱਕਨ ਢੀਮਨ ਸੋਟਨ ਸਾਲ ।੧੧।
un kahyô karmçn âu muhi pâhî. aur kisî kâ tuhi bhau nâhî.
kahai su lard tûn hâthan nâla. mukkan dahîman sôtan sâla.11.

ਤੀਰ ਬੰਦੂਕ ਹੋਰ ਭੌ ਨਾਹੀਂ । ਕਹਿ ਆਵਾਂ ਮੈਂ ਕੇ ਤੂੰ ਆਹੀਂ ।
ਤਬ ਕਰਮੇਂ ਨੇ ਪਕੜੀ ਢਾਲ । ਅਯੋ ਸ਼ੇਰ ਜਿਉਂ ਕਰਕੇ ਛਾਲ ।੧੨।
tîr bandûk hôr bhau nâhîn. kahi âvân main kç tûn âhîn.
tab karmçn nç pakrdî dahâl. ayô shçr jiun karkç chhâl.12.

The Singhs, after slaughtering those who came out,
Entered the village along with those who rushed back.
After slaughtering a large number and plundering the village,
The Singhs laid a siege to the fort of feudal lord Karma. (4)

Dohra : Anticipating that the moment of truth had arrived for him,
Karma Chhina knew that Singhs would not spare his life.
Gathering all his wives numbering thirteen,
He got them slaughtered (before his own eyes). (5)

Chaupai : As the Singhs took possession of the fort after many days,
Karma Chinna took shelter in the loft at the top.
As he had run short of all his explosives and ammunition,
He started pelting stones on the Singhs below. (6)

Then the Singhs after climbing up the loft at the top,
Filled up the loft by heaping stones into it.
As the Singhs, after climbing, occupied the loft as well,
The arrogant Karma Chhina hid himself under the loft. (7)

Then the Singhs made such a heavy shower of bullets,
That they damaged the entire roof the loft.
Realising that he could never escape the wrath of Singhs,
He felt repentant for his acts of criminality. (8)

He understood that the Singh would never spare him,
For he had committed so many evil deeds.
Then he made a fresh proposal to the Singhs,
That he would like to fight single handed with a Singh. (9)

Then, there was Sukha Singh – the carpenter among the Singhs,
Who was very famous as a resident of Mari Kambo Ki[5].
He had participated in a number of battles,
Which would be narrated in detail later on. (10)

Sukha Singh challenged Karma Chhina to fight single-handedly with him,
Without being scared of attack from any other side.
Giving him an option to fight in a hand to hand scuffle,
He could try boxing, pelting stones or wielding a stick. (11)

Assuring him of having no fear of assault by arrows or bullets,
Sukha Singh gave him an option of attacking or being attacked first.
At this Karma Chhina, holding on to his steel shield,
Jumped into the fray with a leap like that of a lion. (12)

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ਸੁੱਖਾ ਸਿੰਘ ਕਹਯੋ ਵਾਰ ਅਬ ਤੇਰਾ । ਵਾਰ ਦੂਸਰਾ ਹੋਗਾ ਮੇਰਾ।
ਤਬ ਕਰਮੇਂ ਨੇ ਬਰਛੀ ਮਾਰੀ । ਸੁੱਖਾ ਸਿੰਘ ਪਰ ਢਾਲ ਸੰਭਾਰੀ ।੧੩।
sukkhâ singh kahyô vâr ab tçrâ. vâr dûsrâ hôgâ mçrâ.
tab karmçn nç barchhî mârî. sukkhâ singh par dahâl sambhârî.13.

ਫਿਰ ਸੁੱਖਾ ਸਿੰਘ ਤਲਵਾਰ ਚਲਾਈ । ਕਰਮਾ ਦੋ ਥਾ ਕੀਨੋਂ ਸਾਈ ।
ਇਸੀ ਭਾਂਤ ਸੋਂ ਕਰਮਾਂ ਮਾਰਾ । ਔਰ ਸੁੱਖਾ ਸਿੰਘ ਸੁਨੋ ਅਖਾਰਾ ।੧੪।
phir sukkhâ singh talvâr chalâî. karamâ dô thâ kînôn sâî.
isî bhânt sôn karmân mârâ. aur sukkhâ singh sunô akhârâ.14.

ਤਬ ਤੁਰਕਨ ਪਾਯੋ ਥੋ ਜੋਰਾ । ਦੇਤ ਨ ਨ੍ਹਾਵਨ ਅੰਮ੍ਰਿਤਸਰ ਮੋਰਾ ।
ਆਨ ਫੌਜ ਤੁਰਕਨ ਬਹੁ ਰਹੇ । ਮੇਲੋ ਕਰਨ ਖਾਲਸਾ ਚਹੇ ।੧੫।
tab turkan pâyô thô jôrâ. dçt na nahâvan ammritsar môrâ.
ân phauj turkan bahu rahç. mçlô karan khâlsâ chahç.15.

੧੦੨. ਸਾਖੀ ਸੁੱਖਾ ਸਿੰਘ ਜੀ ਕੀ ਬਹਾਦਰੀ ਕੀ ਔਰ ਤੁਰੀ ('ਨ੍ਹਾਵੋਂਗੋ ਮੈਂ ਦਿਨ ਬਿਖੈ ਸ੍ਰੀ ਸਤਿਗੁਰ ਕੇ ਜ਼ੋਰ')
102. sâkhî sukkhâ singh jî kî bahâdarî kî aur turî ('nahâvôngô main din bikhai sarî satigur kç zôr')

ਦੋਹਰਾ : ਮਨੀ ਸਿੰਘ ਜਬ ਤੇ ਫੜਯੋ ਫਿਰ ਸਿੰਘ ਢੁਕਨ ਨ ਪਾਹਿਂ ।
ਰਾਤੀਂ ਸਿੰਘ ਨਾਵਨ ਕਰਨ ਅਨੇਰ ਸਵੇਰੈ ਧਾਇ ।੧।
dôhrâ : manî singh jab tç phardyô phir singh dahukan na pâhin.
râtîn singh nâvan karan ançr savçrai dhâi.1.

ਤੌ ਕਾਜੀ ਨੇ ਫਿਰ ਕਹਯੋ ਯਹ ਅੰਮਿਤ੍ਰਸਰ ਪਰਤਾਪ ।
ਥੱਕੇ ਮਾਰ ਬਹੁ ਜਤਨ ਸੋਂ ਹੋਤ ਨ ਸਿੰਘਨ ਖਾਪ ।੨।
tau kâjî nç phir kahyô yah ammitrsar partâp.
thakkç mâr bahu jatan sôn hôt na singhan khâp.2.

ਚੌਪਈ : ਤੌ ਮੁਗਲਨ ਨੇ ਚੌਕੀ ਬਹਾਲੀ । ਰਾਤ ਦੌੜ ਤਿਨ ਮਾਰਨ ਅਕਾਲੀ ।
ਤੌ ਤੁਰਕ ਨੇ ਬੁਰਜ ਬਣਾਏ । ਚਾਰੋਂ ਓਰ ਬੰਦੂਕਚੀ ਬਹਾਏ ।੩।
chaupaî : tau muglan nç chaukî bahâlî. rât daurd tin mâran akâlî.
tau turak nç buraj banâç. châron ôr bandûkchî bahâç.3.

ਜਹਿਂ ਅੰਮ੍ਰਿਤ ਹਿਲ ਖੜਕੋ ਹੋਈ । ਮਾਰੈਂ ਸ਼ਲਕ ਬੰਦੂਕਨ ਸੋਈ ।
ਤੌ ਸਿੰਘ ਹੌਲੀ ਹੌਲੀ ਨਾਈਂ । ਤੁਰਕਨ ਅੱਖੀਂ ਘੱਟਾ ਪਾਈ ।੪।
jahin ammrit hil khardkô hôî. mârain shalak bandûkan sôî.
tau singh haulî haulî nâîn. turkan akkhîn ghattâ pâî.4.

ਤੌ ਫਿਰ ਕਾਜੀ ਗੁੱਸਾ ਖਾਯਾ । ਡੇਰਾ ਬਹੁ ਫੌਜਨ ਕਾ ਕਰਾਯਾ ।
ਤਬ ਫੁਜਦਾਰ ਉਨ ਕੀਨੋ ਗਰਬ । ਲਿਖ ਭੇਜਯੋ ਜਹਿਂ ਖਾਲਸਾ ਸਰਬ ।੫।

Asking him to avail of the opportunity to attack first,
Sukha Singh opted to retaliate after the former's blow.
As Karma Chhina made a dash with his spear,
Sukha Singh repulsed his attack with a shield. (13)

Soon after, Sukha Singh wielding his own sword,
Sliced Karma Chhina's body into two parts.
This was how Sukha Singh slaughtered Karma Chhina,
And listen further to other exploits of Sukha Singh. (14)

As the Mughal troops came to dominate the region,
They prohibited the Sikhs from having a dip in sacred pool at Amritsar.
As large Mughal army put up a camp at Amritsar,
The Sikhs were desperate to hold a religious congregation there. (15)

Episode 102
Another Episode About Sukha Singh's Brave Act
(I will take a dip in the Sacred Pool in Daylight with Satguru's Grace)

Dohra : Since the day Bhai Mani Singh[1] was taken into custody (by the Mughals),
No Singh could enter the precincts of the holy Harimandir.
So the Singhs would either take a dip in the sacred pool at night,
Or they would go for ablutions at odd hours of the day. (1)

At this the Muslim cleric made a surmise that,
The Amritsar's holy influence was responsible for Khalsa's growth.
That was why despite the untiring repression on the Singhs,
They could not be eliminated by any means. (2)

Chaupai : Then the Mughals set up a police post at the shrine,
Which kept on killing the Akali Singhs day and night.
Thereafter, the Mughals raised towers and minarets,
Positioning their sharp shooters on these all around. (3)

The moment they observed a little movement in the sacred pool,
They fired a volley of shots from their muskets.
After this, the Singhs would take a dip without any noise,
Without being spotted by the Mughals in the darkness. (4)

The Muslim cleric, being more infuriated by these furtive visits,
Ordered for an army picket to be set up at the shrine.

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tau phir kâjî gussâ khâyâ. daçrâ bahu phaujan kâ karâyâ.
tab phujdâr un kînô garba. likh bhçjyô jahin khâlsâ saraba.5.

ਦੋਹਰਾ : ਤੁਮ ਸਿੰਘ ਕਹਾਵੋ ਸੂਰ ਬਡ ਔ ਕਹਾਵੋ ਗੁਰੂ ਵਡ ਲਾਲ ।
ਤੌ ਜਾਨੋਂ ਮੈਂ ਸੂਰਮੇਂ ਆਇ ਨਾਵੋ ਅਬ ਇਤਿ ਤਾਲ ।੬।
dôhrâ : tum singh kahâvô sûr bada au kahâvô gurû vada lâl.
tau jânôn main sûrmçn âi nâvô ab iti tâl.6.

ਚੌਪਈ : ਸੁਨਤ ਖਾਲਸੋ ਸਭ ਚੁਪ ਰਹਯੋ । ਇਸ ਕੋ ਉਤਰ ਕਿਨੈ ਨੇ ਕਹਯੋ ।
ਤਬ ਸੁੱਖਾ ਸਿੰਘ ਬੋਲ ਸੁਣਾਯਾ । ਹੋਹੁ ਤਕੜੋ ਅਬ ਖਾਲਸੋ ਆਯਾ ।੭।
chaupaî : sunat khâlsô sabh chup rahyô. is kô utar kinai nç kahyô.
tab sukkhâ singh bôl sunâyâ. hôhu takrdô ab khâlsô âyâ.7.

ਸੋਊ ਜਾਇ ਜਸੂਸੀ ਕਹੀ । ਤਬ ਤਰੁਕਨ ਕੋ ਚਿੰਤਾ ਪਈ ।
ਊਚੇ ਟਾਂਗੂ ਦੀਏ ਚੜਾਇ । ਮਤ ਈਹਾਂ ਸਿੰਘ ਪੜੈਂਗੇ ਆਇ ।੮।
sôû jâi jasûsî kahî. tab tarukan kô chintâ paî.
ûchç tângû dîç chardâi. mat îhân singh pardaingç âi.8.

ਬਹੁਤ ਕਹੈਂ ਈਹਾਂ ਆਵੈ ਕੌਣ । ਈਹਾਂ ਆਵਣ ਕਯਾ ਆਵਾਗੌਣ ।
ਈਹਾਂ ਰਾਤ ਕੋ ਢੁਕਨ ਨ ਪਾਵੈਂ । ਪੰਛੀ ਨੀਰ ਦਿਨ ਪੀਣ ਨ ਪਾਵੈਂ ।੯।
bahut kahain îhân âvai kauna. îhân âvan kayâ âvâgauna.
îhân rât kô dahukan na pâvain. pañchhî nîr din pîn na pâvain.9.

ਦੋਹਰਾ : ਆਗੈ ਤੇ ਉਨ ਦਸ ਗੁਣੀ ਕਰੀ ਤਕੜਾਈ ਤਿੱਤ ।
ਸੁਣੋਂ ਸੁ ਆਵਨ ਸਿੰਘ ਕੋ ਆਯੋ ਥੋ ਢਬ ਜਿੱਤ ।੧੦।
dôhrâ : âgai tç un das gunî karî takrdâî titt.
sunôn su âvan singh kô âyô thô dahab jitt.10.

ਸੁੱਖਾ ਸਿੰਘ ਤਬ ਯੌਂ ਕਹਯੋ ਰਾਤ ਨ੍ਹਾਉਂ ਤਬ ਚੋਰ ।
ਨ੍ਹਾਵੋਂਗੇ ਮੈਂ ਦਿਨ ਬਿਥੈ ਸ੍ਰੀ ਸਤਿਗੁਰ ਕੋ ਜ਼ੋਰ ।੧੧।
sukkhâ singh tab yaun kahyô rât nahâun tab chôr.
nahâvôngç main din bithai sarî satigur kô zôr.11.

ਚੌਪਈ : ਤਬੇ ਖਾਲਸੇ ਭਲੀ ਮਨਾਈ । ਸਤਿਗਰੁ ਪੈਜ ਰਖੇ ਤੁਵ ਭਾਈ ।
ਯਹ ਹੈ ਸਿਰੋਂ ਪਰੇ ਕੀ ਬਾਤ । ਕੌਣ ਸਕੈ ਕਰ ਤੁਮਰੋ ਸਾਥ ।੧੨।
chaupaî : tabç khâlsç bhalî manâî. satigru paij rakhç tuv bhâî.
yah hai sirôn parç kî bâta. kaun sakai kar tumrô sâtha.12.

ਦੋਹਰਾ : ਤੁਰਕਨ ਜਿਉਂ ਮੁੰਡਾਸਾ ਬੰਧਿਓ ਲਈ ਸੁ ਹਾਥ ਕਮਾਨ ।
ਸਵਾ ਪਹਿਰ ਦਿਨ ਜਬ ਰਹਯੋ ਲਹੌਰ ਰਾਹੁ ਲੀਓ ਆਨ ।੧੩।
dôhrâ : turkan jiun mundâsâ bandhiô laî su hâth kamân.
savâ pahir din jab rahyô lahaur râhu lîô ân.13.

Thereafter, the army commander, out of shere arrogance,
Despatched an open challenge to the entire Khalsa Panth. (5)

Dohra : He insinuated the Singhs for claiming themselves to be great warriors,
And being the most beloved sons of their Guru.
He would acknowledge them to be really brave,
If they dared taking a dip in the sacred pool at Amritsar. (6)

Chaupai : Hearing this insinuation the whole Khalsa Panth kept silent,
Nor did any body respond to his threat.
Then Sukha Singh declared publically to the Mughal commander,
That he should gird up his loins as the Khalsa would surely come. (7)

As the intelligence agents informed the Mughal authorities,
They felt alarmed about their own security.
They positioned their observers at the highest vantage points,
Lest the Singhs sneaked into their fortifications. (8)

Majority of them opined that nobody could dare to enter there,
As it was impossible to impregnate their defences.
How could anyone sneak into the pool at night,
When even the birds were scared to take a dip during the day. (9)

Dohra : The Mughals increased their vigil ten times,
And strengthened their defences many many more times.
Now, dear readers, listen to the narration further,
The way the Sukha Singh planned to enter the shrine. (10)

Sukha Singh confabulated within his own mind,
That he would feel guilty if he took a dip in the darkness of night.
Therefore, he would bathe in the broad daylight,
With the grace and Divine power of Satguru. (11)

Chaupai : The whole Khalsa Panth, acknowledging Sukha Singh's daring,
Prayed to the great Guru to empower his devout Sikh.
Since this was an ordeal involving life and death,
Who else could match Sukha Singh in such a daring act. (12)

Dohra : Wrapping a Mughal style turban around his head,
Sukha Singh picked up a bow and arrows in his hand.
As the sun went down three hours before sunset,
Sukha Singh rode on the road from Lahore to Amritsar. (13)

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ਚੌਪਈ : ਸਰਾਂ ਰਸਤੇ ਢਿਗ ਆਯੋ ਤਲਾਇ । ਜਲ ਪੀਵਨ ਕੋ ਕਰਯੋ ਬਲਾਇ ।
ਆਗੇ ਕਰਕੇ ਅੰਮ੍ਰਿਤ ਪਿਲਾਯਾ । ਉਤਰ ਘੋੜੇ ਤੇ ਚੁੱਭਾ ਲਾਯਾ ।੧੪।
chaupaî : sarân rastç dhig âyô talâi. jal pîvan kô karyô balâi.
âgç karkç ammrit pilâyâ. utar ghôrdç tç chubbhâ lâyâ.14.

ਸਿਰੋਂ ਮੁੰਡਾਸਾ ਦੂਰ ਸੁ ਕੀਨਾ । ਤਬ ਤੁਰਕਨ ਨੇ ਅਚੰਭਾ ਚੀਨਾ ।
ਘੋੜੇ ਸੋਂ ਇਨ ਕੀਆ ਸ਼ਨਾਨ । ਹੈ ਹਿੰਦੂ ਨਹਿਂ ਮੁਸਲਮਾਨ ।੧੫।
sirôn mundâsâ dûr su kînâ. tab turkan nç achmbhâ chînâ.
ghôrdç sôn in kîâ shanâna. hai hindû nahin muslamâna.15.

ਤੌ ਲੌ ਸਿੰਘ ਅਕਾਲ ਉਚਾਰਾ । ਪਗੜੇ ਸਣੇਂ ਸੁ ਚੁੱਭਾ ਮਾਰਾ ।
ਸਿੰਘ ਨਿਕਲ ਫਿਰ ਬਾਹਰ ਆਯਾ । ਤੁਰਕਨ ਕੋ ਲਲਕਾਰ ਸੁਨਾਯਾ ।੧੬।
tau lau singh akâl uchârâ. pagrdç sançn su chubbhâ mârâ.
singh nikal phir bâhar âyâ. turkan kô lalkâr sunâyâ.16.

ਆਵੋ ਕੋ ਸਨਮੁਖ ਹਮ ਪਾਹੀ । ਨਹੀਂ ਤੋ ਭਜੋ ਛਡ ਹਮਰੋ ਰਾਹੀ ।
ਕਾਢ ਤੇਗ ਜਬ ਸਿੰਘ ਚਮਕਾਈ । ਕੋਇ ਅਗੇ ਨ ਖੜਿਯੋ ਸਬ ਗਯੋ ਧਾਈ ।੧੭।
âvô kô sanmukh ham pâhî. nahîn tô bhajô chhada hamrô râhî.
kâdah tçg jab singh chamkâî. kôi agç na khaiyô sab gayô dhâî.17.

ਦੋਹਰਾ : ਐਧਰ ਉਧਰ ਹੋ ਗਏ ਛਾਡ ਦਯੋ ਉਨ ਰਾਹਿ ।
ਤੀਰ ਸੁ ਗੋਲੀ ਤਿਨ ਘਨੀ ਪਾਛੇ ਦਈ ਚਲਾਇ ।੧੮।
dôhrâ : aidhar udhar hô gaç chhâda dayô un râhi.
tîr su gôlî tin ghanî pâchhç daî chalâi.18.

ਚੌਪਈ : ਤੀਰ ਗੋਲੀ ਕੋਊ ਨਾਹਨ ਲਾਗੀ । ਸਿੰਘ ਕੋ ਘੋੜਾ ਲਾਂਘਯੋ ਆਗੀ ।
ਪੀਛੇ ਲਗ ਤੇਊ ਸਕੇ ਨ ਮੇਲ । ਇਸ ਬਿਧ ਸਿੰਘ ਜੀ ਖੇਡੀ ਖੇਲ ।੧੯।
chaupaî : tîr gôlî kôû nâhan lâgî. singh kô ghôrdâ lânghyô âgî.
pîchhç lag tçû sakç na mçl. is bidh singh jî khçdaî khçl.19.

੧੦੩. ਸਾਖੀ ਮਤਾਬ ਕੇ ਕੋਟ ਕੀ ('...ਅਗੇ ਮਰੈ ਪਤਿਸ਼ਾਹੀ ਪਾਵੈ')
103. sâkhî matâb kç kôt kî (‘...agç marai patishâhî pâvai’)

ਕੁੰਡਲੀਆ : ਘੱਲ ਸਿਪਾਹੀ ਸਦ ਲਈ ਰਈਅਤ ਸਭੀ ਨਿਬਾਬ ।
ਰਤਨ ਸਿੰਘ ਤੇ ਸੋ ਸੁਨੋਂ ਜੋ ਉਨ ਦੀਓ ਅਵਾਜ਼ ।
ਜੋ ਉਨ ਦੀਓ ਅਵਾਜ਼ ਸੋਊ ਸਭ ਲਿਖਯੋ ਨ ਜਾਵੈ ।
ਆਪ ਥਕਯੋ ਦੈ ਦੁੱਖ ਔਰ ਸਭ ਲੋਕ ਸਿਖਾਵੈ ।
ਬਹਾਵਲ ਲੁਟੀ ਪੰਜਾਬ ਕਸ਼ਮੀਰ ਸੋ ਪਰਬਤ ਵੱਲ ।
ਕੇਸਨ ਵਾਲਨ ਨਹਿਂ ਛਡਯੋ ਨਬਾਬ ਲਿਖਯੋ ਦੀਓ ਘੱਲ ।੧।
kundlîâ : ghall sipâhî sad laî raîat sabhî nibâb.
ratan singh tç sô sunôn jô un dîô avâz.
jô un dîô avâz sôû sabh likhyô na jâvai.

Chaupai : Entering the lane to the sacred pool from the "Sarai[2]" side,
He pretended to take his horse to the water.
Stepping forth as he put his horse to drink sacred water,
He jumped down to take a dip in the sacred pool. (14)

As he removed the Mughal style wrapping from his head,
The Mughals were dumbfounded to witness such a scene.
Since he had washed himself along with his horse,
He seemed to be a Hindu (Sikh)[3] rather than a Muslim. (15)

By this time Sukha Singh shouted a Khalsa slogan of victory,
As he had a dip again with his turbaned head.
As Sukha Singh came out of the sacred pool,
He threw a challenge to the guarding Mughal guards. (16)

Either let anyone of them come forward and confront him,
Or they should clear the passage for his exist.
As Sukha Singh drew his sword and brandished it,
Everyone took to his heals, deserting their positions. (17)

Dohra : Running helter shelter to save their skins,
They gave way to Sukha Singh's steed.
As Sukha Singh turned his back to escape,
They let out a shower of bullets and arrows. (18)

Chaupai : Not a single arrow or bullet did hit Sukha Singh,
As his horse galloped past their positions.
Those who came in hot pursuit failed to reach him,
Such was the (wonderous) feat displayed by a Singh. (19)

Episode 103
Episode About Matab Kot[1]
(One fighting from the front would he be honoured in the Divine Court)

Kundliya
Chhand : Nawab of Lahore, sending his messagers all around,
Called an assembly of all the people of his area.
(Dear readers) listen to Rattan Singh's account of royal declaration,
Which the Nawab had made before this gathering.
So atrocious was this proclamation in its wording,
That it was impossible to narrate it in all detail.
Himself having fed up with oppressing and torturing the Singhs,
The Nawab had now the audacity to incite the people.
Since the Singhs had ransacked Bahawalpur[2] and Punjab,

âp thakyô dai dukkh aur sabh lôk sikhâvai.
bahâval lutî pañjâb kashmîr sô parbat vall.
kçsan vâlan nahin chhadayô nabâb likhyô dîô ghall.1.

ਚੌਪਈ : ਨਵਾਬ ਲਿਖਤ ਸਭਹਨ ਮੰਨ ਲਈ । ਸਿੰਘਨ ਰਹਨ ਖਰਾਬੀ ਭਈ ।
ਤਬ ਸਿੰਘ ਊਹਾਂ ਤੇ ਨਠ ਆਏ । ਕਹੂੰ ਜਗਾ ਨਹਿਂ ਰਹਿਣੇ ਪਾਏ ।੨।
chaupaî : navâb likhat sabhhan mann laî. singhan rahan kharâbî bhaî.
tab singh ûhân tç nath âç. kahûn jagâ nahin rahinç pâç.2.

ਦੋਹਰਾ : ਰਹਯੋ ਕਛੂ ਦਰਿਯਾਉ ਤੇ ਬਚ ਮਤਾਬ ਕੋ ਕੋਟ ।
ਤਿਹ ਥਾਂ ਸਿੰਘ ਕਛੁ ਆ ਛਿਪੇ ਦਰਿਯਾ ਬੇਲੇ ਓਟ ।੩।
dôhrâ : rahyô kachhû dariyâu tç bach matâb kô kôt.
tih thân singh kachhu â chhipç dariyâ bçlç ôt.3.

ਚੌਪਈ : ਗਏ ਹਲਕਾਰੇ ਦੇਖ ਤਿਥਾਊਂ । ਕਹੇ ਫੌਜਦਾਰ ਕੁਝ ਸ਼ਿਕਾਰ ਦਿਖਾਊਂ ।
ਭੂਖੇ ਨਾਂਗੇ ਸ਼ਸਤਰ ਹੀਨੇ । ਭਾਜਤ ਥਕਤ ਭਏ ਬਲ ਖੀਨੇ ।੪।
chaupaî : gaç halkârç dçkh tithâûn. kahç phaujdâr kujh shikâr dikhâûn.
bhûkhç nângç shastar hînç. bhâjat thakat bhaç bal khînç.4.

ਤੁਰਤ ਜਾਇ ਤਿਨ ਪਕੜ ਸੁ ਲਯੋ । ਫੜ ਕਰ ਤਿਨੈ ਲਹੌਰ ਪੁਚਯੋ ।
ਬਹੁਤ ਇਨਾਮ ਨਿਬਾਬਹਿ ਪਾਵੋ । ਚੜੋ ਅਬੈ ਕਛੁ ਦੇਰ ਨ ਲਾਵੋ ।੫।
turat jâi tin pakard su layô. phard kar tinai lahaur puchyô.
bahut inâm nibâbhi pâvô. chardô abai kachhu dçr na lâvô.5.

ਯੌਂ ਸੁਨ ਉਨ ਤੇ ਜਮਾਂ ਸੁ ਦਾਰ । ਤੁਰਤ ਫੁਰਤ ਚੜ ਹੋ ਗਯੋ ਤਿਆਰ ।
ਜਨ ਫੜ ਲੇਵੌਂ ਸਸਾ ਸ਼ਿਕਾਰ । ਜਾ ਪੁੰਨੋ ਊਹਾਂ ਕਰਤ ਬਿਚਾਰ ।੬।
yaun sun un tç jamân su dâra. turat phurat chard hô gayô tiâra.
jan phard lçvaun sasâ shikâra. jâ punnô ûhân karat bichâra.6.

ਦੋਹਰਾ : ਸਿੰਘਨ ਥੋੜੇ ਦੇਖ ਕੈ ਮਨ ਮੈਂ ਕਰੇ ਗੁਮਾਨ ।
ਇਨ੍ਹੈਂ ਕੰਗਾਲਨ ਕੇ ਉਤੈ ਹਮ ਬਡ ਕੀਓ ਸਮਾਨ ।੭।
dôhrâ : singhan thôrdç dçkh kai man main karç gumân.
inhain kangâlan kç utai ham bada kîô samân.7.

ਚੌਪਈ : ਜਮਾਂਦਾਰ ਤਬ ਯੌਂ ਫੁਰਮਾਏ । ਇਨ ਮਹਿਂ ਜਾਣੋਂ ਨਹਿਂ ਕੋ ਪਾਏ ।
ਚਾਰ ਤਰਫ ਤੁਮ ਹੁਇ ਇਕਬਾਰੇ । ਕੀਜੋ ਚਾਰੋਂ ਤਰਫੈਂ ਮਾਰੇ ।੮।
chaupaî : jamândâr tab yaun phurmâç. in mahin jânôn nahin kô pâç.
châr taraf tum hui ikbârç. kîjô chârôn tarphain mârç.8.

ਦੋਹਰਾ : ਤਰਫ ਜਿਸੈ ਕੀ ਕੋ ਭਜੈ ਮੈਂ ਤਾਕੋ ਦੇਊਂ ਨ ਛਾਡ।
ਬਡੋ ਤਕਸੀਰੀ ਕਰ ਤਿਸੇ ਮਾਰੋਂਗਾ ਤਿਸ ਗਾਡ ।੯।
dôhrâ : taraph jisai kî kô bhajai main tâkô dçûn na chhâda.
badaô taksîrî kar tisç mârôngâ tis gâda.9.

As well as the whole of Kashmir and adjoining hills,
The Nawab made a written proclamation to the people,
That they should not spare anyone with unshorn hair on his head. (1)

Chaupai : As all the people agreed to abide by Nawab's proclamation,
The Singhs realized that it portended ill for them.
Since the Singhs deserted whole of this region,
They had no place where they could seek shelter. (2)

Dohra : There was some area not devastated by the river (Beas),
Which was known by the name of Matabkot.
A small number of Singhs took shelter in this area,
In the swampy wild on the bank of the river. (3)

Chaupai : Mughal spies, after spotting out the Singhs in this wild,
Informed the Mughal custodian about an easy game.
They told that Singhs were famished, unclad and unarmed,
As they were fatigued and drained of energy after being on the run. (4)

They asked the custodian to capture these fugitive Singhs,
And despatch all of them to the Nawab at Lahore.
Since they could get rewarded heavily from the Nawab,
They must mount their horses without any loss of time. (5)

The custodian, receiving this information from the informers,
Prepared to launch on an expedition post haste.
He reached the spot being obsessed with the thought,
As if he was going on a merry go hunting of killing rabbits. (6)

Dohra : Observing the Singhs to be very small in number,
He felt very proud of a large body of his own troops.
He regretted having come armed with such a large equipage,
To overpower such a handful of famished outlaws. (7)

Chaupai : (Puffed with pride) the custodian made a declaration,
That not a single Singh out of those should be allowed to escape.
Surrounding the Singhs from all the four sides simultaneously,
His troops should launch an attack from all the four sides. (8)

Dohra : He warned his troops that he would not spare anyone,
Who allowed any Singh to escape from his operational territory.
Holding such a Mughal soldier guilty of grave dereliction of duty,
He would shoot him after burying him waist deep in the earth. (9)

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ਚੌਪਈ : ਚਾਰੋਂ ਤਰਫ ਸੁਨਤ ਫੌਜ ਦੌੜੇ । ਉਨ ਭੀ ਦੇਖੇ ਸਿੰਘ ਅਤਿ ਥੋੜੇ ।
ਕੋਊ ਸਿੰਘ ਥੋ ਸੁਤੋ ਪਯੋ । ਕੋਊ ਸਿੰਘ ਥੋ ਰਮਣੇ ਗਯੋ ।੧੦।
chaupaî : châr ôn taraph sunat phauj daurdç. un bhî dçkhç singh ati thôrdç.
kôû singh thô sutô payô. kôû singh thô ramnç gayô.10.

ਕੋਊ ਸਿੰਘ ਗਯੋ ਘਾਸ ਲਿਆਵਣ । ਲਕੜੀ ਲਯਾਵਣ ਗੋਹੇ ਚੁਗਾਵਣ ।
ਕਛੂ ਥੇ ਭੂਖੇ ਟੇਢੇ ਪੜੇ । ਪੀਵੇਂ ਭੰਗ ਤਬ ਹੁਇ ਹੈਂ ਖੜੇ ।੧੧।
kôû singh gayô ghâs liâvna. lakrdî layâvan gôhç chugâvana.
kachhu thç bhûkhç tçdahç pardç. pîvçn bhang tab hui hain khardç.11.

ਦੋਹਰਾ : ਦੇਖ ਸਿੰਘ ਨੰਗੇ ਭੂਖੇ ਤੁਰਕ ਭਏ ਸੁ ਪ੍ਰਸੰਨ ।
ਚਾਰ ਤਰਫ ਤੇ ਯੌ ਪਰੇ ਜਨੁ ਕਰ ਢੁੱਕੇ ਜੰਨ ।੧੨।
dôhrâ : dçkh singh nangç bhûkhç turak bhaç su parsann.
châr taraph tç yau parç janu kar dahukkç jann.12.

ਚੌਪਈ : ਪਹਿਲੇ ਚੋਟ ਬੰਦੂਕਨ ਕਰੀ । ਤਿਹ ਪਾਛੈ ਮਾਰ ਤੀਰਨ ਧਰੀ ।
ਫੇਰ ਨੇਜੇ ਔਂ ਲੈ ਸ਼ਮਸ਼ੇਰ । ਮਾਰੇ ਸਿੰਘ ਤਿਨ ਪਹਿਲੀ ਬੇਰ ।੧੩।
chaupaî : pahilç chôt bandûkan karî. tih pâchhai mâr tîran dharî.
phçr nçjç au lai shamshçra. mârç singh tin pahilî bçra.13.

ਸਿੰਘਨ ਕੀ ਗਈ ਅਕਲ ਭੁਲਾਈ । ਤੁਰਕ ਪੜੇ ਬਹੁ ਜਮ ਕੀ ਨਯਾਈ ।
ਜਨ ਕਰ ਅਕਾਸ਼ੋਂ ਬਿਜਲੀ ਪਰੀ । ਤੌਂ ਭੀ ਸਿੰਘਨ ਤੇ ਭਲ ਸਰੀ ।੧੪।
singhan kî gaî akal bhulâî. turak pardç bahu jam kî nayâî.
jan kar akâshôn bijlî parî. tau bhî singhan tç bhal sarî.14.

ਦੋਹਰਾ : ਜੋ ਤੁਰਕਨ ਪਹਿਲੇ ਲਭੇ ਤੇ ਸਿੰਘ ਤੋ ਦੀਏ ਮਾਰ ।
ਜੋਊ ਲੜੇ ਤਿਤ ਹੀ ਅੜੇ ਡਰੇ ਨ ਮਰਨੋਂ ਮਾਰ ।੧੫।
dôhrâ : jô turkan pahilç labhç tç singh tô dîç mâr.
jôû lardç tit hî ardç daarç na marnôn mâr.15.

ਚੌਪਈ : ਏਕ ਸਿੰਘ ਜਿਹ ਥਾਂ ਖੜ ਜਾਵੈ । ਸਭ ਤੁਰਕਨ ਸੋਊ ਤਹਾਂ ਖੜਾਵੈ ।
ਮੱਦਤ ਤਕੈ ਨ ਔਰਹਿ ਸੋਊ । ਤਾਂਕੇ ਮੁਹਰੈ ਟਿਕੈ ਨ ਕੋਊ ।੧੬।
chaupaî : çk singh jih thân khard jâvai. sabh turkan sôû tahân khardâvai.
maddat takai na aurahi sôû. tânkç muhrai tikai na kôû.16.

ਬਾਹਰ ਸਿੰਘ ਜੋ ਤੁਰਕਨ ਘੇਰੇ । ਫਿਰੇ ਸ਼ੇਰ ਜਿਮ ਫੜ ਸ਼ਮਸ਼ੇਰੇ ।
ਦੇਖ ਸਿੰਘ ਤਿਸ ਮੱਦਤ ਕਰੈਂ । ਉਨ੍ਹੈਂ ਛਡਾਵੈਂ ਆਪ ਸੁ ਮਰੈਂ ।੧੭।
bâhar singh jô turkan ghçrç. phirç shçr jim phard shamshçrç.
dçkh singh tis maddat karain. unhain chhadaâvain âp su marain.17.

ਸੋ ਭੀ ਅਏ ਛੁਡਾਵਨ ਪਾਸ । ਸਿੰਘ ਪੜੈਂ ਤਬ ਕਰ ਅਰਦਾਸ ।
ਪੀਛੈ ਫਿਰੇ ਜੁ ਗੀਦੀ ਕਹਾਵੈ । ਅਗੇ ਮਰੈ ਪਤਿਸ਼ਾਹੀ ਪਾਵੈ ।੧੮।
sô bhî aç chhudaâvan pâs. singh pardain tab kar ardâs.
pîchhai phirç ju gîdî kahâvai. agç marai patishâhî pâvai.18.

Chaupai : Hearing these orders, Mughal troops ran in all the four directions,
As they also noticed that the Singhs were too small in number.
While someone among the Singhs was still lying asleep,
Someone else had gone out to answer the call of nature. (10)

While someone had gone out to fetch fodder for the horses,
Another had gone to collect wood and cow dung cakes for kitchen fires.
A few among them were lying prostrate on the ground,
Waiting for a drink of cannabis to get charged. (11)

Dohra : Observing the Singhs in a state of utter destitution,
The Mughal soldiers felt elated with (the unequal match).
They attacked the Singhs from four directions so cheerfully,
As if they were participating in a wedding procession. (12)

Chaupai : First, firing bullets from their loaded muskets,
Their second flank shot arrows thereafter at the Singhs.
Then brandishing their spears and swords,
They killed a number of Singhs in the first round. (13)

The Singhs were at their wits' ends for a moment,
As the Mughal attack was as sudden as a bolt from the blue.
Although it came in a flash as a lightening from the skies,
Even then the Singhs gave a good account of themselves. (14)

Dohra : The Singhs who were caught unawares in the first round,
They were, no doubt, killed by the Mughal troops.
But those Singhs who fought stood their ground,
Since they were not scared of death while fighting. (15)

Chaupai : Wherever a single Singh stood his ground,
He would obstruct all the Mughal soldiers in front.
Since he never expected any support from any other quarter,
Nobody dared to confront such a diehard fighter. (16)

The Singhs who happened to remain outside the Mughal siege,
These daredevils like lions, pounced with their swords.
They would rush to help a Singh thick in the battle,
Setting him free at the cost of their own lives. (17)

Whichever enemy soldier rushed to save his comrade,
The Singhs would rush at him after shouting a prayer.
Since whosoever turned his back would be branded a coward,
The one fighting from the front would be honoured in the Divine Court. (18)

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ਦੋਹਰਾ : ਜੇ ਜੰਗਲ ਮੇਂ ਥੇ ਗਏ ਤਿਨ ਸੁਨੇ ਬੰਦੂਕ ਅਵਾਜ਼ ।
ਆਵਤ ਭਏ ਸੁ ਸੰਕ ਤਜਿ ਕਰ ਮਨ ਮਰਨੋਂ ਸਾਜ਼ ।੧੯।
dôhrâ : jç jangal mçn thç gaç tin sunç bandûk avâz.
âvat bhaç su sank taji kar man marnôn sâz.19.

ਚੌਪਈ : ਲਰਤ ਭਿਰਤ ਪਰ ਗਈ ਜੋ ਰਾਤ । ਜਨ ਸਿੰਘਨ ਕੋ ਭਈ ਪਰਭਾਤ ।
ਉਇ ਥਕ ਗਏ ਲਰਨ ਅਰ ਮਰਨੋ । ਬਾਲਕ ਖਾਲਸੋ ਜਨੁ ਭਯੋ ਤਰਨੋ ।੨੦।
chaupaî : larat bhirat par gaî jô râta. jan singhan kô bhaî parbhâta.
ui thak gaç laran ar marnô. bâlak khâlsô janu bhayô tarnô.20.

ਦੋਹਰਾ : ਆਇ ਦੇਖਯੋ ਇਕ ਸਿੰਘ ਨੇ ਇਕਲੌ ਫੌਜ ਸੁ ਦਾਰ ।
ਲਈ ਖੈਂਚ ਸ਼ਮਸ਼ੇਰ ਸਿੰਘ ਮੁੰਡੀ ਦਈ ਉਤਾਰ ।੨੧।
dôhrâ : âi dçkhyô ik singh nç iklau phauj su dâr.
laî khaiñch shamshçr singh mundî daî utâr.21.

ਮਾਰਨ ਆਯੋ ਸੋ ਮਰਯੋ ਪਖ ਸਿੰਘਨ ਗੁਰ ਕੀਨ ।
ਭੱਜੇ ਤੁਰਕ ਕਿਛ ਲੁਕ ਗਏ ਮਿਲ ਸਿੰਘਨ ਲਏ ਛੀਨ ।੨੨।
mâran âyô sô maryô pakh singhan gur kîn.
bhajjç turak kichh luk gaç mil singhan laç chhîn.22.

ਚੌਪਈ : ਸਿੰਘਨ ਕੇ ਤਬ ਸ਼ਾਦੀ ਭਈ । ਬੈਠੇ ਸਿੰਘ ਆਪ ਦੌਲਤ ਅਈ ।
ਮਰੇ ਸਿੰਘ ਜੁ ਦਰਿਯਾਉ ਰੁੜ੍ਹਾਏ । ਪ੍ਰਾਤ ਹੋਤ ਲੌ ਦੂਣੇ ਆਏ ।੨੩।
chaupaî : singhan kç tab shâdî bhaî. baithç singh âp daulat aî.
març singh ju dariyâu rurdhâç. parât hôt lau dûnç âç.23.

ਹੁਤੋ ਖਾਲਸੋ ਸੁੰਮੇਵਾਣੀ । ਭਈ ਖਾਲਸੇ ਅਖੈ ਕਹਾਣੀ ।
ਏਕ ਮਰੈ ਤੌ ਦਸ ਔਰ ਆਵੈਂ । ਰਹੈਂ ਦੁਖੀ ਤੌ ਸੁਖੀ ਬਤਾਵੈਂ ।੨੪।
hutô khâlsô summçvânî. bhaî khâlsç akhai kahânî.
çk marai tau das aur âvain. rahain dukhî tau sukhî batâvain.24.

ਸੋ ਗੱਠੇ ਕੋ ਰੁਪਾੱ ਭਾਖੈਂ । ਠੂਠਨ ਕੋ ਸੁਨਹਿਰੋ ਆਖੈਂ ।
ਭੁੱਖੋ ਰਹੈਂ ਮਸਤ ਲੰਗਰ ਕਹੈਂ । ਖੂਹ ਖਾਤਨ ਮੱਧ ਬੇਲਨ ਰਹੈਂ ।੨੫।
sô gatthç kô rupâ bhâkhain. thûthan kô sunhirô âkhain.
bhukkhô rahain masat langar kahain. khûh khâtan maddh bçlan rahain.25.

੧੦੪. ਸਾਖੀ ਸ੍ਰੀ ਖਾਲਸੇ ਕੇ ਬਿਵਹਾਰ ਕੀ ('ਰਾਤ ਪੜੇ ਸਿੰਘ ਹੋਵਹਿਂ ਸ਼ੇਰ...')
104. sâkhî sarî khâlsç kç bivhâr kî (‘rât pardç singh hôvhin shçr...’)

ਚੌਪਈ : ਇਸੀ ਭਾਂਤ ਸਿੰਘ ਦੁਖ ਕੋ ਸਹੈਂ । ਦੁਖੀ ਸਿੰਘ ਇਹਮ ਦੇਸਹਿ ਰਹੈਂ ।
ਕਦੇ ਕਦੇ ਇਕੱਠੇ ਹੁਇ ਦੌੜੈਂ । ਲੁਟੈਂ ਮੁਦੱਯਨ ਸਿਰ ਭੀ ਤੋੜੈਂ ।੧।
chaupaî : isî bhânt singh dukh kô sahain. dukhî singh iham dçsahi rahain.
kadç kadç iktthç hui daurdain. lutain mudyyan sir bhî tôrdain.1.

Dohra : Those who had gone out on various errands,
They heard the sound of muskets being fired.
They returned posthaste feeling no scare at all,
As they were determined to sacrifice their lives. (19)

Chaupai : As darkness descended on the scene during this fight,
The Singhs greeted the night as one greets a sunrise.
While the Mughals felt exhausted and scared to be in darkness,
The Singhs felt as if they had regained their youth at night. (20)

Dohra : As a Singh spotted out the Mughal custodian alone,
(Without being guarded by any of his security guards).
He took out his sword out of its sheath,
And beheaded him (with a single mighty stroke). (21)

One who came to slaughter got himself slaughtered,
As the great Guru had stood by his devout Singhs.
While some Mughal soldiers deserted, others hid themselves,
The Singhs robbed and plundered most of them. (22)

Chaupai : The Singhs rejoiced at this unexpected success,
As they had amassed wealth without much effort.
As they floated the corpses of the Singhs killed in battle,
Double the number of Singhs arrived by the morning. (23)

Khalsa Panth is as eternal as an ever flowing river,
Such is the legend of the inexhaustible Khalsa.
For an each one Singh dead ten more arrive to replace him,
As they rejoice even when frustration stares them in the face. (24)

They relish food with bare onion as a most dainty dish,
As they regard a pot of baked clay a golden bowl.
They consider their community kitchen has closed while starving with hunger,
As they make caves, wilds and ditches their dwelling place. (25)

Episode 104
The Episode About Khalsa's Conduct
(The Singhs would stalk like Lions at Night)

Chaupai : The Singhs, thus, continued bearing hardships cheerfully,
As they continued living in their country amidst suffering.
Getting together occasionally whenever possible,
They would plunder and crush the (alien) claimants to power. (1)

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ਰਾਤ ਪੜੇ ਸਿੰਘ ਹੋਵਹਿਂ ਸ਼ੇਰ । ਦਿਨੈ ਲੁਕੇ ਰਹਿਂ ਝਾੜੀ ਸ਼ੇਰ ।
ਬਹੁਤਨ ਕੋ ਡਰ ਸਿੰਘ ਨ ਗਨੈਂ । ਪਰੈਂ ਰਾਤ ਕੋ ਥੋੜੈ ਜਨੈਂ ।੨।
rât pardç singh hôvhin shçra. dinai lukç rahin jhârdî shçra.
bahutan kô daar singh na ganain. parain rât kô thôrdai janain.2.

ਦੋਹਰਾ : ਤੁਰਕ ਜਹਾਂ ਡੇਰਾ ਕਰੈਂ ਤੱਕ ਰਾਤ ਸਿੰਘ ਪਹੁੰਚਾਹਿਂ ।
ਚੋਰੀ ਚੋਰੀ ਭੱਜ ਨੱਠ ਤਿਨ ਹੀ ਕੋ ਲੁਟ ਖਾਹਿਂ ।੩।
dôhrâ : turak jahân daçrâ karain takk rât singh pahuñchâhin.
chôrî chôrî bhajj natth tin hî kô lut khâhin.3.

ਸਾਖੀ ਸ਼ੇਰ ਬਘਿਆੜ ਖੱਡਨ ਕੀ ('ਇਸੀ ਭਾਂਤ ਰਹਤ ਥੇ ਬਘਯਾੜਨ ਖੱਡ ਮਾਂਹਿ')
sâkhî shçr baghiârd khadadaan kî ('isî bhânt rahat thç baghyârdan khadada mânhi')

ਦੋਹਰਾ : ਸਾਖ ਸੁਨੋ ਉਨ ਸਿੰਘਨ ਕੀ ਜੋ ਘੇਰੈ ਖੱਡ ਮਾਂਹਿ ।
ਭੂਮ ਮਾਂਹਿ ਆਕੀ ਭਏ ਸੁਨੋਂ ਉਨ੍ਹਾਂ ਕੇ ਨਾਇ ।੧।
dôhrâ : sâkh sunô un singhan kî jô ghçrai khadada mânhi.
bhûm mânhi âkî bhaç sunôn unhân kç nâi.1.

ਚੌਪਈ : ਮੀਰਾਂ ਕੋਟ ਜੁ ਸਾਡੇ ਗ੍ਰਾਮ । ਭਯੋ ਲੱਧਾ ਸਿੰਘ ਸਿੰਘ ਕੋ ਨਾਮ ।
ਭੰਗੂ ਗੋਤ ਅਸਾਡੋ ਤਾਯੋ । ਪ੍ਰਦੇਸ਼ ਜਾਇ ਉਨ ਬਡ ਦੁਖ ਪਾਯੋ ।੨।
chaupaî : mîrân kôt ju sâdaç garâma. bhayô laddhâ singh singh kô nâma.
bhangû gôt asâdaô tâyô. pardçsh jâi un bada dukh pâyô.2.

ਮਾਂਗਯੋ ਮਿਲੇ ਨ ਉਧਾਰ ਕੋਊ ਦੇਇ । ਆਖੇਂ ਚੋਰ ਪਿੰਡ ਰਹਿਨ ਨ ਦੇਇ ।
ਜੋ ਉਜਾੜਨ ਕੈ ਸਿੰਘ ਰਹਿਂ ਬੀਚ । ਕਹੈਂ ਧਾੜਵੀ ਲੋਕ ਉਨ ਨੀਚ ।੩।
mângyô milç na udhâr kôû dçi. âkhçn chôr pind rahin na dçi.
jau ujârdan kai singh rahin bîcha. kahain dhârdvî lôk un nîcha.3.

ਮਾਰਨ ਦੌੜੈਂ ਔ ਫੜ ਲੇਹਿਂ । ਭੂਖੇ ਰਾਖਹਿਂ ਕਛੁ ਖਾਣ ਨ ਦੇਹਿਂ ।
ਇਸ ਦੁਖ ਤੇ ਦੇਸ਼ ਔ ਚਲ ਜਾਵੈਂ । ਕਈ ਅਕੁ ਮੁੜ ਨਿਜ ਵਤਨੈ ਆਵੈਂ ।੪।
mâran daurdain au phard lçhin. bhûkhç râkhhin kachhu khân na dçhin.
is dukh tç dçsh au chal jâvain. kaî aku murd nij vatnai âvain.4.

ਪ੍ਰਦੇਸ ਦੁੱਖ ਤੇ ਵਤਨੈਂ ਆਵੈਂ । ਈਹਾਂ ਲੁਕ ਛਪ ਕੁਛ ਦਿਨ ਲਖਾਵੈਂ ।
ਹੁਤੀ ਖੱਡ ਬਘਿਆੜਨ ਕੇਰੀ । ਪੱਟ ਬਣਾਇ ਉਨ ਕਰੀ ਬਡੇਰੀ ।੫।
pardçs dukkh tç vatnain âvain. îhân luk chhap kuchh din lakhâvain.
hutî khadada baghiârdan kçrî. patt banâi un karî badaçrî.5.

ਦੋਹਰਾ : ਰਾਤ ਹੋਤ ਨਿਕਸੈਂ ਤਉ ਦਿਨ ਚੜ੍ਹ ਰਹੈਂ ਛਿਪਾਇ ।
ਸਿੰਘਨ ਲੀਨੋ ਕਰ ਤਿਮੈ ਜਿਮੈਂ ਉਲੂ ਕੁ ਸੁਭਾਇ ।੬।
dôhrâ : rât hôt niksain tau din chardah rahain chhipâi.
singhan lînô kar timai jimain ulû ku subhâi.6.

ਚੌਪਈ : ਰਾਤਿ ਪੜਤ ਸਿੰਘ ਘਰ ਕੋ ਜਾਨ । ਘਰ ਤੇ ਮਿਲੈ ਸੁ ਰਲ ਮਿਲ ਖਾਨ ।
ਉਨ ਸਿੰਘ ਪਾਸ ਕੋਊ ਔਰ ਸਿੰਘ ਆਵੈ । ਉਸੈ ਖੁਲਾਇਕੈ ਤੌ ਆਪ ਖਾਵੈ ।੭।

They would roam fearlessly like lions at night,
While going into hibernation during the day.
They, having no scare of the host of enemy troops,
Even a few Singhs would attack the enemy at night. (2)

Dohra : Wherever the Mughal troops put up a camp,
The Singhs would reach there as night.
Sneaking into their camp furtively like a thief,
They would loot and rob the enemy camp. (3)

Episode About Singhs' occupation of a Lion's Cave
(The Way the Singhs lived in a Lion's Cave)

Dohra : (Dear readers) listen to the episode about those Singhs,
Who had to remain confined perforce in a Lion's cave.
Listen to the names of those (brave) Singhs,
Who defied the Mughals even when confined underground. (1)

Chaupai : Mirankot which is my (author's) native place,
There lived a Singh by the name of S. Laddha Singh.
Being my father's elder brother of a (Jat Sikh) sub-caste Bhangoo,
He underwent a lot of harassment in a foreign territory. (2)

Neither were the Singhs given any financial assistance on credit,
Nor did any villager provide them shelter, suspecting them to be burglars.
As the (homeless) Singhs took shelter in the waste lands,
They were branded as highwaymen and low caste nomads. (3)

Country people coming in hot pursuit would capture them,
Thereafter starving them by withholding every kind of food.
So, being harassed, the Singhs would leave for distant lands,
But some of them, being fed up with maltreatment, would return home. (4)

Being harassed abroad, they would return home,
To pass time seeking shelter incognito here and there.
Spotting out an underground lions' (empty) cave,
They widened it from inside by digging out some earth. (5)

Dohra : They would come out of the cave at night,
While remaining in hiding during the day.
These (fugitive) Singhs, thus, adopted a way of life,
As is the natural mode of life of the owl species. (6)

Chaupai : A Singh would leave the cave very night,
And all of them would eat whatever he brought from home.

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chaupaî : râti pardat singh ghar kô jâna. ghar tç milai su ral mil khâna.
un singh pâs kôû aur singh âvai. usai khulâikai tau âp khâvai.7.

ਜਿਸੇ ਸਿੱਖ ਪੈ ਕਮ ਹੋਇ ਚੂਨ । ਉਸੈ ਖੁਲਾਵੈ ਆਪ ਰਹਿ ਊਨ ।
ਜੋਊ ਜੋਊ ਸਿੰਘ ਉਦਮੀ ਹੋਇ । ਦਸ ਪੰਜ ਰਲ ਕੈ ਦੌੜੈਂ ਸੋਇ ।੮।
jisç sikkh pai kam hôi chûna. usai khulâvai âp rahi ûna.
jôû jôû singh udmî hôi. das pañj ral kai daurdain sôi.8.

ਸਾਗ ਅੰਨ ਪਟ ਲਯਾਵੈਂ ਸੋਇ । ਚੋਰੀ ਛਿਪੀ ਪੈ ਉਨ ਗੁਜਰ ਹੋਇ ।
ਕੈ ਬਖਤਾਵਰ ਜਿਸ ਹੁਇ ਪਿਤ ਮਾਤ । ਸੋਈ ਜਾਇ ਘਰ ਖਾਵੈ ਰਾਤ ।੯।
sâg ann pat layâvain sôi. chôrî chhipî pai un gujar hôi.
kai bakhtâvar jis hui pit mâta. sôî jâi ghar khâvai rât.9.

ਦੋਹਰਾ : ਇਸੀ ਭਾਂਤ ਸਿੰਘ ਰਹਤ ਥੇ ਬਘਯਾੜਨ ਖੱਡ ਮਾਂਹਿ ।
ਜਸੂਸਨ ਨੇ ਤੇਊ ਲਖੇ ਜਾ ਕਹਯੋ ਸੁ ਤੁਰਕਨ ਪਾਹਿ ।੧੦।
dôhrâ : isî bhânt singh rahat thç baghyârdan khadada mânhi.
jasûsan nç tçû lakhç jâ kahyô su turkan pâhi.10.

ਚੌਪਈ : ਸੁਨਤ ਫੌਜ ਤੁਰਕਨ ਚੜ੍ਹ ਆਈ । ਏਕ ਓਰ ਢੁਕ ਬਹੀ ਛਿਪਾਈ ।
ਸਿੰਘ ਬੜਤ ਉਨ ਲਖ ਜੇ ਲੀਨ । ਤਹਿਂ ਉਸ ਵਖਤ ਸਿੰਘ ਥੇ ਤੀਨ ।੧੧।
chaupaî : sunat phauj turkan chardah âî. çk ôr dahuk bahî chhipâî.
singh bardat un lakh jç lîna. tahin us vakhat singh thç tîna.11.

ਲੱਧਾ ਸਿੰਘ ਜੋ ਭੰਗੂ ਸੁਨਾਯੋ । ਰਾਮ ਸਿੰਘ ਲੰਬੇ ਹੇਹਰ ਗਾਯੋ ।
ਸੁਲੱਖਣ ਸਿੰਘ ਗਿੱਲ ਥੋ ਆਹਿ । ਲੀਨੇ ਤੁਰਕਨ ਵੜਤ ਦ੍ਰਸਾਇ ।੧੨।
laddhâ singh jô bhangû sunâyô. râm singh lambç hçhar gâyô.
sulkkhan singh gill thô âhi. lînç turkan vardat darsâi.12.

ਕਰਕੈ ਉਠਾਵਨ ਤੁਰਕ ਤੁਰਤ ਪਏ । ਵੜਤ ਪਤਾਲ ਸਿੰਘ ਆਕੀ ਭਏ ।
ਫੜ ਤਲਵਾਰ ਔਰ ਬੁਗਦੇ ਬਹੇ । ਲੜਨ ਘੁਲਨ ਕੋ ਤਯਾਰ ਸੁ ਭਏ ।੧੩।
karkai uthâvan turak turat paç. vardat patâl singh âkî bhaç.
phard talvâr aur bugdç bahç. lardan ghulan kô tayâr su bhaç.13.

ਇਕ ਦੋ ਦਿਨ ਕੋ ਅਨਾਜ ਥੋ ਮਾਂਹਿ । ਨੀਰ ਪਤਾਲ ਕੋ ਥੋ ਉਨ ਪਾਹਿ ।
ਤੁਰਕਨ ਕੇ ਸੋ ਹਾਥ ਨ ਆਏ । ਤਬ ਤੁਰਕਨ ਯੌਂ ਮਤੇ ਮਤਾਏ ।੧੪।
ik dô din kô anâj thô mânhi. nîr patâl kô thô un pâhi.
turkan kç sô hâth na âç. tab turkan yaun matç matâç.14.

ਦੋਹਰਾ : ਮਾਰੋ ਬੰਦੂਕਨ ਸ਼ਲਕ ਬਹੁ ਬਡ ਹੁਇ ਜਾਇ ਧੂਆਂ ਧਾਰ ।
ਕਮਿਲੈ ਬਾਜੈ ਕਰ ਉਨੈ ਲੇਹਿ ਕਢ ਫਿਰਿ ਮਾਰਿ ।੧੫।
dôhrâ : mârô bandûkan shalak bahu bada hui jâi dhûân dhâr.
kamilai bâjai kar unai lçhi kadah phiri mâri.15.

If another Singh happened to join them inside the cave,
They would feed him first before feeding themselves. (7)

If a Singh were found to be without provisions,
They would feed him even if they themselves went without food.
Those who were more enterprising among these Singhs,
They would run out in a group (to fetch provisions). (8)

Laying their hands on some grains and vegetables,
They would, sustain themselves through means fair and foul.
Only a rare among them having prosperous parents,
Would go home at night to feed himself well. (9)

Dohra : As these Singhs were, thus, passing their days,
In the shelter of an underground lion's cave.
A state spy, spotting out their hideout,
Informed the Mughal authorities of their location. (10)

Chaupai : Getting this information, Mughal troops arrived there,
Camouflaging themselves on one side of the cave.
The moment they spotted the Singhs entering the cave,
There were only three Singhs at that moment. (11)

While Laddha Singh Bhangoo was one as mentioned earlier,
Ram Singh was another from Lambay Hayher village.
The third Singh being Sulakhan Singh Gill,
These three were spotted by the Mughals entering the cave. (12)

As the Mughal soldiers rushed to attack them,
These Singhs went underground hurling defiance.
Wielding their swords and daggers they took positions.
In order to have it out with the besieged Singhs. (13)

The Singhs had provisions which could last for a day or two,
Though they had water that was available from underground.
When the Mughals failed in their attempt to dig them out,
They resolved to adopt an other strategy to deal with them. (14)

Dohra : They should fire such a volley of bullets into the cave,
That there should be a lot of smoke and suffocation inside.
When the Singhs fainted and became unconscious with smoke,
They should be killed after dragging them out. (15)

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ਚੌਪਈ : ਸਭ ਬੰਦੂਕ ਮਧ ਖੱਡਨ ਜੋਰੀ । ਬਹੁਤ ਬ੍ਰਸਾਈ ਅੰਦਰ ਗੋਰੀ ।
ਧੂਓਂ ਧਾਰ ਤਹਿ ਭਯੋ ਘਨੇਰੋ । ਹੀਓ ਹੁਟਯੋ ਯੌ ਭਯੋ ਅੰਧੇਰੋ ।੧੬।
chaupaî : sabh bandûk madh khadadaan jôrî. bahut barsâî andar gôrî.
dhûôn dhâr tahi bhayô ghançrô. hîô hutyô yau bhayô andhçrô.16.

ਤਬ ਉਨ ਸਿੰਘਨ ਬਡ ਦੁਖ ਲਹਯੋ । ਧੂੰਆਂ ਰੋਕਨ ਜਤਨ ਉਨ ਕਯੋ ।
ਹੁਤੇ ਲੀੜੇ ਜੋ ਉਨ ਕੇ ਪਾਹਿ । ਦੈ ਖੱਡਨ ਮੁਖ ਰੋਕਯੋ ਵਾਹਿ ।੧੭।
tab un singhan bada dukh lahyô. dhûnân rôkan jatan un kayô.
hutç lîrdç jô un kç pâhi. dai khadadaan mukh rôkyô vâhi.17.

ਫਿਰ ਤੁਰਕਨ ਕੇ ਯੌਂ ਚਿਤ ਆਈ । ਫੜ ਲੋਕਨ ਖੱਡ ਲੱਯੇ ਪੁਟਾਈ ।
ਕਰ ਸਲਾਹਿ ਇਮ ਫੌਜ ਚੜ੍ਹ ਧਾਈ । ਅਏ ਲੋਕ ਕਰ ਕਹੀ ਫੜਾਈ ।੧੮।
phir turkan kç yaun chit âî. phard lôkan khadada layyç putâî.
kar salâhi im phauj chardah dhâî. aç lôk kar kahî phardâî.18.

ਆਇ ਲੋਕਨ ਇਮ ਕਰ ਚਤੁਰਾਈ । ਕਸੀਆਂ ਦੈ ਪੁੱਟਣ ਦਏ ਲਾਈ ।
ਜਬ ਪੁੱਟੈਂ ਤਬ ਉਖੱੜ ਜਾਹਿਂ । ਨਾਲੇ ਲਤ ਮੁੱਕੀ ਜਟ ਭੀ ਖਾਂਹਿ ।੧੯।
âi lôkan im kar chaturâî. kasîân dai puttan daç lâî.
jab puttain tab ukhardrd jâhin. nâlç lat mukkî jat bhî khânhi.19.

ਦੋਹਰਾ : ਕਹੀ ਠੁਕਾਵਨ ਖਾਤਰੇ ਸੱਦਣ ਗਏ ਤ੍ਰਖਾਣ ।
ਤੌ ਲੌ ਰਾਤ ਸੁ ਢੁਕ ਪਈ ਫੌਜ ਚਹਿ ਡੇਰੇ ਜਾਣ ।੨੦।
dôhrâ : kahî thukâvan khâtarç saddan gaç tarkhân.
tau lau rât su dahuk paî phauj chahi daçrç jân.20.

ਚੌਪਈ : ਤਬ ਤੁਰਕਨ ਮਤ ਔਰੇ ਕਈ । ਖੱਡ ਭਰ ਈਂਧਨ ਅੱਗ ਲਾਇ ਦਈ ।
ਅਗਨ ਪਹੁੰਚ ਦਏ ਕਪੜੇ ਸਾੜੀ । ਸਿੰਘਨ ਕੋ ਇਮ ਭਈ ਖਵਾਰੀ ।੨੧।
chaupaî : tab turkan mat aurç kaî. khadada bhar îndhna agg lâi daî.
agan pahuñch daç kapardç sârdî. singhan kô im bhaî khavârî.21.

ਫਿਰ ਸਿੰਘਨ ਕੀਓ ਜਤਨ ਸੁ ਔਰ । ਗਿੱਲੀ ਮਿੱਟੀ ਸੋਂ ਮੂੰਦੀ ਠੌਰ ।
ਇਸ ਬਿਧਿ ਜਾਨ ਉਨ੍ਹੈਂ ਬਚ ਰਹੀ । ਤੌ ਲੌ ਆਨ ਰਾਤ ਭੀ ਭਈ ।੨੨।
phir singhan kîô jatan su aur. gillî mittî sôn mûndî thaur.
is bidhi jân unhain bach rahî. tau lau ân rât bhî bhaî.22.

ਲੋਕਨ ਉਨ੍ਹੈ ਦਯੋ ਡਰਵਾਇ । ਰਾਤ ਪਰੈ ਮਾਰੈਂ ਸਿੰਘ ਆਇ ।
ਇਤ ਡਰ ਛਾਡ ਉਨ੍ਹੈਂ ਉਇ ਗਏ । ਲੋਕ ਚੁਫੇਰਯੋਂ ਆਵਤ ਭਏ ।੨੩।
lôkan unhai dayô daarvâi. rât parai mârain singh âi.
it daar chhâda unhain ui gaç. lôk chuphçryôn âvat bhaç.23.

ਬੁਝਾਇ ਆਗ ਤੇ ਲਏ ਨਿਕਾਰ । ਐਸ ਬਿਤੀ ਉਨ ਸਿੰਘਨ ਨਾਰ ।
ਜਿਨ ਸਿਰ ਬੀਤੀ ਤਿਨ ਸੋਂ ਹਮ ਸੁਨੀ । ਰਤਨ ਸਿੰਘ ਸੋ ਲਿਖ ਦਈ ਗੁਨੀ ।੨੪।
bujhâi âg tç laç nikâr. ais bitî un singhan nâr.
jin sir bîtî tin sôn ham sunî. ratan singh sô likh daî gunî.24.

Chaupai : Putting the muzzles of all their muskets in the cave's opening,
The Mughals let out a volley of bullets inside the cave.
As the cave got filled with dense smoke and darkness,
The Singhs felt choked with smoke and lack of air. (16)

As the Singhs felt extremely tortured inside the cave,
They made attempts to block the entry of smoke.
Whatever articles of clothing they had with them,
They corked the cave's opening with those clothes. (17)

Then, the Mughals, thinking of another strategy,
Thought of forcing the people to dig out the whole cave.
Deciding on such a strategy and sending their troops,
The Mughals brought the people with spades in their hands. (18)

People, being quite clever, came with the troops,
And they were also made to dig the caves with the spades.
But they struck the spades so oddly that the spades got dismantled,
For which lapse they were roughed up by the Mughal soldiers. (19)

Dohra : As the soldiers went out to call the carpenters,
For fixing the dismantled spades in to the handles,
The darkness descended on the scene,
And the troops returned to their barracks. (20)

Chaupai : Thereafter, the Mughal soldiers adopting another tactic,
Set the Cave's opening on fire after filling it with wooden logs.
As the raging fire burnt the corked clothings,
The Singhs inside underwent a lot of torture. (21)

Then the Singhs made one more attempt,
And plugged the opening with a moistened clay batter.
As they attempted to save their lives somehow,
Darkness descended on the scene once again. (22)

The people (in the meanwhile) frightened the Mughals,
That other Singhs would definitely attack them at night.
As the Mughals deserted the place being scared,
The people gathered around the cave from all sides. (23)

They brought the Singhs out after putting out the fire,
Such being the ordeal through which the Singhs passed.
I (the author) having heard from those who faced it,
Have narrated it after a thorough contemplation. (24)

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ਦੋਹਰਾ : ਐਸੋ ਐਸੋ ਦੁਖ ਸਹੇ ਤੌ ਛਡੇ ਸੁ ਦਾਈਏ ਨਾਂਹਿ ।
ਖੱਤ੍ਰੀ ਤ੍ਰਖਾਣ ਕਲਾਲ ਜੱਟ ਮਿਲੀ ਪਤਿਸ਼ਾਹੀ ਤਾਂਹਿ ।੨੫।
dôhrâ : aisô aisô dukh sahç tau chhadaç su dâîç nânhi.
khattrî tarkhân kalâl jatt milî patishâhî tânhi.25.

੧੦੫. ਸਾਖੀ ਸੁਬੇਗ ਸਿੰਘ ਜੰਬਰ ਕੀ ('ਸੁਬੇਗ ਸਿੰਘ ਗੁਰ ਪਤਿ ਰਖ ਲਈ'...)
105. sâkhî subçg singh jambar kî ('subçg singh gur pati rakh laî'...)

ਦੋਹਰਾ : ਸੁਬੇਗ ਸਿੰਘ ਜੰਬਰ ਭਯੋ ਸਿਖੀ ਮਧ ਮਜ਼ਬੂਤ ।
ਵਹਿ ਭੀ ਸਤਿਗੁਰ ਸਿਖ ਹੁਤੋ ਜਿਸ ਕੋ ਥੋ ਵਹ ਪੂਤ ।੧।
dôhrâ : subçg singh jambar bhayô sikhî madh mazbût.
vahi bhî satigur sikh hutô jis kô thô vah pût.1.

ਚੌਪਈ : ਬਾਲ ਅਵਸਥਾ ਸੁਤ ਪਾਰਸੀ ਪੜ੍ਹਾਯੋ । ਫਿਰ ਮੱਧ ਕਚਹਿਰੀ ਰਖ ਰੜਵਾਯੋ ।
ਵੈ ਹੁਤੋ ਮੁਲਕ ਕੋ ਕਰਤ ਅਜਾਰਾ । ਰਹਿਤੇ ਥੇ ਲਾਹੌਰ ਮਝਾਰਾ ।੨।
chaupaî : bâl avsathâ sut pârasî pardhâyô. phir maddh kachhirî rakh rardvâyô.
vai hutô mulak kô karat ajârâ. rahitç thç lâhaur majhârâ.2.

ਤੁਰਕ ਉਸੇ ਖਾਲਸੇ ਵਲ ਤੋਰੈਂ । ਖਾਲਸਾ ਭੀ ਤਿਸ ਕੋ ਭਲ ਲੋਰੈਂ ।
ਕੋਈ ਤੁਰਕਨ ਪਰੈ ਜ਼ਰੂਰੀ ਕਾਮ । ਤੌ ਉਸ ਭੇਜੈਂ ਕਰ ਕਰ ਸਲਾਮ ।੩।
turak usç khâlsç val tôrain. khâlsâ bhî tis kô bhal lôrain.
kôî turkan parai zarûrî kâm. tau us bhçjain kar kar salâm.3.

ਬਹੁਤ ਬਾਰ ਸਿੰਘਨ ਪੈ ਆਯੋ । ਸੋ ਸਿੰਘਨ ਕੰਮ ਨਹਿਂ ਚਹਿ ਗ੍ਵਾਯੋ ।
ਕਿਤ ਘੂਰਨ ਕਿਤ ਮਤਲਬ ਗ੍ਰੀਬੀ । ਕਿਤ ਬਲ ਕਰ ਕਿਤ ਛਲ ਕਰ ਲੀਬੀ।੪।
bahut bâr singhan pai âyô. sô singhan kamm nahin chahi gavâyô.
kit ghûran kit matlab garîbî. kit bal kar kit chhal kar lîbî.4.

ਸੋ ਸਭ ਦਏ ਖਾਲਸੇ ਭੇਤ । ਹੁਤੋ ਪੰਥ ਸੌਂ ਅਤਿ ਬਡ ਹੇਤ ।
ਪੰਥ ਖਾਤਰ ਤਨ ਮਨ ਧਨ ਲਾਵੈ । ਨਹਿਂ ਪੁਤ੍ਰ ਪੋਤਰੇ ਕੋ ਹੇਤ ਰਖਾਵੈ ।੫।
sô sabh daç khâlsç bhçt. hutô panth saun ati bada hçt.
panth khâtar tan man dhan lâvai. nahin putar pôtrç kô hçt rakhâvai.5.

ਦੋਹਰਾ : ਸੁਬੇਗ ਸਿੰਘ ਜੰਬਰ ਹੁਤੋ ਜਪੀ ਤਪੀ ਹੱਠ ਧਾਰ ।
ਜੈਸੀ ਕੀਨੀ ਤੁਰਕ ਨੇ ਸੋ ਅਬ ਸੁਨਹੁ ਬਿਚਾਰ ।੬।
dôhrâ : subçg singh jambar hutô japî tapî hatth dhâr.
jaisî kînî turak nç sô ab sunhu bichâr.6.

ਚੌਪਈ : ਸੁਬੇਗ ਸਿੰਘ ਫੜ ਜੰਬਰੋਂ ਮੰਗਾਯਾ । ਤਿਸਕਾ ਬੇਟਾ ਸਾਥ ਫੜਾਯਾ ।
ਕਹਯੋ ਨ੍ਵਾਬ ਤੁਮ ਆਵੋ ਦੀਨ । ਲੇਵੋ ਦਾਮ ਔ ਕਾਮ ਜ਼ਮੀਨ ।੭।
chaupaî : subçg singh phard jambrôn mangâyâ. tiskâ bçtâ sâth phardâyâ.
kahyô navâb tum âvô dîn. lçvô dâm au kâm zamîn.7.

Dohra : Although the Singhs underwent such unspeakable ordeals,
They did not give up their claim to sovereignty.
It is for these sacrifices that sovereignty was conferred,
On their commonwealth of Kshtryas, Artisans, wine traders and Jats. (25)

Episode 105
The Episode About Subeg Singh Jambar
(The Great Guru upheld the Devout Sikh's Dignity)

Dohra : There lived a (devout) Singh named Subeg Singh Jambhar[1] ,
Who was a staunch follower of Sikh ideology and its tenets.
Even he was a devout Sikh of the Sikh Gurus,
Who had begot Subeg Singh Jambar. (1)

Chaupai : Educating his son in the Persian language in childhood,
His father got him employed in the Mughal court.
He, being a supplier of provisions to the Mughals on contract,
He had his residence in the (central) city of Lahore. (2)

The Mughals would, often, send him as their emissary to the Khalsa,
As the Khalsa Panth, too, had a good opinion about him.
Whenever the Mughals had any pressing issue to be sorted out,
They would make him their emissary with many solicitations. (3)

As he had gone (on diplomatic missions) to the Singhs many a time,
The Singhs, too, wished to remain on good terms with him.
His services would the Mughals utilize through various tactics,
Sometime through state pressure, force or else solicitation and manipulation. (4)

All state secrets would he reveal to the Khalsa Singhs,
He, being a great well-wisher of the Khalsa Panth.
He could sacrifice all that he possessed for the Khalsa Panth,
Even at the cost of severing his closest family ties. (5)

Dohra : Such a human being was Subeg Singh Jambar,
A man of ascetic, meditative and resolute disposition.
(Dear readers), the author beseeches you to listen with concentration,
The way the (wicked) Mughals dealth with such a pious man. (6)

Chaupai : Taking Subeg Singh into custody from his village Jambar,
The Mughals captured his infant son along with him.
Offering various temptations of money, employment and landed property,
The Lahore Nawab asked him to get converted to Islam. (7)

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ਨਹੀਂ ਤੋ ਮਰਨੋਂ ਕਰ ਮਨਜ਼ੂਰ । ਚੜ੍ਹੋ ਚਰਖ ਗਿਰ ਹੋਵੋ ਚੂਰ ।
ਸੁਬੇਗ ਸਿੰਘ ਤਬ ਕੁਰਨਸ਼ ਕਰੀ । ਧੰਨ ਚਰਖੜੀ ਧੰਨ ਯਹ ਘਰੀ ।੮।
nahîn tô marnôn kar manzûr. chardhô charakh gir hôvô chûr.
subçg singh tab kurnash karî. dhann charkhardî dhann yah gharî.8.

ਚਾੜ੍ਹ ਚਰਖੜੀ ਹਮੈਂ ਗਿਰਾਵੋ । ਸੋ ਅਬ ਹਮ ਕੋ ਢੀਲ ਨ ਲਾਵੋ ।
ਹਮ ਤੋ ਗੁਰ ਕੇ ਸਿੱਖ ਸਦਾਵੈਂ । ਗੁਰ ਕੇ ਹੇਤ ਪ੍ਰਾਣ ਭਲ ਜਾਵੈ ।੯।
chârdah charkhardî hamain girâvô. sô ab ham kô dahîl na lâvô.
ham tô gur kç sikkh sadâvain. gur kç hçt parân bhal jâvai.9.

ਧੰਨ ਨਵਾਬ ਧੰਨ ਤਵ ਦੀਨ । ਆਦਲ ਹੈਂ ਤੂੰ ਬਡੋ ਪ੍ਰਬੀਨ ।
ਮਰਨੋਂ ਡਰ ਹਮ ਦੀਨ ਮੋਂ ਕਰੋ । ਹੋਇ ਦੀਨ ਮੈਂ ਫਿਰ ਨਹਿਂ ਮਰੋਂ ।੧੦।
dhann navâb dhann tav dîn. âdal hain tûn badaô parbîn.
marnôn daar ham dîn môn karô. hôi dîn main phir nahin marôn.10.

ਜੌ ਫਿਰ ਭੀ ਸਿਰ ਮਰਨੋਂ ਰਹੈ । ਐਸ ਜੀਵਨ ਕਿਉਂ ਧਮ ਤਜ ਬਹੈਂ ।
ਮਰਨੋਂ ਡਰ ਹਮ ਆਵੈਂ ਦੀਨ । ਜੇ ਹੁਇ ਮਰਨੋਂ ਨਾਂਹਿ ਕਭੀਨ ।੧੧।
jau phir bhî sir marnôn rahai. ais jîvan kiun dham taj bahain.
marnôn daar ham âvain dîn. jç hui marnôn nânhi kabhîn.11.

ਜੈਸੇ ਤੁਮੈ ਦੀਨ ਹੈ ਪਯਾਰਾ । ਤੈਸੇ ਹੀ ਹੈ ਧਰਮ ਹਮਾਰਾ ।
ਚਾੜ੍ਹ ਚਰਖੜੀ ਅਬੈ ਮਰਾਵੋ । ਮਾਰੋ ਅਬੈ ਨ ਦੇਰ ਲਗਾਵੋ ।੧੨।
jaisç tumai dîn hai payârâ. taisç hî hai dharam hamârâ.
chârdah charkhardî abai marâvô. mârô abai na dçr lagâvô.12.

ਮੁਸਲਮਾਨ ਹਮ ਹੋਵਹਿਂ ਨਾਹੀਂ । ਧਰਮ ਆਪਨੋ ਸਾਥ ਨਿਬਾਹੀ ।
ਤਬ ਨਵਾਬ ਨੇ ਹੁਕਮ ਸੁ ਕੀਨਾ । ਚਾੜ੍ਹ ਚਰਖੜੀ ਸਿੰਘ ਸੁ ਦੀਨਾ ।੧੩।
muslamân ham hôvhin nâhîn. dharam âpnô sâth nibâhî.
tab navâb nç hukam su kînâ. chârdah charkhardî singh su dînâ.13.

ਊਚੇ ਚਾੜ੍ਹ ਫਿਰ ਬਹੁਤ ਘੁਮਾਯਾ । ਵਾਹਿਗੁਰੂ ਤਿਨ ਨਾਂਹਿ ਭੁਲਾਯਾ ।
ਜਯੋਂ ਜਯੋਂ ਮੁਖ ਤੇ ਗੁਰੂ ਉਚਾਰੇ । ਅਕਾਲ ਅਕਾਲ ਕਰ ਊਚ ਪੁਕਾਰੇ ।੧੪।
ûchç chârdah phir bahut ghumâyâ. vâhigurû tin nânhi bhulâyâ.
jayôn jayôn mukh tç gurû uchârç. akâl akâl kar ûch pukârç.14.

ਸੁਨ ਨਵਾਬ ਮਨ ਮੈਂ ਬਹੁ ਕੋਪੈ । ਔਰ ਘੁਮਾਇ ਕਰਾਵੋ ਚੋਪੈ ।
ਤਿਮ ਤਿਮ ਸਿੰਘ ਸੁ ਔਰ ਉਚਾਰੈ । ਸਤਿਗੁਰ ਨਾਨਕ ਨ ਮਨੋਂ ਬਿਸਾਰੈ ।੧੫।
sun navâb man main bahu kôpai. aur ghumâi karâvô chôpai.
tim tim singh su aur uchârai. satigur nânak na manôn bisârai.15.

ਦੋਹਰਾ : ਤਬ ਨਵਾਬ ਐਸੇ ਕਹਯੋ ਯਾ ਕੋ ਲੇਹੁ ਉਤਾਰ ।
ਯਾਕੇ ਬੇਟੇ ਕੋ ਟੰਗਯੋ ਯਾਹੂ ਕੋ ਜੁ ਦਿਖਾਰ ।੧੬।
dôhrâ : tab navâb aisç kahyô yâ kô lçhu utâr.
yâkç bçtç kô tangyô yâhû kô ju dikhâr.16.

Otherwise Subeg Singh should get prepared to die,
With his body being crushed between the wheels with spokes.
At this, lowing his head in acceptance, Subeg Singh remarked,
Blessed be that instrument and the moment (when he dies for his faith). (8)

He begged the Nawab to put him on the torture rack,
And have done with him without any further loss of time.
As he had been a devout Sikh of the great Gurus,
He would feel blessed to shed his mortal frame for his faith. (9)

Great was the Nawab, greater still was his faith in Islam,
Great must be his sense of justice, he being a legal expert.
Should he (Subeg Singh) convert to Islam for fear of death,
Would he never die after his conversion to Islam? (10)

If death is imminent even after getting converted,
Why should he give up his own religion in this life?
He would gladly convert to Islam to escape death,
Provided Islam guaranteed that he would never die. (11)

As Islam was very dear to the worthy Nawab,
So was his (Subeg Singh's) own religion very dear to him.
He pleaded to be immediately executed on the torture rack,
And be done away with without any further loss of time. (12)

Firmly refusing to be got converted to Islam,
He reiterated his resolve to sacrifice his life for his faith.
Thereafter, issuing the orders for his execution,
Subeg Singh's body was fixed between the wheels with spokes. (13)

As the two wheels, with his body in between, were put into motion,
Subeg Singh did not forget to meditate on God's name.
As he kept on repeating the name of the Divine Guru,
He also shouted the Singh slogan of victory Akal! Akal. (14)

Feeling more infuriated after hearing these Singh slogans,
He ordered to move the wheels more speedily to silence the Singh's voice.
The faster the wheels moved, the louder became the Singh's slogans,
As he did not lose his faith in the sacred name of Guru Nanak. (15)

Dohra : (Failing to subdue his spirits), the Nawab issued fresh orders,
That Subeg Singh's body be unhinged from the torture rack.
He ordered Subeg's son to be put on the same device,
So that Subeg Singh might witness his infant son's torture. (16)

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ਚੌਪਈ : ਤਬ ਚੰਡਾਲਨ ਵੈਸੇ ਕੀਨਾ । ਬਾਂਧ ਟਾਂਗ ਕਰ ਉਲਟੋ ਦੀਨਾ ।
ਚਾੜ੍ਹ ਚਰਖੜੀ ਬਹੁਤ ਘੁਮਾਯਾ । ਸੁਬੇਗ ਸਿੰਘ ਕੋ ਨੈਨ ਦਿਖਾਯਾ ।੧੭।
chaupaî : tab chandâlan vaisç kînâ. bândh tâng kar ultô dînâ.
châr dah charkhardî bahut ghumâyâ. subçg singh kô nain dikhâyâ.17.

ਸੁਬੇਗ ਸਿੰਘ ਤਬ ਐਸੇ ਕਹੈ । ਧੰਨ ਧੰਨ ਪੁਤ੍ਰ ਧੰਨ ਦਿਨ ਯਹੈ ।
ਸੋ ਧੰਨ ਪੁਰਖ ਜੁ ਧਰਮ ਨਿਭਾਹੈ । ਧੰਨ ਪੁਰਖ ਜੋ ਗੁਰ ਪਗ ਚਾਹੈ ।੧੮।
subçg singh tab aisç kahai. dhann dhann putar dhann din yahai.
sô dhann purakh ju dharam nibhâhai. dhann purakh jô gur pag châhai.18.

ਤਿਸੈ ਉਤਾਰ ਨਵਾਬ ਬੁਲਾਯਾ । ਦੇ ਕੈ ਦੁਖ ਫਿਰ ਬਾਤਨ ਲਾਯਾ ।
ਤੂੰ ਹੈਂ ਬਾਲਕ ਬੁਧਿ ਤੈਂ ਨਾਹੀਂ । ਕਰਕੇ ਹਠ ਕਿਉਂ ਉਮਰ ਗਵਾਹੀਂ ।੧੯।
tisai utâr navâb bulâyâ. dç kai dukh phir bâtan lâyâ.
tûn hain bâlak budhi tain nâhîn. karkç hath kiun umar gavâhîn.19.

ਪਿਤਾ ਤੇਰੇ ਨੇ ਸਭ ਲਖ ਲਯਾ । ਤੁਮਰੋ ਦਿਨ ਅਬ ਦੇਖਨ ਭਯਾ ।
ਅਧ ਖਾਯੋ ਅਧ ਪੀਤੋ ਜੈ ਹੈਂ । ਧਰਮ ਰਖਯੋ ਤੁਧ ਕਦ ਕੰਮ ਐ ਹੈਂ ।੨੦।
pitâ tçrç nç sabh lakh layâ. tumrô din ab dçkhan bhayâ.
adh khâyô adh pîtô jai hain. dharam rakhyô tudh kad kamm ai hain.20.

ਦੋਹਰਾ : ਮੁਸਲਮਾਨ ਹ੍ਵੈ ਲੇਹੁ ਤੂੰ ਬਹੁਤੀ ਅਬੈ ਜਗੀਰ ।
ਜਬ ਲਗ ਰਹਿ ਹੈ ਤਖਤ ਜਗ ਕਰੈ ਨ ਕੋਇ ਤਗੀਰ ।੨੧।
dôhrâ : muslamân havai lçhu tûn bahutî abai jagîr.
jab lag rahi hai takhat jag karai na kôi tagîr.21.

ਚੌਪਈ : ਨਵਾਬ ਕਹੀ ਸੁਨ ਸਿੱਖ ਸੁਬੇਗ । ਬਚਾਓ ਪੁਤ੍ਰ ਕੋ ਚਲਤੀ ਤੇਗ ।
ਰੱਖ ਪੁਤ੍ਰ ਕੋ ਜੜ ਤੁਝ ਰਹੇ । ਤੂੰ ਕਹੁ ਮੁਖ ਤੇ ਕਲਮਾ ਕਹੈ ।੨੨।
chaupaî : navâb kahî sun sikkh subçg. bachâô putar kô chaltî tçg.
rakkh putar kô jard tujh rahç. tûn kahu mukh tç kalmâ kahai.22.

ਕਰੋਂ ਕਤਲ ਤੁਝ ਮਾਰੋਂ ਗ੍ਰਾਮ । ਸਿਖਾਇ ਪੁਤ੍ਰ ਕਰ ਦੀਨ ਦਰਾਮ ।
ਯਾ ਪੀਛੇ ਮੈਂ ਰਾਖੋਂ ਤੋਹਿ । ਤੂੰ ਭੀ ਪੁਤ੍ਰ ਸੋਂ ਕਰੋ ਕਛੁ ਮੋਹਿ ।੨੩।
karôn katal tujh mârôn garâm. sikhâi putar kar dîn darâm.
yâ pîchhç main râkhôn tôhi. tûn bhî putar sôn karô kachhu môhi.23.

ਪੁੱਤਰ ਤੇ ਹੀ ਰਹਿ ਹੈ ਬੰਸ । ਬਿਨਾ ਪੁਤ੍ਰ ਹ੍ਵੈ ਹੈਂ ਨਿਰਬੰਸ ।
ਸੁਬੇਗ ਸਿੰਘ ਸੁਨ ਐਸੀ ਕਹੀ । ਸੱਚ ਨਵਾਬ ਤੈਂ ਜੇਤੀ ਕਹੀ ।੨੪।
puttar tç hî rahi hai bans. binâ putar havai hain nirbans.
subçg singh sun aisî kahî. sachch navâb tain jçtî kahî.24.

ਹਮ ਨੇ ਤੁਮਰਾ ਨੂਣ ਸੁ ਖਾਯਾ । ਬਣੇ ਨ ਖੋਟਾ ਤੁਮੈਂ ਅਲਾਯਾ ।
ਹਮ ਸੁਤ ਅਪਨੇ ਦਯੋ ਉਪਦੇਸ਼ । ਰਾਖਨ ਸਾਚੇ ਗੁਰ ਨਿਜ ਭੇਸ ।੨੫।
ham nç tumrâ nûn su khâyâ. banç na khôtâ tumain alâyâ.
ham sut apnç dayô updçsh. râkhan sâchç gur nij bhçs.25.

Chaupai : The executioners, carrying on the orders of the Nawab,
Hung the infants' body upside down with his legs tied.
As they moved the spoked wheels with full force,
Subeg Singh was made to see the torture with his own eyes. (17)

Overwhelmed with emotion, Subeg Singh kept remarking,
Blessed be his son and blessed be the day of sacrifice.
Blessed be the person who died for his faith,
Blessed be he who yearned for the lotus feet of the Guru. (18)

Thereafter bringing the child down after so much torture,
The Nawab tried to bring him round through these mortifications.
Telling the child that he, being immature, lacked wisdom,
Why should he lose his life by being obdurate? (19)

Informing the child that while his father had enjoyed every joy of life,
Why should he deprive himself of good days ahead?
What good purpose would it serve to keep his faith,
If he ended his life without enjoying the comforts of life? (20)

Dohra : Impressing upon the child to get converted to Islam,
The Nawab offered to grant him a vast landed property.
So long as the country remained under a sovereign rule,
Nobody could deprive him of his possession of that property. (21)

Chaupai : Addressing Subeg Singh once again, remarked the Nawab,
That he should save his son's life from the executioner's sword.
He should keep his family line alive by saving his son,
By swearing on the Islam's Koranic religious verses. (22)

The Nawab threatened to slaughter together with village populace,
Otherwise he should instruct his son to convert to Islam.
As his own life would also be spared after his son's conversion,
Subeg Singh should show some concern for his son's life. (23)

Survival of sons alone keeps a family line going,
As families without sons are rendered issueless.
Hearing this advice Subeg Singh said to the Nawab,
That the latter was, indeed, speaking the truth. (24)

Since he (Subeg Singh) had earned his livelihood from Nawab's service,
It did not behove him to use unparliamentary words before his boss.
He would tender only one advice to his son,
That the great Guru alone was the preserver of a Sikh's life. (25)

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ਕਹਾਂ ਜ਼ਿੰਦਗੀ ਕੀ ਪਰਤੀਤ । ਯਾ ਸਿਰ ਮਰਨੋਂ ਬਹੁਤੀ ਰੀਤ ।
ਰਹੇ ਧਰਮ ਤਨ ਅਬ ਹੀ ਜਾਇ । ਜਬ ਲਗ ਜੀਵੈ ਧਰਮ ਗਵਾਇ ।੨੬।
kahân zindgî kî partît. yâ sir marnôn bahutî rît.
rahç dharam tan ab hî jâi. jab lag jîvai dharam gavâi.26.

ਕਿਤ ਜੀਵਨ ਸੋ ਧਰਮ ਗਵਾਈਏ । ਮਰਨੋਂ ਸਾਚ ਕਿਤੈ ਨਠ ਜਾਈਏ ।
ਸਿੱਖਨ ਕਾਜ ਸੁ ਗੁਰੂ ਹਮਾਰੇ । ਸੀਸ ਦੀਓ ਨਿਜ ਸਨ ਪਰਵਾਰੈ ।੨੭।
kit jîvan sô dharam gavâîç. marnôn sâch kitai nath jâîç.
sikkhan kâj su gurû hamârç. sîs dîô nij san parvârai.27.

ਚਾਰੇ ਪੁਤਰ ਜਾਨ ਕੁਹਾਏ । ਸੋ ਚੰਡੀ ਕੀ ਭੇਟ ਕਰਾਏ ।
ਹਮ ਕਾਰਨ ਗੁਰ ਕੁਲਹਿ ਗਵਾਈ । ਹਮ ਕੁਲ ਰਾਖੈਂ ਕੌਣ ਬਡਾਈ ।੨੮।
chârç putar jân kuhâç. sô chandî kî bhçt karâç.
ham kâran gur kulahi gavâî. ham kul râkhain kaun badaâî.28.

ਐਸੇ ਔਰ ਬਾਤ ਬਹੁ ਭਈ । ਨਵਾਬ ਚਿੱਤ ਤਬ ਐਸੇ ਅਈ ।
ਯਹ ਪੁੱਤਰ ਸਮਝਾਵੈ ਐਸੇ । ਸੋ ਦ੍ਰਿੜ ਹੋਵੈ ਮੁੜੈ ਨ ਜੈਸੇ ।੨੯।
aisç aur bât bahu bhaî. navâb chitt tab aisç aî.
yah puttar samjhâvai aisç. sô darird hôvai murdai na jaisç.29.

ਯਾਂਤੇ ਜੁਦੋ ਸੁ ਬੇਟਾ ਕਰੋਂ । ਡਰਾਇ ਮਾਰ ਵਿਚ ਦੀਨੇ ਭਰੋਂ ।
ਦੁਖੀ ਹੋਤ ਜਬ ਬਹੁਤ ਸਰੀਰ । ਭੂਲ ਜਾਤ ਹੈ ਗੁਰ ਵਾ ਪੀਰ ।੩੦।
yântç judô su bçtâ karôn. daarâi mâr vich dînç bharôn.
dukhî hôt jab bahut sarîr. bhûl jât hai gur vâ pîr.30.

ਦੇਵੋਂ ਦੁਖ ਵਹ ਬਹੁਤ ਸਰੀਰ । ਜੋ ਮਾਂਗੈ ਸੋ ਦੇਹੁਂ ਜਗੀਰ ।
ਤਬ ਤਿਸ ਦੇਣ ਲਗੇ ਬਹੁ ਦੁੱਖ । ਟਾਂਗੈ ਖੀਚੈਂ ਕੁਟੈਂ ਮੁੱਖ ।੩੧।
dçvôn dukh vah bahut sarîr. jô mângai sô dçhun jagîr.
tab tis dçn lagç bahu dukkh. tângai khîchain kutain mukkh.31.

ਏਕ ਟੰਗ ਫੜ ਤਿਸੈ ਘੁਮਾਵੈਂ । ਬਾਂਹ ਖੈਂਚ ਫਿਰ ਪੀਛੇ ਗਿਰਾਵੈਂ ।
ਕੋਈ ਦੰਤਨ ਨਖਨ ਚੁਭਾਵੈ । ਉਲਟੋ ਸੁਲਟੋ ਕਰੈਂ ਸੰਤਾਵੈ ।੩੨।
çk tang phard tisai ghumâvain. bânh khaiñch phir pîchhç girâvain.
kôî dantan nakhan chubhâvai. ultô sultô karain santâvai.32.

ਖੈਚੈਂ ਨਾਕ ਕਾਨ ਦੁਖ ਦੇਹਿਂ । ਕਹੈਂ ਦੰਤ ਯਿਹ ਤੋੜ ਸੁ ਲੇਹਿਂ ।
ਕੋਊ ਕਹੈ ਯਹ ਹੈ ਮਾਚੱਲ । ਉਤਾਰ ਲੇਹੁ ਅਬ ਯਾਂਕੀ ਖੱਲ ।੩੩।
khaichain nâk kân dukh dçhin. kahain dant yih tôrd su lçhin.
kôû kahai yah hai mâchall. utâr lçhu ab yânkî khall.33.

ਐਸੇ ਦੁੱਖ ਕਹਾਂ ਲੌ ਗਨੀਏ । ਜਿਤਨੇ ਤਿਨਕੇ ਦਿੱਤੇ ਭਨੀਏ ।
ਕਹਿ ਨਵਾਬ ਫਿਰ ਚ੍ਰਖੜੀ ਚੜ੍ਹਾਵੋ । ਡਾਰ ਯਾਹਿ ਕੀ ਜਾਨ ਗਵਾਵੋ ।੩੪।
aisç dukkh kahân lau ganîç. jitnç tinkç dittç bhanîç.
kahi navâb phir charkhrdî chardhâvô. daâr yâhi kî jân gavâvô.34.

While there existed hardly any certainty about life,
Inevitability of death was an accepted universal norm.
So let our faith abide, though we be dead in body soon,
How long could man survive after giving up one's faith. (26)

Why should one give up one's faith for a temporal life,
How could man escape death as it is inevitable.
The Sikh Gurus had served the cause of Khalsa Panth,
Even as they sacrificed their lives together with their progeny. (27)

All the four sons of the Guru had given up their life,
Sacrificing their lives at the altar of goddess of war.
As they had sacrificed their whole family for the sake of the Sikhs,
What distinction would the Sikhs earn preserving their progeny? (28)

As this dialogue continued for some time,
The Nawab had different thoughts in his mind.
As the kind of advice Subeg Singh was tendering his son,
The child was getting more and more adamant in his conviction. (29)

He thought he must separate the son from his father,
And convert him to Islam through duress and threats.
As the child's body would writhe in excruciating pain,
He would forget everything about his Guru and guide. (30)

The Nawab ordered to subject the child to extreme tortures,
As well as grant land gifts if the child so desired.
Thereafter, the executioners began to torture the child severely,
With dragging him from his feet and giving blows on his face. (31)

Revolving his whole body by dangling it from a single leg,
They would then throw him back by pulling his arm.
Pricking his body with the their sharp teeth and nails,
They would mortify him through several twists and turns. (32)

Inflicting pain by pulling at his nose and ears,
They would threaten him with knocking down his teeth.
Somebody remarked that the child was pretending to be unconscious,
He must be skinned alive for his feigning unconsciousness. (33)

My (author's) tongue fails to narrate the mortifications,
Which were inflicted (on the tender body of this child).
Instructing the executioners to fit him between the spoked wheels again,
The Nawab ordered them to keep torturing him till he died. (34)

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ਦੋਹਰਾ : ਦੇਤ ਦੁੱਖ ਸੋ ਥੱਕ ਗਯੋ ਰਹਯੋ ਨ ਔਰ ਉਪਾਇ ।
ਤਬ ਬਾਲਕ ਭੀ ਚੁਪ ਭਯੋ ਗਸ਼ੀ ਪਰੀ ਤਿਸ ਆਇ ।੩੫।
dôhrâ : dçt dukkh sô thakk gayô rahyô na aur upâi.
tab bâlak bhî chup bhayô gashî parî tis âi.35.

ਚੌਪਈ : ਤਬ ਚੰਡਾਲ ਯੌਂ ਆਨ ਪੁਕਾਰਾ । ਅਬ ਭਯੋ ਬਾਲਕ ਮਰਨੇ ਵਾਰਾ ।
ਸੁਬੇਗ ਸਿੰਘ ਸੁਨ ਹੋਯੋ ਰਾਜੀ । ਸਤਿਗੁਰ ਰਾਖੀ ਹਮਰੀ ਲਾਜੀ ।੩੬।
chaupaî : tab chandâl yau ân pukârâ. ab bhayô bâlak marnç vârâ.
subçg singh sun hôyô râjî. satigur râkhî hamrî lâjî.36.

ਧੰਨ ਪੁਤ੍ਰ ਤਵ ਧੰਨ ਹੈ ਜਨਨੀ । ਰਹਯੋ ਧਰਮ ਅਬ ਹਮਰੋ ਕਰਨੀ ।
ਸੁਬੇਗ ਸਿੰਘ ਕੋ ਸੋ ਚਿਤ ਆਯੋ । ਕਿਸੇ ਬਾਪ ਨੇ ਪੁਤ੍ਰ ਚਿਰਾਯੋ ।੩੭।
dhann putar tav dhann hai jannî. rahyô dharam ab hamrô karnî.
subçg singh kô sô chit âyô. kisç bâp nç putar chirâyô.37.

ਤਬ ਨਵਾਬ ਨੇ ਨੀਰ ਮੰਗਾਯੋ । ਕੁਛ ਛਿੜਕਯੋ ਕਿਛ ਮੁਖ ਤਿਸ ਪਾਯੋ ।
ਤਬ ਕੁਛ ਜੀਵ ਦੇਹ ਮੇਂ ਆਇਆ । ਦੇ ਕੈ ਦਿਲਾਸਾ ਤਬੈ ਬੁਲਾਇਆ ।੩੮।
tab navâb nç nîr mangâyô. kuchh chhirdkayô kichh mukh tis pâyô.
tab kuchh jîv dçh mçn âiâ. dç kai dilâsâ tabai bulâiâ.38.

ਅਬ ਤੁਮ ਜਨਮ ਭਯੋ ਹੈ ਨਯੋ । ਨਹੀਂ ਦੋਸ਼ ਤੁਧ ਦੀਨ ਬਚਯੋ ।
ਮੁਸਲਮਾਨ ਹਿੰਦੂ ਜੋ ਭਏ । ਨਵਾਬ ਮੰਗਾਇ ਖੜੇ ਢਿਗ ਕਏ ।੩੯।
ab tum janam bhayô hai nayô. nahîn dôsh tudh dîn bachyô.
muslamân hindû jô bhaç. navâb mangâi khardç dhig kaç.39.

ਤਿਨ ਬਾਲਕ ਕੋ ਬਾਤਨ ਲਾਯਾ । ਮੁਸਲਮਾਨ ਤਿਨ ਹੋਣ ਕਹਾਯਾ ।
ਕੁਛ ਸੁਧ ਕਛੂ ਬੇਸੁਧ ਕੇ ਹੋਤੇ । ਕਹਿਓ ਮੁੱਖ ਤੇ ਜਾਵਤ ਗੋਤੇ ।੪੦।
tin bâlak kô bâtan lâyâ. muslamân tin hôn kahâyâ.
kuchh sudh kachhu bçsudh kç hôtç. kahiô mukkh tç jâvat gôtç.40.

ਤਬ ਨਵਾਬ ਨੈ ਭਲੀ ਮਨਾਈ । ਆਵਾਂ ਦੀਨ ਯੌਂ ਲੀਓ ਕਹਾਈ ।
ਭ੍ਰਮਾਇ ਲਯੋ ਬਹੁ ਦੁਖ ਦਿਖਾਈ । ਸਬੇਗ ਸਿੰਘ ਨੇ ਯੌਂ ਸੁਨ ਪਾਈ ।੪੧।
tab navâb nai bhalî manâî. âvân dîn yaun lîô kahâî.
bharmâi layô bahu dukh dikhâî. sabçg singh nç yau sun pâî.41.

ਦੋਹਰਾ : ਸੁਬੇਗ ਸਿੰਘ ਅਚਰਜ ਭਯੋ ਬਹੁ ਦੁਖ ਪਾਯੋ ਚਿੱਤ ।
ਨਵਾਬ ਬੁਲਾਇ ਦਿਖਾਲਿਓ ਦੀਨ ਆਵੈ ਤੁਝ ਪੁੱਤ ।੪੨।
dôhrâ : subçg singh achraj bhayô bahu dukh pâyô chitt.
navâb bulâi dikhâliô dîn âvai tujh putt.42.

ਚੌਪਈ : ਸੁਬੇਗ ਸਿੰਘ ਕਹਯੋ ਸੁਤ ਕੀ ਭਯੋ । ਬਾਲ ਕਹੈ ਦੁਖ ਸਹਯੋ ਨ ਗਯੋ ।
ਸੁਬੇਗ ਸਿੰਘ ਸੁਨ ਹ੍ਵੈ ਗਯੋ ਚੁੱਪ । ਯਹ ਕਯਾ ਭਯੋ ਰਹਯੋ ਸਿੰਘ ਰੁੱਪ ।੪੩।
chaupaî : subçg singh kahyô sut kî bhayô. bâl kahai dukh sahyô na gayô.
subçg singh sun havai gayô chupp. yah kayâ bhayô rahyô singh rupp.43.

Dohra : As the executioners got exhausted with their job,
Exhausting all means of torturing a human body,
The child also went into a spell of deep silence,
As a fit of spasmodic convulsion hit his system. (35)

Chaupai : At this, the executioner gave an indication,
That the child was on the verge of death.
Subeg Singh felt elated at this remark,
As the revered Guru had upheld his self-respect. (36)

Blessed be his son and blessed be the womb who begot him,
As their faith had been vindicated through their noble deeds.
Subeg Singh recalled another similar incident (of religious conviction),
Where a father had voluntarily got his son sawn into two pieces. (37)

Thereafter ordering a servant to fetch some water,
The Nawab, after sprinkling a bit on the child's face, put it in his mouth.
As the child regained a bit of consciousness,
The Nawab patted him to bolster his self-confidence. (38)

Telling the child that since he had been born again after regaining consciousness,
He would not be accused of converting to Islam after a new life.
Summoning all the Hindus who had converted to Islam,
He made them stand by the side of the child. (39)

Persuading the child through their glib talk,
These converts prompted him to say he would convert to Islam.
Drifting between spells of unconsciousness and awakening,
He spoke a few words with a staggering tongue.(40)

The Nawab heaved a sigh of great relief,
As he made the child say, "I would convert to Islam".
"The child has been misled to convert through threats of torture",
Subeg Singh heard his own words reverberating into his ears. (41)

Dohra : Being bewildered (at this sudden turn of events),
Subeg Singh felt extremely pained at heart.
Summoning the child to where Subeg Singh stood,
The Nawab remarked that the child was converting to Islam.

Chaupai : To Subeg Singh's query : What made him think of converting to Islam?
The child replied that he could no longer bear the torture.
Hearing this, Subeg Singh was stunned into dumb-foundedness,
As he felt extremely desperate at such a catastrophe. (43)

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ਫੇਰ ਸਿੰਘ ਕੇ ਯਹ ਜੀਅ ਆਈ । ਦੇਖੋਂ ਅਬ ਮੈਂ ਪਾਸ ਬੁਲਾਈ ।
ਦੇਖੋਂ ਕੈਸੇ ਕਲਮਾ ਕਹੈ । ਗੁਰੂ ਨਾਮ ਕਿਸ ਭੁੱਲਯਾ ਚਹੈ ।੪੪।
phçr singh kç yah jîa âî. dçkhôn ab main pâs bulâî.
dçkhôn kaisç kalmâ kahai. gurû nâm kis bhullyâ chahai.44.

ਨ੍ਹਾਬਹਿ ਤੇ ਲਯੋ ਪਾਸ ਬੁਲਾਈ । ਸੁਬੇਗ ਸਿੰਘ ਨੇ ਤਿਹ ਸਮਝਾਈ ।
ਸਤਿਗੁਰ ਨਾਮ ਕਯੋਂ ਦਯੋ ਭੁਲਾਈ । ਤੈਂ ਪਰ ਕਿਨ ਤਲਵਾਰ ਚਲਾਈ ।੪੫।
navâbhi tç layô pâs bulâî. subçg singh nç tih samjhâî.
satigur nâm kayôn dayô bhulâî. tain par kin talvâr chalâî.45.

ਦੋਹਰਾ : ਦੇਖਯੋ ਮਸਤਕ ਧਯਾਨ ਧਰ ਹੋਨ ਲਿਖਯੋ ਮੁਸਲਮਾਨ ।
ਸੁਬੇਗ ਸਿੰਘ ਸਿਰ ਫੇਰਿਓ ਲਗਯੋ ਸੁ ਪੱਛੋਤਾਨ ।੪੬।
dôhrâ : dçkhyô masatak dhayân dhar hôn likhyô muslamân.
subçg singh sir phçriô lagyô su pachchhôtân.46.

ਚੌਪਈ : ਸੁਬੇਗ ਸਿੰਘ ਲਯੋ ਮਸਤਕ ਦੇਖ । ਮੁਸਲਮਾਨ ਹੋਨ ਲਿੱਖਯੋ ਲੇਖ ।
ਤਬ ਤਿਨ ਪਨਹੀ ਪਗੋਂ ਉਤਾਰੀ । ਚਰਨ ਛੁਹਾਇ ਦਯੋ ਇਕ ਬਾਰੀ ।੪੭।
chaupaî : subçg singh layô masatak dçkh. muslamân hôn likkhyô lçkh.
tab tin panhî pagôn utârî. charan chhuhâi dayô ik bârî.47.

ਅਕਾਲ ਅਕਾਲ ਕਹਿ ਬਚਨ ਉਚਾਰਾ । ਮੇਟਯੋ ਖਾਲਸੇ ਲੇਖ ਬਿਕਾਰਾ ।
ਸਤਿਨਾਮ ਕਹਿ ਕਰਤਾ ਪੁਰਖ । ਮਿਟ ਗਏ ਹਰਫ ਜੁ ਹੋਣੋ ਤੁਰਕ ।੪੮।
akâl akâl kahi bachan uchârâ. mçtyô khâlsç lçkh bikârâ.
satinâm kahi karatâ purakh. mit gaç haraf ju hônô turak.48.

ਭਯੋ ਖਾਲਸੋ ਤਿਸ ਕੇ ਮਾਥ । ਹੈ ਜਗ ਮੈਂ ਯਹ ਬਾਤ ਬਿਖਯਾਤ ।
ਸੰਤ ਚਹੈ ਤੋ ਮੇਟੈ ਲੇਖ । ਸੰਤ ਰੇਖ ਮੈਂ ਮਾਰੈ ਮੇਖ ।੪੯।
bhayô khâlsô tis kç mâth. hai jag main yah bât bikhyât.
sant chahai tô mçtai lçkh. sant rçkh main mârai mçkh.49.

ਦੋਹਰਾ : ਤਬ ਨਵਾਬ ਨੇ ਦੇਖਿਓ ਐਸੋ ਕਰਤ ਖਿਆਲ ।
ਯਹ ਕਯਾ ਕੀਓ ਸੁਬੇਗ ਸਿੰਘ ਪਗ ਲਾਇ ਮਸਤਕ ਨਾਲ ।੫੦।
dôhrâ : tab navâb nç dçkhiô aisô karat khiâl.
yah kayâ kîô subçg singh pag lâi masatak nâl.50.

ਚੌਪਈ : ਸੁਬੇਗ ਸਿੰਘ ਤਬ ਐਸ ਉਚਾਰੇ । ਮੇਟਯੋ ਲੇਖ ਜੁ ਲਿਖਾ ਲਿਲਾਰੇ ।
ਨਵਾਬ ਕਹੀ ਯਹ ਝੂਠੀ ਗੱਲ । ਸਿੰਘ ਕਹੀ ਪੁਛ ਲੜਕੇ ਚੱਲ ।੫੧।
chaupaî : subçg singh tab ais uchârç. mçtyô lçkh ju likhâ lilârç.
navâb kahî yah jhûthî gall. singh kahî puchh lardkç chall.51.

ਤਬ ਨਵਾਬ ਉਠ ਲੜਕਾ ਟੋਹਾ । ਲੜਕੇ ਕੋ ਕਛੁ ਲਗੇ ਨ ਮੋਹਾ ।
ਹੋਹਿ ਲੜਕੇ ਤੂੰ ਮੁਸਲਮਾਨ । ਕਲਮਾ ਪੜ੍ਹੋ ਤੌ ਛੋਡੈਂ ਪ੍ਰਾਨ ।੫੨।
tab navâb uth lardkâ tôhâ. lardkç kô kachhu lagç na môhâ.
hôhi lardkç tûn muslamân. kalmâ pardhô tau chhôdaain parân.52.

Soon after it occurred into Subeg Singh's mind,
That he should have a look at his son's face.
He must examine how he was going to recite the Koranic verse,
And why was he willing to forget the Guru's Name. (44)

Calling his son to him from where he stood with the Nawab,
Subeg Singh attempted to persuade him gently.
"Dear Son, what made you forget the Satguru's Name,
Had anyone threatened you with a sword?" (45)

Dohra : As Subeg Singh looked at the child's forehead closely,
He found that the child was destined to be converted.
Shaking his head in desperation after deciphering the inscription,
He expressed deep regret at his son's destined misfortune. (46)

Chaupai : As Subeg Singh had deciphered from the child's forehead,
His son was destined to be converted to Islam.
Thereafter removing a shoe from one of his own feet,
He touched the child's forehead with his bare foot. (47)

Reciting the divine slogan Akal! Akal! loudly,
The pious Khalsa (Subeg Singh) effaced the blasphemous inscription.
With the chanting of the sacred name of the Divine creator,
The predestined inscription was totally effaced. (48)

It became an occurring well-known in the world,
That the word "Khalsa" came to be inscribed on the child's forehead.
As a saint, if he wills, could as much efface a person's destined lot,
As he could alter altogether the predestined fortune. (49)

Dohra : As the Nawab looked at (Subeg Singh's strange gesture),
He felt a bit disturbed in his own mind.
Questioning Subeg Singh's touching child's head with his barefoot,
The Nawab asked him to explain the implications of his act. (50)

Chaupai : To Nawab's query, replied Subeg Singh in this vein,
That the latter had effaced the child's predestined fortune.
As the Nawab declared it to be a white lie,
Subeg Singh asked the Nawab to confirm it from the child. (51)

As the Nawab started questioning the child,
The child turned a deaf ear to all his queries.
Asking the child to get converted to Islam,
He promisted to spare his life after his conversion. (52)

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ਤਬ ਲੜਕੇ ਨੇ ਬਚਨ ਉਚਾਰਾ । ਅਪਨਾ ਕਲਮਾ ਹਮੈਂ ਪਿਆਰਾ ।
ਸਤਿਨਾਮ ਜੋ ਗੁਰ ਤੇ ਲੀਆ । ਵਾਹਿਗੁਰੂ ਗੁਰ ਕਲਮਾ ਦੀਆ ।੫੩।
tab lardkç nç bachan uchârâ. apnâ kalmâ hamain piârâ.
satinâm jô gur tç lîâ. vâhigurû gur kalmâ dîâ.53.

ਤਬ ਨਵਾਬ ਮਨ ਆਯੋ ਰੋਸ । ਮਾਰੋ ਲੜਕੇ ਕੋ ਕਰ ਜੋਸ਼ ।
ਆਗੇ ਤੇ ਚੌਗੁਨ ਦੁਖ ਦੀਆ । ਲੜਕੇ ਕੇ ਚਿਤ ਸੁਖ ਸੋ ਥੀਆ ।੫੪।
tab navâb man âyô rôs. mârô lardkç kô kar jôsh.
âgç tç chaugun dukh dîâ. lardkç kç chit sukh sô thîâ.54.

ਜਿਮ ਪ੍ਰਹਲਾਦ ਨ ਮਾਨਯੋਂ ਦੁੱਖ । ਤੈਸੇ ਬਾਲਕ ਲਾਗੇ ਸੁੱਖ ।
ਜਯੋਂ ਜਯੋਂ ਬਾਲ ਕੇ ਚੋਟਾਂ ਲਾਵੈਂ । ਤਿਮ ਤਿਮ ਲੜਕੇ ਸੁਖ ਸੋ ਭਾਵੈ ।੫੫।
jim parhlâd na mânyôn dukkh. taisç bâlak lâgç sukkh.
jayôn jayôn bâl kç chôtân lâvain. tim tim lardkç sukh sô bhâvai.55.

ਮਾਰਤ ਮਾਰਤ ਵੈ ਥਕ ਗਏ । ਜਤਨ ਤਿਨ੍ਹਾਂ ਕੇ ਸਭ ਮੁਕ ਗਏ ।
ਤਬ ਨਬਾਬ ਤੇ ਯਹਿ ਚਿਤ ਆਈ । ਜਾਦੂ ਕੀ ਇਨ ਜੁਗਤ ਲਗਾਈ ।੫੬।
mârat mârat vai thak gaç. jatan tinhân kç sabh muk gaç.
tab nabâb tç yahi chit âî. jâdû kî in jugat lagâî.56.

ਕਾਜ਼ੀ ਮੁੱਲਾਂ ਲਏ ਮੰਗਾਈ । ਯਾਂਕੋ ਜਾਦੂ ਦੇਹੁ ਹਟਾਈ ।
ਕਲਾਮ ਇਲਮ ਕੁਛ ਲਾਵੋ ਤਾਣ । ਜਾਂਤੇ ਹੋਵਹਿ ਮੁੱਸਲਮਾਨ ।੫੭।
kâzî mullân laç mangâî. yânkô jâdû dçhu hatâî.
kalâm ilam kuchh lâvô tân. jântç hôvahi musslamân.57.

ਦੋਹਰਾ : ਜੇਤੇ ਇਲਮ ਕਲਾਮ ਕੇ ਕਰਤ ਗਏ ਸਬ ਹਾਰ ।
ਕੁਛ ਨਹਿਂ ਲਾਗੇ ਖਾਲਸੇ ਹੋਇ ਕਰਤ ਖੁਵਾਰ ।੫੮।
dôhrâ : jçtç ilam kalâm kç karat gaç sab hâr.
kuchh nahin lâgç khâlsç hôi karat khuvâr.58.

ਚੌਪਈ : ਨਵਾਬ ਗਯੋ ਥਕ ਦੁਖ ਕੋ ਦੇਤ । ਪਾਯੋ ਨਾਹੀਂ ਤਿਨ ਗੁਰ ਭੇਤ ।
ਤਬ ਨਵਾਬ ਨੇ ਦੋਊ ਮੰਗਾਏ । ਦੁਖ ਦੇਣੇ ਤੇ ਲੋਕ ਹਟਾਏ ।੫੯।
chaupaî : navâb gayô thak dukh kô dçt. pâyô nâhîn tin gur bhçt.
tab navâb nç dôû mangâç. dukh dçnç tç lôk hatâç.59.

ਬੰਦੀਖ਼ਾਨੇ ਦਏ ਪਹੁੰਚਾਇ । ਰਤਨ ਸਿੰਘ ਸੁਨ ਲਿਖਯੋ ਬਨਾਇ ।
ਸੁਬੇਗ ਸਿੰਘ ਗੁਰ ਪਤਿ ਰਖ ਲਈ । ਸੁਬੇਗ ਸਿੰਘ ਯੌ ਸਾਖੀ ਭਈ ।੬੦।
bandîkhânç daç pahuñchâi. ratan singh sun likhyô banâi.
subçg singh gur pati rakh laî. subçg singh yau sâkhî bhaî.60.

ਦੋਹਰਾ : ਅਠਾਰਾ ਸੋ ਦੁੜੌਤਰੇ ਸਾਲ ਸੁ ਬਿੱਕ੍ਰਮ ਰਾਏ ।
ਸੁਬੇਗ ਸਿੰਘ ਸਾਖੀ ਭਈ ਸੁਨੋਂ ਸੰਤ ਮਨ ਲਾਇ ।੬੧।
dôhrâ : athârâ sô durdautrç sâl su bikkarm râç.
subçg singh sâkhî bhaî sunôn sant man lâi.61.

At this child told the Nawab (in unmistakable terms),
That his own faith's teachings were dear to him.
As he (the child) had received God's true Name from his Guru,
The Guru had blessed him with the Divine name "Waheguru". (53)

Getting infuriated at the child's curt, bold reply,
The Nawab ordered the child to be tortured severely.
After this, even when the child was tortured far more severely,
The child felt comforted at his chastisement. (54)

As the saintly child Prehlad[2] had not experienced pain,
Subeg Singh's son, too, derived comfort from his torture.
The more the child was beaten and thrashed,
The more the child rejoiced at his persecution. (55)

The executioners got exhausted with mortifying the child,
As they had exhausted all means of persecuting him.
At this, it occurred to the Nawab's (disturbed) mind,
That some kind of a magic spell had been cast on the child.(56)

Summoning the Muslim clerics and Islamic theologians,
He asked them to neutralize the alleged magic spell.
Asking them to try their best through the Koranic incantations,
They must get the child converted to Islam. (57)

Dohra : Having recited all the Koranic incantations,
The clerics failed to get the child converted.
As the true Khalsa (Subeg Singh's son) remained completely unaffected,
All their efforts at conversion ended in vain. (58)

Chaupai : As the Nawab got exhausted after practising every torture,
He could not see through the Guru's mysterious support of His Sikhs.
Thereafter summoning both Subeg Singh and his son to his court,
The Nawab ordered the discontinuation of every torture. (59)

The way both father and son were put behind the bars[3],
Rattan Singh had narrated the account thoroughly.
Since the Guru had upheld the dignity of Subeg Singh,
His persecution has become a legend of supreme sacrifice. (60)

Dohra : It was in the year eighteen hundred two of Bikrami Samvat,
(That the father son duo were persecuted by Lahore Nawab).
This is how the legend of Subeg Singh's sacrifice occurred,
Dear devout readers listen to its contents with faith and devotion. (61)

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ਚੌਪਈ : ਸੁਨੀ ਸਾਖੀ ਥੀ ਪਾਸ ਸੁ ਤਾਤਿ । ਤਿਮ ਹੀ ਲਿਖੀ ਰਤਨ ਸਿੰਘ ਬਾਤਿ ।
ਜੇਤੀ ਸੁਨੀ ਤੇਤੀ ਹਮ ਕਹੀ । ਆਗੈ ਔਰ ਸੁਨੋ ਗਤਿ ਨਈ ।੬੨।
chaupaî : sunî sâkhî thî pâs su tâti. tim hî likhî ratan singh bâti.
jçtî sunî tçtî ham kahî. âgai aur sunô gati naî.62.

੧੦੬. ਸਾਖੀ ਭਾਈ ਤਾਰੂ ਸਿੰਘ ਭੁਜੰਗੀ ਬਿਦੇਹੀ ਸ਼ਹੀਦ ਕੀ ('ਅਸੀਂ ਨ ਮਰਨੋਂ ਨੱਠਨ ਵਾਰੇ'...)
106. sâkhî bhâî târû singh bhujngî bidçhî shahîd kî (‘asîn na marnôn natthan vârç’...)

ਦੋਹਰਾ : ਸਾਖੀ ਤਾਰੂ ਸਿੰਘ ਕੀ ਸੁਨੋਂ ਸਿੰਘ ਮਨ ਲਾਇ ।
ਜੋ ਖਾਨ ਬਹਾਦਰ ਲੈ ਤੁਰਯੋ ਖੋਪਰੀ ਸਿਰੋਂ ਉਤਰਾਇ ।੧।
dôhrâ : sâkhî târû singh kî sunôn singh man lâi.
jô khân bahâdar lai turyô khôprî sirôn utrâi.1.

ਜੋ ਮਾਝੈ ਮੈਂ ਬਸਤ ਥੇ ਭਲੇ ਸੁ ਪੂਲੇ ਗ੍ਰਾਮ ।
ਹਠੀ ਤਪੀ ਸਾਚੋ ਸਤੀ ਨਿਹੰਗ ਤਾਰੂ ਸਿੰਘ ਨਾਮ ।੨।
jô mâjhai main basat thç bhalç su pûlç garâm.
hathî tapî sâchô satî nihang târû singh nâm.2.

ਚੌਪਈ : ਨਵਾਬ ਮੌਤ ਜਬ ਨੇੜੇ ਆਈ । ਤਿਮ ਤਿਮ ਲਾਗੋ ਕਰਨ ਬੁਰਾਈ ।
ਸਾਲ ਅਠਾਰਾਂ ਸਈਏ ਦੋਇ । ਤਾਰੂ ਸਿੰਘ ਕੀਓ ਸਾਕੋ ਸੋਇ ।੩।
chaupaî : navâb maut jab nçrdç âî. tim tim lâgô karan burâî.
sâl athârân saîç dôi. târû singh kîô sâkô sôi.3.

ਦੋਹਰਾ : ਨ੍ਵਾਬ ਮੁਲਖੱਯਨ ਕੋ ਪੁਛਯੋ ਸਿੰਘ ਰਿਜ਼ਕ ਕਹਾਂ ਤੇ ਖਾਂਹਿ ।
ਨਹਿਂ ਉਗਰਾਹੀ ਹਲ ਵਾਹੀ ਨਹਿਂ ਚਾਕਰੀ ਬਣਜ ਕਮਾਂਹਿ ।੪।
dôhrâ : navâb mulkhayyan kô puchhyô singh rizak kahân tç khânhi.
nahin ugrâhî hal vâhî nahin châkrî banaj kamânhi.4.

ਚੌਪਈ : ਗੁਰਦ੍ਵਾਰੇ ਜੋ ਚੜਤ ਚੜ੍ਹਾਵੈ । ਸੋ ਭੀ ਮੈਂਨੇ ਦਏ ਹਟਾਵੇ ।
ਨਹਿਂ ਗੁਰੂਅਨ ਕੋ ਦੇਇ ਨਿਆਜ਼ । ਹਟਾਇ ਦਈ ਮੈਂ ਸਿੰਘਨ ਕਾਜ ।੫।
chaupaî : gurdavârç jô chardat chardhâvai. sô bhî mainnç daç hatâvç.
nahin gurûan kô dçi niâz. hatâi daî main singhan kâj.5.

ਓਇ ਭੁੱਖੇ ਕਿਮ ਨਾਂਹਿ ਮਰਾਹੀਂ । ਦਾਣਾ ਪਾਣੀ ਜਿਨ ਲੱਭੈ ਨਾਹੀਂ ।
ਫੌਜ ਟੋਲੇ ਉਨ ਬੰਨ੍ਹ ਕੇ ਰਾਹੀਂ । ਖੋਜ ਟੋਲ ਕੈ ਮਾਰੈਂ ਤਾਹੀਂ ।੬।
ôi bhukkhç kim nânhi marâhîn. dânâ pânî jin labbhai nâhîn.
phauj tôlç un bannah kç râhîn. khôj tôl kai mârain tâhîn.6.

ਜਿਨ ਪਿੰਡਨ ਮੈਂ ਸਿੰਘ ਕੋ ਭਯੋ । ਸੋਈ ਪਿੰਡ ਉਜਾੜ ਮੈਂ ਦਯੋ ।
ਛੋਡ ਗਏ ਵੈ ਅਪਨੇ ਦੇਸ਼ । ਭੂਖੇ ਹੋਇ ਵਟਾਵੈਂ ਭੇਸ ।੭।

Chaupai : The way I (the author) had heard this legend from my father,
I (Rattan Singh) have narrated it in this episode.
I have narrated the way in which I had heard it,
Now (dear readers) listen to another new episode. (62)

Episode 106
The Episode About Taru Singh – A Fearless Martyr
(Never would he flee from his impeding death)

Dohra : Dear devout readers listen with concentration and devotion,
The episode about Bhai Taru Singh[1] (a fearless Singh Martyr).
Who got Khan Bahadur[2] damned in the Dinive Court,
By getting his own scalp removed from his head. (1)

He being an inhabitant of the Majha region of Punjab,
He resided in village Poolha[3] in perfect peace and piety.
Being a man of resolute, meditative, upright and abstemious disposition,
He was known by the name of Taru Singh Nihang. (2)

Chaupai : As the Lahore Nawab neared the end of his tether,
He started committing more and more wicked deeds.
It was in the year of 1802 of Bikrami Samvat,
That Bhai Taru Singh performed an act of supreme sacrifice.

Dohra : Summoning his subjects, the Nawab made an enquiry,
Where from did the Singhs manage to get their wherewithal?
Neither did they collect any revenue or cultivate their fields,
Nor were they known to carry out any business or employment. (4)

Chaupai : Whatever they received by way of offerings in their shrines,
Had also been banned through a royal decree.
Whatever the Singhs, received in charity in the name of Sikh Gurus,
That too had been prohibited through his royal orders. (5)

Why did they not die of starvation and hunger,
When all kinds of provisions had been made scarce.
With Mughal troops blockading all the highways,
The Singhs were being killed through search and shoot operations. (6)

In whatever village was a Singh reported to be residing,
He had ordered that village to be razed to the ground.

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jin pinndan main singh kô bhayô. sôî pind ujârd main dayô.
chhôda gaç vai apnç dçsh. bhûkhç hôi vatâvain bhçs.7.

ਮੈਂ ਸਿੰਘਨ ਕੇ ਸਾਕ ਭੀ ਗਾਰੇ । ਖੱਡਨ ਮੈਂ ਤੇ ਟੋਲ ਕੱਢ ਮਾਰੇ ।
ਮੁਗਲ ਬਾਜ ਹੈਂ ਸਿੰਘ ਬਟੇਰੇ । ਮਾਰੇ ਮੁਗਲਨ ਨੇ ਬਹੁ ਘੇਰੇ ।੮।
main singhan kç sâk bhî gârç. khadadaan main tç tôl kadadah mârç.
mugal bâj hain singh batçrç. mârç muglan nç bahu ghçrç.8.

ਰਿਜਕ ਬਿਨਾਂ ਕੋਈ ਜੀਵੈ ਨਾਹੀਂ । ਓਇ ਕਿਮ ਜੀਵੈਂ ਰਿਜ਼ਕ ਬਿਨਾਂਹੀ ।
ਪੱਤ ਸਾਗ ਖਾਇ ਮਨੁਖ ਕਬ ਜੀਵੈ । ਜੋ ਜੀਵੈ ਤੁਰਨ ਜੋਗ ਕਿਮ ਥੀਵੈ ।੯।
rijak binân kôî jîvai nâhîn. ôi kim jîvain rizak binânhî.
patt sâg khâi manukh kab jîvai. jô jîvai turan jôg kim thîvai.9.

ਦੋਹਰਾ : ਇਕ ਦੁਸ਼ਟ ਤਬ ਬੋਲਿਓ ਨਹਿਂ ਭੂਖੇ ਸਿੰਘ ਮਰਾਹਿਂ ।
ਇਸੀ ਦੇਸ਼ ਮੈਂ ਸਿਖ ਰਹੈਂ ਉਨ ਦੇ ਕੇ ਪੀਛੇ ਖਾਂਹਿ ।੧੦।
dôhrâ : ik dushat tab bôliô nahin bhûkhç singh marâhin.
isî dçsh main sikh rahain un dç kç pîchhç khânhi.10.

ਚੌਪਈ : ਹਰਭਗਤ ਨਿਰੰਜਨੀਏ ਯੌ ਭਾਖੀ । ਸੱਚ ਬਾਤ ਇਨ ਭਾਈ ਆਖੀ ।
ਐਸੇ ਐਸੇ ਸਿੰਘ ਜਗ ਮਾਂਹੀ । ਸਿੰਘ ਛਕਾਇ ਪੀਐਂ ਨਿਜ ਖਾਂਹੀ ।੧੧।
chaupaî : harbhagat nirñjanîç yau bhâkhî. sachch bât in bhâî âkhî.
aisç aisç singh jag mânhî. singh chhakâi pîain nij khânhî.11.

ਆਪ ਸਹੈਂ ਵੈ ਨੰਗ ਅਰ ਭੁੱਖ । ਦੇਖ ਸਕੈਂ ਨਹਿਂ ਸਿੰਘਨ ਦੁੱਖ ।
ਆਪ ਗੁਜ਼ਾਰੈਂ ਅਗਨੀ ਨਾਲ । ਸਿੰਘਨ ਘਲੈਂ ਪੁਸ਼ਾਕ ਸਿਵਾਲ ।੧੨।
âp sahain vai nang ar bhukkh. dçkh sakain nahin singhan dukkh.
âp guzârain agnî nâl. singhan ghalain pushâk sivâl.12.

ਕਈ ਪੀਸਨਾ ਪੀਸ ਕਮਾਵੈਂ । ਵੈ ਭੀ ਸਿੰਘਨ ਪਾਸ ਪੁਚਾਵੈਂ ।
ਬਾਣ ਬੱਟ ਕਈ ਕਰੈਂ ਮਜੂਰੀ । ਭੇਜੈਂ ਸਿੰਘਨ ਪਾਸ ਜ਼ਰੂਰੀ ।੧੩।
kaî pîsnâ pîs kamâvain. vai bhî singhan pâs puchâvain.
bân batt kaî karain majûrî. bhçjain singhan pâs zarûrî.13.

ਦੂਰ ਜਾਇ ਜੋ ਚਾਕਰੀ ਕਰਿਹੀਂ । ਆਇ ਸਿੰਘਨ ਕੇ ਆਗੈ ਧਰਿਹੀਂ ।
ਸਿੰਘ ਜੋਊ ਪਰਦੇਸ਼ ਸਿਧਾਰੇ । ਭੇਜੈਂ ਸਿੰਘਨ ਓਇ ਗੁਰੂ ਪਯਾਰੇ ।੧੪।
dûr jâi jô châkrî karihîn. âi singhan kç âgai dharihîn.
singh jôû pardçsh sidhârç. bhçjain singhan ôi gurû payârç.14.

ਦੋਹਰਾ : ਸੁਨ ਨਵਾਬ ਸਿਰ ਫੇਰਿ ਕਹਿ ਕਠਨ ਪੰਥ ਭਯੋ ਯਾਹਿ ।
ਹਮ ਤੇ ਮਾਰੇ ਮਰਤ ਕਬ ਮਾਰੈ ਇਨ੍ਹੈਂ ਖੁਦਾਇ ।੧੫।
dôhrâ : sun navâb sir phçri kahi kathan panth bhayô yâhi.
ham tç mârç marat kab mârai inhain khudâi.15.

Singhs, having deserted their country (in desperation),
Had they been moving in the guise of starving mendicants. (7)

He (the Nawab) had eliminated even the relatives of the Singhs,
By dragging them out from their underground hideouts.
Mughals, being ferocious falcons as compared to the timid quail like Singhs,
Mughals had slaughtered the Singhs after nabbing them everywhere. (8)

As no human being could survive without taking food,
How were the Singhs still alive without any food to feed?
How long could a person survive on leafy vegetables alone,
How could one remain active even if one managed to survive? (9)

Dohra : At this, a wicked person let out the (whole) secret,
That the Singh were not dying of any starvation.
There were the Sikhs residing in their own country,
Who fed themselves only after feeding the (fugitive) Singhs. (10)

Chaupai : Harbhagat Niranjania[4] (a rival to the Guru's seat) remarked,
That whatever the earlier informer had reported was indeed true.
There was no dearth of such devoted Singhs in that country,
Who fed themselves only after feeding the (militant) Singhs. (11)

They were prepared to face starvation and destitution themselves,
But they could not bear a Singh suffering for want of food.
They could keep themselves warm in winter by sitting around a fire,
But they got expensive garments stitched for the fellow Singhs. (12)

Many of them, whatever little they earned through rigorous labour,
They sent their entire earnings to the Singhs (in the wilds).
Many others who engaged themselves in making mats and ropes,
They also sent their proceeds to Singhs without fail. (13)

Even those who were serving at distant places,
They also offered all their wages to the Singhs.
Even those among them who had gone abroad,
Were sending their money to their dear, devout Singhs. (14)

Dohra : Hearing this account, the Nawab shook his head in distress,
Remarking that the Khalsa Panth was indeed very formidable.
Since the Khalsa could hardly be eliminated by him,
God alone had the power to decimate the Khalsa Panth. (15)

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ਤਬ ਨਵਾਬ ਉਨ ਸੋਂ ਕਹਯੋ ਸੋ ਹਮ ਦੇਹੁ ਦਿਖਾਇ ।
ਜੋ ਸਿੰਘਨ ਕੋ ਭੇਜਤੇ ਉਨ ਹਮ ਦੇਹਿਂ ਖਪਾਇ ।੧੬।
tab navâb un sôn kahyô sô ham dçhu dikhâi.
jô singhan kô bhçjtç un ham dçhin khapâi.16.

ਚੌਪਈ : ਹਰਭਗਤ ਨਿਰੰਜਨੀਏਂ ਯੌ ਫਿਰ ਕਹੀ । ਪੂਲ੍ਹੋ ਪਿੰਡ ਇਕ ਮਾਝੇ ਅਹੀ ।
ਤਾਰੂ ਸਿੰਘ ਤਹਿਂ ਖੇਤੀ ਕਰੈ । ਸਾਥ ਪਿੰਡ ਵਹਿ ਪੈਸੇ ਭਰੈ ।੧੭।
chaupaî : harbhagat nirñjanîçn yau phir kahî. pûlhô pind ik mâjhç ahî.
târû singh tahin khçtî karai. sâth pind vahi paisç bharai.17.

ਦੇਹ ਹਾਕਮ ਕਛੁ ਥੋੜਾ ਖਾਵੈ । ਬਚੈ ਸਿੰਘਨ ਕੇ ਪਾਸ ਪੁਚਾਵੈ ।
ਹੈ ਉਸ ਤੇ ਇਕ ਭੈਣ ਅਰ ਮਾਈ । ਪੀਸ ਕੂਟ ਵੈ ਕਰੈਂ ਕਮਾਈ ।੧੮।
dçh hâkam kachhu thôrdâ khâvai. bachai singhan kç pâs puchâvai.
hai us tç ik bhain ar mâî. pîs kût vai karain kamâî.18.

ਆਪ ਖਾਂਇ ਵਹਿ ਰੂਖੀ ਮਿੱਸੀ । ਮੋਟਾ ਪਹਿਰ ਆਪ ਰਹਿਂ ਲਿੱਸੀ ।
ਜੋਊ ਬਚੇ ਸੋ ਸਿੰਘਨ ਦੇਵੈ । ਉਇ ਬਿਨ ਸਿੰਘਨ ਔਰ ਨ ਸੇਵੈਂ ।੧੯।
âp khâni vahi rûkhî missî. môtâ pahir âp rahin lissî.
jôû bachç sô singhan dçvai. ui bin singhan aur na sçvain.19.

ਬਾਂਗ ਸਲਾਤ ਸੁਨ ਮੂੰਦੇ ਕਾਨ । ਰੋਟ ਸ਼ੀਰਨੀ ਪੀਰ ਨ ਖਾਨ ।
ਸ਼ਬਦ ਚੌਂਕੀ ਗੁਰ ਅਪਨੇ ਕੀ ਕਰੇ । ਸੋ ਮਰਨੇ ਤੇ ਨੈਕ ਨ ਡਰੇ ।੨੦।
bâng salât sun mûndç kân. rôt shîrnî pîr na khân.
shabad chaunkî gur apnç kî karç. sô marnç tç naik na daarç.20.

ਗੰਗਾ ਜਮਨਾ ਨਿਕਟ ਨ ਜਾਵੈ । ਅਪਨੇ ਗੁਰ ਕੀ ਛਪੜੀ ਨ੍ਹਾਵੈ ।
ਜਗਨ ਨਾਥ ਕੋ ਟੁੰਡਾ ਆਖੈਂ । ਰਾਮ ਕਿਸ਼ਨ ਕੋ ਜਾਪ ਨ ਭਾਖੈਂ ।੨੧।
gangâ jamnâ nikat na jâvai. apnç gur kî chhaprdî nahâvai.
jagan nâth kô tundâ âkhain. râm kishan kô jâp na bhâkhain.21.

ਦੋਹਰਾ : ਰਾਤ ਤੁਰੈ ਦਿਨ ਬਹਿ ਰਹੈ ਤੁਰਕਨ ਆਂਖ ਬਚਾਇ ।
ਸਿਰ ਪਰ ਪੰਡ ਉਠਾਇਕੈ ਸਿੰਘਨ ਪੈ ਪਹੁੰਚਾਇ ।੨੨।
dôhrâ : rât turai din bahi rahai turkan ânkh bachâi.
sir par pand uthâikai singhan pai pahuñchâi.22.

ਚੌਪਈ : ਔਰ ਦੂਸਰੋ ਮਤਾਬ ਸਿੰਘ ਨਾਮ । ਮੀਰਾਂ ਕੋਟ ਤਾਸ ਕੋ ਗ੍ਰਾਮ ।
ਜਿਸ ਦਿਨ ਤੇ ਉਨ ਮਾਰਯੋ ਮੱਸਾ । ਛੋਡ ਪਿੰਡ ਰਹਿ ਝੱਲ ਮੈਂ ਨੱਸਾ ।੨੩।
chaupaî : aur dûsrô matâb singh nâm. mîrân kôt tâs kô garâm.
jis din tç un mâryô massâ. chhôda pind rahi jhall main nassâ.23.

ਕਦੇ ਨੇੜੇ ਕਦੇ ਜਾਵੇ ਦੂਰ । ਲੂਟ ਕੂਟ ਦਏ ਸਿੰਘਨ ਜ਼ਰੂਰ ।
ਬੀਸ ਪਚਾਸ ਰਹੈਂ ਉਸ ਸਾਥ । ਲੋਕਨ ਕੋ ਵਹਿ ਲਾਵੈ ਹਾਥ ।੨੪।
kadç nçrdç kadç jâvç dûr. lût kût daç singhan zarûr.
bîs pachâs rahain us sâth. lôkan kô vahi lâvai hâth.24.

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Thereafter addressing those whom he had called there,
The Nawab asked them to identity those harbouring the Singhs,
He reiterated to decimate all those in his state,
Who had been sending provisions to the militant Singhs. (16)

Chaupai : Upon this, Harbhagat Niranjania made a disclosure,
That there was a village Poolha in the Majha region of Punjab.
There was a Singh named Taru Singh, engaged in agriculture,
Who paid state revenue along with all his fellow villagers. (17)

After paying his dues and keeping a little bit for himself,
He had been sending the rest to the Khalsa Panth Singhs.
His mother and sister who lived with him in his home,
They also earned some money doing some odd jobs. (18)

Keeping themselves alive on the barest minimum victuals,
They covered their frail bodies with course clothes.
Offering whatever they could save from their earnings,
They reposed their faith in none else than the Singhs. (19)

While plugging their ears against the loudly audible Muslim Azan,
They made no offerings of any kind to the Muslim or Sultani Pir.
Worshipping the Sikh Gurus and praying to the Gurus alone,
They were least scared of dying for their faith. (20)

Shunning to have immersion in the sacred Ganges and Yamuna rivers,
They were content to take a dip in the Sikhs' sacred pool.
Branding Jagannath[5] as a Hindu deity with arms maimed,
They did not recite hymns in praise of Lord Rama and Krishna. (21)

Dohra : Remaining still during the day, while moving at night,
They kept themselves unnoticed by the Mughal patrols.
Carrying a bundle on their heads, containing provisions,
They made those provisions available to the Singhs. (22)

Chaupai : Mehtab Singh, being another member of the same fraternity,
He hailed from a village known by the name Mirankot.
Since the day he had beheaded Muslim feudal Massa Ranghar[6],
He had escaped into the wilds after deserting his own village. (23)

Carrying out his raids in local and distant helmets,
He supplied provisions to the Singhs through loot and plunder.
Always having a band of fifty odd Singhs under his command,
He waylaid the people and robbed them of their possessions. (24)

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ਕਿਸੈ ਮੰਗੈ ਕਿਸੈ ਲਏ ਡਰਾਇ । ਲੋਕਨ ਪਰ ਕਰ ਲਈ ਠਹਿਰਾਇ ।
ਜੋ ਉਸ ਕੀ ਨਹਿਂ ਕਰ ਠਹਿਰਾਇ । ਦੇਵੈ ਉਸ ਖ਼ੂਹ ਅਗਨ ਲਗਾਇ ।੨੫।
kisai mangai kisai laç daarâi. lôkan par kar laî thahirâi.
jô us kî nahin kar thahirâi. dçvai us khûh agan lagâi.25.

ਦੋਹਰਾ : ਨਵਾਬ ਕਹਯੋ ਹਰਭਗਤ ਕੋ ਮਤਾਬ ਸਿੰਘ ਤੂੰ ਲਯਾਉ ।
ਹੈ ਉਸ ਕੇ ਸੰਗ ਸਿੱਖ ਬਹੁ ਬਹੁਤ ਫੌਜ ਲੈ ਜਾਉ ।੨੬।
dôhrâ : navâb kahyô harbhagat kô matâb singh tûn layâu.
hai us kç sang sikkh bahu bahut phauj lai jâu.26.

ਚੌਪਈ : ਔ ਤਾਰੂ ਸਿੰਘ ਇਕੱਲਾ ਜੋਊ । ਅਹਿਦੀ ਜਾਇ ਲੈ ਆਵੈ ਸੋਊ ।
ਬੀਸ ਕੁ ਤਿਸ ਸੰਗ ਪਯਾਦੇ ਦੇਉ । ਰਸਤਯੋਂ ਚੌਕਸ ਉਸ ਕਰ ਲੇਉ ।੨੭।
chaupaî : au târû singh iklâ jôû. ahidî jâi lai âvai sôû.
bîs ku tis sang payâdç dçu. rastayôn chaukas us kar lçu.27.

ਨਵਾਬ ਫਰਮਾਈ ਤਿਮ ਹੀ ਕਰੀ । ਤੁਰਤ ਦੋਨੋਂ ਪਰ ਫੌਜੈਂ ਚਰੀ ।
ਅਹਿਦੀਅਨ ਜਾਇ ਤਾਰੂ ਸਿੰਘ ਫੜਯੋ । ਨਵਾਬ ਕਹਯੋ ਤਿਨ ਕਰਕੋ ਕਰਯੋ ।੨੮।
navâb pharmâî tim hî karî. turat dônôn par phaujain charî.
ahidîan jâi târû singh phardyô. navâb kahyô tin karkô karyô.28.

ਡੇਰਾ ਮੋੜ ਭਡਾਣੇ ਲਾਏ । ਲੋਕ ਦੇਖਨੇ ਸੁਨਿ ਕੈ ਆਏ ।
ਅਹਿਦੀ ਲਾਗੇ ਬੁਰਾ ਸੁ ਮਾਨਨ । ਮਾਰੈਂ ਚਮਕੀ ਲੋਕਨ ਤਾਨਨ ।੨੯।
daçrâ môrd bhadaânç lâç. lôk dçkhnç suni kai âç.
ahidî lâgç burâ su mânan. mârain chamkî lôkan tânan.29.

ਅਹਿਦੀਅਨ ਕੋ ਕਛੁ ਦੈ ਕੈ ਦਾਮ । ਦਰਸ਼ਨ ਕਰਯੋ ਤਾਰੂ ਸਿੰਘ ਗ੍ਰਾਮ ।
ਭੈਣ ਸਾਥ ਥੀ ਸੋ ਫੜੀ ਆਈ । ਸੋ ਦੰਮ ਦੈ ਲੋਕਨ ਛਡਵਾਈ ।੩੦।
ahidîan kô kachhu dai kai dâm. darshan karyô târû singh garâm.
bhain sâth thî sô phardî âî. sô damm dai lôkan chhadavâî.30.

ਦੋਹਰਾ : ਹੁਤੀ ਭੜਾਣੇ ਗੁਰ ਸਿਖੀ ਤਿਨ ਲਖ ਆਯੋ ਰੋਹੁ ।
ਤਾਰੂ ਸਿੰਘ ਛੁਡਾਈਏ ਹੋਣੀ ਹੋਇ ਸੁ ਹੋਇ ।੩੧।
dôhrâ : hutî bhardânç gur sikhî tin lakh âyô rôhu.
târû singh chhudaâîç hônî hôi su hôi.31.

ਚੌਪਈ : ਤਬ ਸਿੰਘਨ ਯੌ ਮਤਾ ਪਕਾਇਆ । ਤਾਰੂ ਸਿੰਘ ਕੋ ਆਨ ਸੁਨਾਇਆ ।
ਹਮ ਅਹਿਦੀਅਨ ਕੋ ਦੈ ਹੈਂ ਮਾਰ । ਕਰ ਜਾਵੈਂਗੇ ਪਿੰਡ ਉਜਾਰ ।੩੨।
chaupaî : tab singhan yau matâ pakâiâ. târû singh kô ân sunâiâ.
ham ahidîan kô dai hain mâr. kar jâvaingç pind ujâr.32.

ਸਿੱਖ ਛੁਡਾਵਨ ਹੈ ਬਡ ਧਰਮ । ਗਊ ਬ੍ਰਹਮਨ ਤੇ ਸੌ ਗੁਨੋਂ ਕਰਮ ।
ਇਮ ਕਰਨੇ ਕੋ ਤਯਾਰ ਹੋ ਆਏ । ਤਾਰੂ ਸਿੰਘ ਸੁਨ ਤੁਰਤ ਹਟਾਏ ।੩੩।
sikkh chhudaâvan hai bada dharam. gaû barhman tç sau gunôn karam.
im karnç kô tayâr hô âç. târû singh sun turat hatâç.33.

Beseeching a few for contributions while threatening some others,
He had started collecting fixed amounts from the people.
Whosoever refused to pay the amount fixed by him,
He committed loot and arson at the offender's property. (25)

Dohra : Addressing the informer Harbhagat Niranjania, the Nawab asked,
That the former should produce Mehtab Singh in his court.
Mehtab Singh being supported by many other Singhs,
The former must take a large battery of Mughal troops. (26)

Chaupai : Bhai Taru Singh, being alone without any supporters,
A court official should be sent to summon the latter.
The court official be escorted by twenty odd foot-soldiers,
Who should escort him safely during their journey. (27)

Carrying out the orders of the Nawab of Lahore,
Mughal troops proceeded immediately to take on both the Singhs.
Reaching there, the Court official took Bhai Taru Singh into custody,
Thus promptly carrying out the orders of the Nawab. (28)

As the troops camped at village Bhardana[7] after Taru Singh's arrest,
Many people rushed to see him after hearing the news.
The Mughal official, feeling offended at this intrusion,
They started beating the people with the whiplashes. (29)

Offering some money by way of bribes to the court officials,
The residents of Taru Singh's village had a glimpse of Taru Singh's face.
Taru Singh's sister who had been taken into custody along with him,
Her the people got released by greasing the palms of officials. (30)

Dohra : The residents of village Bhardana, being guru's devout Sikhs,
They felt outraged at the arrest of their fraternal Gurusikh.
They resolved to get Bhai Taru Singh released from custory,
Whatever it might cost them in limb and property. (31)

Chaupai : Thereafter, having resolved to get Bhai Taru Singh released,
They communicated their unanimous decision to Taru Singh.
Informing him of their decision to slaughter all the officials,
They told him of their decision to desert their village. (32)

Terming the securing of a Singh's release as the noblest task,
The declared it hundred times nobler than protecting a cow or a Brahmin.
As these Singhs arrived with a resolve to accomplish their task,
Bhai Taru Singh prohibited them immediately from such a recourse. (33)

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ਅਸੀਂ ਨ ਮਰਨੋਂ ਨੱਠਨ ਵਾਰੇ । ਅਸੀਂ ਜੁ ਮਰਿ ਹੈਂ ਮੁਗਲ ਦੁਵਾਰੇ ।
ਹਮ ਸਿੱਖਨ ਕਾਰਨ ਗੁਰ ਸਿਰ ਲਾਏ । ਪੁਤ ਪੋਤਰੇ ਪੁਨ ਆਪ ਕੁਹਾਏ ।੩੪।
asîn na marnôn natthan vârç. asîn ju mari hain mugal duvârç.
ham sikkhan kâran gur sir lâç. put pôtrç pun âp kuhâç.34.

ਪੰਥ ਬਧਾਵਨ ਖਾਤਰ ਤਾਈਂ । ਇਮ ਅਪਨੀ ਗੁਰ ਕੁਲ ਗਵਾਈ ।
ਉਸ ਕੇ ਪੰਥੀ ਹਮੈਂ ਸਦਾਏਂ । ਹਮ ਮਰਨੇ ਤੇ ਕਿਮ ਨਠ ਜਾਏਂ ।੩੫।
panth badhâvan khâtar tâîn. im apnî gur kul gavâî.
us kç panthî hamain sadâçn. ham marnç tç kim nath jâçn.35.

ਦੋਹਰਾ : ਪੰਥ ਰਾਖਨ ਕੇ ਕਾਰਨੇ ਏਤੇ ਕੀਏ ਉਪਾਇ ।
ਦੂਖ ਸਹੇ ਨਿਜ ਸੁਤ ਦਏ ਸਿਰ ਤੁਰਕਨ ਦਏ ਲਾਇ ।੩੬।
dôhrâ : panth râkhan kç kârnç çtç kîç upâi.
dûkh sahç nij sut daç sir turkan daç lâi.36.

ਚੌਪਈ : ਜੋ ਸਤਿਗੁਰ ਥੀ ਮੁਖ ਤੇ ਕਹੀ । ਸੋ ਸਿਰ ਦੈ ਗੁਰ ਲਾਜ ਨਿਬਹੀ ।
ਚੌਥੇ ਬਾਬਰ ਲਏ ਕਹਾਇ । ਉਨ ਬਚਨਨ ਭਏ ਆਪ ਬਿਕਾਇ ।੩੭।
chaupaî : jô satigur thî mukh tç kahî. sô sir dai gur lâj nibhî.
chauthç bâbar laç kahâi. un bachnan bhaç âp bikâi.37.

ਜੋ ਹਿੰਦੂ ਪਤਿਸ਼ਾਹੀ ਚਹਿ ਹੈ ਕੋਈ । ਸੀਸ ਦੀਏ ਬਿਨ ਫਿਰੈ ਨ ਸੋਈ ।
ਜਬ ਤੁਰਕ ਹਿੰਦੂ ਪਰ ਪਾਵੈਂ ਭਾਰ । ਲਾਯੋ ਉਨ ਸਿਰ ਸੀਸ ਉਤਾਰ ।੩੮।
jô hindû patishâhî chahi hai kôî. sîs dîç bin phirai na sôî.
jab turak hindû par pâvain bhâr. lâyô un sir sîs utâr.38.

ਸ੍ਰੀ ਗੁਰ ਅੰਗਦ ਕੋ ਕਹਿ ਗਏ । ਅੰਗਦ ਜੀ ਅਮਰਦਾਸ ਸਮਝਏ ।
ਅਮਰਦਾਸ ਰਾਮਦਾਸੈ ਕਹਯੋ । ਸ੍ਰੀ ਅਰਜਨ ਸਿਰ ਊਪਰ ਸਹਯੋ ।੩੯।
sarî gur angad kô kahi gaç. angad jî amardâs samjhaç.
amardâs râmdâsai kahyô. sarî arjan sir ûpar sahyô.39.

ਹਰਿ ਗੋਬਿੰਦ ਔ ਸ੍ਰੀ ਹਰਿ ਰਾਇ । ਬਨੀ ਨ ਬਿਧ ਵਹਿ ਰਹੇ ਤਕਾਇ ।
ਹਰੀ ਕ੍ਰਿਸ਼ਨ ਫੜੇ ਦਿੱਲੀ ਗਏ । ਤੁਰਕਨ ਬਦੀ ਲਗਾਵਤ ਭਏ ।੪੦।
hari gôbind au sarî hari râi. banî na bidh vahi rahç takâi.
harî karishan phardç dillî gaç. turkan badî lagâvat bhaç.40.

ਦੋਹਰਾ : ਸ੍ਰੀ ਤੇਗ ਬਹਾਦਰ ਸਿਰ ਧਰੇ ਗੁਰ ਨਾਨਕ ਬਚਨ ਬਿਚਾਰ ।
ਆਪ ਜਾਇ ਦਿੱਲੀ ਖਈ ਤੁਰਕਨ ਤੇ ਤਲਵਾਰ ।੪੧।
dôhrâ : sarî tçg bahâdar sir dharç gur nânak bachan bichâr.
âp jâi dillî khaî turkan tç talvâr.41.

ਚੌਪਈ : ਤਿਮ ਸਤਿਗੁਰ ਗੋਬਿੰਦ ਸਿੰਘ ਸੂਰੇ । ਬਚਨ ਕੀਏ ਗੁਰ ਨਾਨਕ ਪੂਰੇ ।
ਸਣ ਪਰਵਾਰੇ ਦੇਹਿ ਲਵਾਈ । ਗੁਰ ਨਾਨਕ ਬਚ ਗਏ ਬਿਕਾਈ ।੪੨।
chaupaî : tim satigur gôbind singh sûrç. bachan kîç gur nânak pûrç.
san parvârç dçhi lavâî. gur nânak bach gaç bikâî.42.

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Declaring that he would never flee from his impending death,
Definitely would he offer himself for sacrifice to the Mughals.
The Guru had not only sacrificed his own life for the Sikhs,
He had sacrificed his sons and garandsons[8] as well. (34)

It was for the glory and expansion of the Khalsa Panth,
That Guru had put an end to his own family line.
The Sikhs being the devout followers of the Sikh Gurus,
How could he flee from making a sacrifice? (35)

Dohra : It was for the preservation of the glory and dignity of the Khalsa Panth,
That so many sacrifices were made by the Sikh Gurus.
The Guru not only suffered himself and sacrificed his sons,
He blamed the Mughals squarely for these sacrifices. (36)

Chaupai : Whatever had the Guru professed from his sacred lips,
He fulfilled his sacred vow with a supreme sacrifice.
The Guru getting himself slaughtered by the fourth Babur[9],
Sacrificed his life for the sake of keeping his vow. (37)

The Guru had ordained whenever the Hindus (Sikhs) wished to regain sovereignty,
It would never be regained without making a sacrifice.
Whenever the Mughals committed oppression on the Hindus,
The Sikhs should hold the Mughals responsible for their sacrifice. (38)

This message which Guru Nanak had given to Guru Angad Dev,
Had been passed over to Guru Amardas by Guru Angad Dev,
While Guru Amardas had communicated it to Guru Ram Das,
Guru Arjun had fulfilled this mandate with his own sacrifice. (39)

Thereafter Guru Hargobind and Guru Har Rai carried on,
But they did not get an opportunity to make sacrifices.
Guru Harkrishan, reaching Delhi after being arrested,
Sacrificed after putting the entire blame on the Mughals. (40)

Dohra : Sri Guru Tegh Bahadur accepted the Guru's mandate gracefully,
After contemplating over Guru Nanak's ordained message.
The Guru accepted Mughal's persecution voluntarily at Delhi,
Getting himself beheaded by the Mughal's oppressives sword. (41)

Chaupai : The great Guru Gobind Singh, following the glorious tradition,
Fulfilled the mendate as ordained by Guru Nanak, the same way.
Sacrificing his own life along with those of his whole family.
Guru Gobind Singh fulfilled the mandate of Guru Nanak. (42)

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ਪੁਤ੍ਰ ਚੰਡੀ ਕੀ ਭੇਟ ਚੜ੍ਹਾਏ । ਤੁਰਕਨ ਸਿਰ ਬੁਰਿਆਈ ਲਾਏ ।
ਅਕੇ ਬੰਸ ਅਕੈ ਅੰਸ ਰਹਾਈ । ਏਕ ਮਿਆਨੋ ਛੁਰੀ ਨਹਿ ਦੋਈ ।੪੩।
putar chandî kî bhçt chardhâç. turkan sir buriâî lâç.
akç bans akai ans rahâî. çk miânô chhurî nahi dôî.43.

ਏਕ ਤਖਤ ਦੋ ਬਹੈਂ ਨ ਭੂਪ । ਕਲਜੁਗ ਭਵੈ ਨ ਦੋਇ ਅਨੂਪ ।
ਤਬ ਸਿੱਖਨ ਯਹ ਬਾਤ ਪੁਛਈ । ਕਿਮ ਗੁਰ ਸੀਸ ਲਗਾਵਨ ਠਈ ।੪੪।
çk takhat dô bahain na bhûp. kaljug bhavai na dôi anûp.
tab sikkhan yah bât puchhî. kim gur sîs lagâvan thaî.44.

ਦੋਹਰਾ : ਤਾਰੂ ਸਿੰਘ ਉਤਰ ਦਯੋ ਸਤਿਗੁਰ ਮੁਖੋਂ ਫ੍ਰਮਾਇ ।
ਸੋ ਫੁਰਮਾਯੋ ਕਿਮ ਮਿਟੈ ਲਿਖਯੋ ਗਯੋ ਦਰਗਾਹਿ ।੪੫।
dôhrâ : târû singh utar dayô satigur mukhôn pharmâi.
sô phurmâyô kim mitai likhyô gayô dargâhi.45.

ਸਿੱਖਨ ਕਾਰਨ ਸਤਿਗੁਰੂ ਦੀਨੇ ਸੀਸ ਲਗਾਇ ।
ਸੋ ਸਿਖ ਹਮ ਉਸ ਗੁਰੂ ਕੇ ਕਿਮ ਰਾਖੈਂ ਸੀਸ ਬਚਾਇ ।੪੬।
sikkhan kâran satigurû dînç sîs lagâi.
sô sikh ham us gurû kç kim râkhain sîs bachâi.46.

ਚੌਪਈ : ਤਬ ਸੰਗਤ ਸੁਨ ਅਚਰਜ ਭਈ ।ਕੌਣ ਵਖਤ ਗੁਰ ਗਏ ਬਿਕਈ ।
ਕੌਣ ਔਕੜ ਗੁਰ ਨਾਨਕ ਆਈ । ਕਰ ਕਿਰਪਾ ਵਹ ਦੇਹੁ ਸੁਨਾਈ ।੪੭।
chaupaî : tab sangat sun achraj bhaî.kaun vakhat gur gaç bikaî.
kaun aukard gur nânak âî. kar kirpâ vah dçhu sunâî.47.

ਕਿਸੈ ਵਸਤੁ ਕੀ ਨਹਿਂ ਥੁੜ ਲੋੜ । ਤਜੀ ਪਸਿਸ਼ਾਹੀ ਉਨ੍ਹੈਂ ਕਰੋੜ ।
ਰਿੱਧ ਸਿੱਧ ਸਭ ਹਾਜ਼ਰ ਰਹੈਂ । ਮੁਖ ਮੈਂ ਸਦਾ ਸੁਰੱਸਤੀ ਬਹੈ ।੪੮।
kisai vastu kî nahin thurd lôrd. tajî pasishâhî unhain karôrd.
riddh siddh sabh hâzar rahain. mukh main sadâ surssatî bahai.48.

ਅਕਾਲਪੁਰਖ ਆਪ ਕਰੇ ਸਹਾਇ । ਅੰਨ ਦੇਵ ਆਪ ਲੰਗਰ ਵ੍ਰਤਾਇ ।
ਭਯੋ ਭੰਡਾਰੀ ਕੁਬੇਰ ਸੁ ਆਈ । ਸੁਰਤਰੁ ਸੁਰਸਰਿ ਭੀ ਰਹੇ ਸਦਾਈ ।।੪੯।
akâlpurakh âp karç sahâi. ann dçv âp langar vartâi.
bhayô bhandârî kubçr su âî. surtaru sursari bhî rahç sadâî..49.

ਤਬ ਤਾਰੂ ਸਿੰਘ ਉੱਤਰ ਕਹੈ । ਅਪਨੀ ਗਤਿ ਗੁਰ ਆਪੇ ਲਹੈ ।
ਨਹੀਂ ਅੰਤ ਕਿਛੁ ਪਾਯਾ ਜਾਇ । ਉਨਕੇ ਭੇਦ ਹੈਂ ਉਨ ਹੀ ਪਾਹਿ ।੫੦।
tab târû singh uttar kahai. apnî gati gur âpç lahai.
nahîn ant kichhu pâyâ jâi. unkç bhçd hain un hî pâhi.50.

The Guru sacrificed his sons at the altar of Goddess of war,
Putting the blame squarely on the Mughals for those sacrifices.
Both one's ideology and one's progeny cannot be preserved at a time.
As two swords cannot be kept in a single sheath. (43)

Neither can two sovereigns sit on a single throne at a time,
Nor can two rare powers rule at one time in Kaliyuga.
At this, the Sikh congregation enquired from Bhai Taru Singh,
Which cause made the Sikh Guru's sacrifice their lives? (44)

Dohra : Bhai Taru Singh answered the Sikhs' query in the same vein,
As was given by the Gurus in their prophetic utterings.
How could the truth of the Guru's utterings be effaced,
Since it had been ordained by the highest Divine Will. (45)

As the Sikh Gurus had made the supreme sacrifice,
For the sake of their Sikhs and (the glory of their faith),
He being a devout Sikh of those revered Gurus,
How could he think of saving his life (at this juncture). (46)

Chaupai : At this, the Sikh congregation, overawed with such a divination, wondered,
What unfortunate moment was it when the Guru had made such a vow?
Which exigency had compelled Guru Nanak to make such a pledge,
The congregation entreated Bhai Taru Singh to narrate it. (47)

When there was no dearth of material assets in the house of Guru Nanak,
Why did the Guru choose to renounce the temporal power?
As both the powers, material and spiritual, were at His command,
As well as the muse as sacred as Saraswati[10] flowed from his own lips. (48)

Guru Nanak, being recipient of the grace of the Divine Lord Himself,
The God of sustenance (Vishnu) provided everything to Nanak's House.
While Kuber[11], the god of wealth served as his storekeeper,
The sacred Ganges and Saraswati remained under Guru Nanak's command. (49)

At this, Bhai Taru Singh answered the congregation's query,
Saying that Guru Nanak alone knew the mystery of his act.
It is not for human beings to the extent of his majesty,
Since He alone was privy to the mystery of His Divine Will. (50)

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੧੦੭. ਸਾਖੀ ਬਾਬਰ ਕੀ (.....'ਬਾਬਰ ਕੋ ਲੈ ਆਉ ਚੜ੍ਹਾਇ')
107. sâkhî bâbar kî (.....'bâbar kô lai âu chardhâi')

ਦੋਹਰਾ : ਜਿਮ ਭਸਮੰਤਰ ਕੋ ਸ਼ਿਵਹਿ ਮਨ ਚਿਤ ਕਰ ਬਰ ਦੀਨ ।
ਤਿਮ ਸਤਿਗੁਰ ਬਰ ਬਾਬਰੈ ਦਯੋ ਬੇਪਰਵਾਹੀ ਕੀਨ ।੧।
dôhrâ : jim bhasmantar kô shivhi man chit kar bar dîn.
tim satigur bar bâbrai dayô bçpravâhî kîn.1.

ਚੌਪਈ : ਸੁਨੋ ਸੰਤ ਤੁਮ ਗੁਰੂ ਪਿਆਰੇ । ਮੁਖੋਂ ਆਖ ਗੁਰ ਦੁਖ ਸਹੇ ਭਾਰੇ ।
ਬਚਨ ਕਢੇ ਮੁਖ ਪਰ ਗਏ ਪਾਰਨ । ਗੁਰ ਦੁਖ ਸਹੈ ਸਿੱਖਨ ਕੇ ਕਾਰਨ ।੨।
chaupaî : sunô sant tum gurû piârç. mukhôn âkh gur dukh sahç bhârç.
bachan kadahç mukh par gaç pâran. gur dukh sahai sikkhan kç kâran.2.

ਜਬ ਸ੍ਰੀ ਨਾਨਕ ਲਯੋ ਔਤਾਰ । ਸਿੱਖ ਕੀਏ ਗੁਰ ਬਹੁਤ ਨਿਹਾਰ ।
ਜਿਨ ਭੀ ਕਿਛ ਸੇਵ ਥੋਰੀ ਕਰੀ । ਬਹੁਤ ਲਾਭ ਉਨ ਪਾਯੋ ਘਰੀ ।੩।
jab sarî nânak layô autâr. sikkh kîç gur bahut nihâr.
jin bhî kichh sçv thôrî karî. bahut lâbh un pâyô gharî.3.

ਸੁੱਧ ਚਿੱਤ ਜਿਨ ਦਰਸ਼ਨ ਕੀਯੋ । ਉਸ ਨੇ ਬੀ ਫਲ ਬਾਂਛਤ ਲੀਯੋ ।
ਘਰ ਬੈਠੇ ਜਿਨ ਮਨਹਿ ਧਿਆਯਾ । ਉਨ ਭੀ ਮਨ ਬਾਂਛਤ ਫਲ ਪਾਯਾ ।੪।
suddh chitt jin darshan kîyô. us nç bî phal bâñchhat lîyô.
ghar baithç jin manhi dhiâyâ. un bhî man bâñchhat phal pâyâ.4.

ਦੋਹਰਾ : ਮਨ ਇੱਛੇ ਸਭ ਫਲ ਲਹੇ ਜੋ ਕੋ ਚਿਤਵਤ ਆਇ ।
ਸਤਿਗੁਰ ਕੇ ਪਰਤਾਪ ਤੇ ਖਾਲੀ ਨਹਿਂ ਕੋ ਜਾਇ ।੫।
dôhrâ : man ichchhç sabh phal lahç jô kô chitvat âi.
satigur kç partâp tç khâlî nahin kô jâi.5.

ਚੌਪਈ : ਤਲਵੰਡੀ ਰਾਇ ਭੋਇ ਕੀ ਭਯੋ । ਤਹਾਂ ਜਨਮ ਗੁਰ ਨਾਨਕ ਲਯੋ ।
ਹੋਤ ਬਾਲਕ ਉਨ ਦਰਸ ਕਰ ਲਯੋ । ਤਿਸ ਤੇ ਵਜ਼ੀਰ ਦਿੱਲੀ ਕੋ ਭਯੋ ।੬।
chaupaî : talvandî râi bhôi kî bhayô. tahân janam gur nânak layô.
hôt bâlak un daras kar layô. tis tç vazîr dillî kô bhayô.6.

ਉਨ ਭੀ ਥੇ ਕਛੁ ਸਤਿਗੁਰ ਜਾਣੇ । ਸੋ ਦਿੱਲੀ ਮੰਡੀ ਭਏ ਸਿਆਣੇ ।
ਔ ਲੋਦੀ ਦੌਲਤ ਖਾਂ ਪਠਾਣ । ਫੌਜਦਾਰ ਹੁਤੇ ਥੋ ਪੁਰ ਸੁਲਤਾਨ ।੭।
un bhî thç kachhu satigur jânç. sô dillî mandî bhaç siânç.
au lôdî daulat khân pathân. phaujdâr hutô thô pur sultân.7.

ਉਸ ਕੇ ਮੋਦੀ ਸਤਿਗੁਰ ਭਏ । ਕਲਾ ਧਾਰ ਉਸ ਨੇ ਲਖ ਲਏ ।
ਤਿਸ ਕੇ ਘਰ ਥੀ ਦੋਇ ਪਠਾਣੀ । ਬਿਨਾ ਪੁਤ੍ਰ ਤੇ ਭਈ ਸਿਆਣੀ ।੮।
us kç môdî satigur bhaç. kalâ dhâr us nç lakh laç.
tis kç ghar thî dôi pathânî. binâ putar tç bhaî siânî.8.

Episode 107
Episode About Babur
(Invite Babur to invade India)

Dohra : The way Lord Shiva, on an impulse of emotional rush,
Had blessed the demon Bhasmantar[1] with a boon.
Satguru Guru Nanak, in a similar inadvertent gesture,
Had blessed Babur[2] with a (great) boon. (1)

Chaupai : Listen to the way dear devout Gursikh readers,
How the Guru had to bear great hardships for his utterances.
For keeping the promise of his utterances and for the sake of his Sikhs,
The Guru had to undergo many trials and tribulations. (2)

Since the moment Guru Nanak manifested himself in human appearance,
His devour Sikhs received his blessings in plenty.
Whosoever showed a little bit of devotion to the Guru,
Instantly was he rewarded by the Guru's grace. (3)

Whosoever appeared before the Divine Guru in mind pure,
He had had his cherished desires fulfilled by the Guru.
Whosoever sat in remembrance of the Guru at home.
He, too, was rewarded by the Guru to his heart's content. (4)

Dohra : Everyone got his cherished desires fulfilled,
Whosoever sought his intercession with devotion.
None went back with an unfulfilled desire,
Such was the grace and beneficence of the great Guru. (5)

Chaupai : At a place known by the name Rai Bhoi's Talwandi,[3]
Had Guru Nanak taken birth (in the human form).
With one blessed glimpse of infant Nanak's angelic face,
Had Rai Bhoi[4] been blessed with a ministership at Delhi Court. (6)

Since he had worshipped the divinity in Guru Nanak,
Had he been endowed with a position in the royal court.
In like manner was Daulat Khan Lodhi[5] Pathan blessed,
Who happened to be the custodian of Sultanpur. (7)

As Guru Nanak became the storekeeper of custodian's warehouses,
The latter had seen through the divinity in Guru Nanak.
This Pathan ruler being the husband of two wives,
Both of whom had aged without having any issue. (8)

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ਦੋਹਰਾ : ਉਨ ਮਹਿਮਾ ਸਤਿਗੁਰ ਸੁਣੀਂ ਆਈਂ ਦਰਸ ਹਜ਼ੂਰ ।
ਦੁਇ ਦੁਇ ਪੁਤਰ ਉਨ ਮਿਲੇ ਉਨ ਥੀ ਯਹੀ ਜ਼ਰੂਰ ।੯।
dôhrâ : un mahimâ satigur sunîn âîn daras hazûr.
dui dui putar un milç un thî yahî zarûr.9.

ਚੌਪਈ : ਗ਼ਾਜ਼ੀ ਖਾਂ ਗਜ ਮਸਤ ਸੁ ਖਾਨ । ਮੀਰ ਖਾਨ ਖਾਨ ਜੌਲ ਪਠਾਨ ।
ਭਏ ਪੱਠੇ ਵੈ ਚਾਰੋਂ ਭਾਈ । ਉਨ ਦਿਲੀ ਜਾਇ ਨਵਾਬੀ ਪਾਈ ।੧੦।
chaupaî : ghâzî khân gaj masat su khân. mîr khân khân jaul pathân.
bhaç patthç vai chârôn bhâî. un dilî jâi navâbî pâî.10.

ਹੁਤੀ ਪਤਸ਼ਾਹੀ ਲੋਦੀ ਪਠਾਣਾਂ । ਨਾਮ ਸਿਕੰਦਰ ਸ਼ਾਹ ਸੀ ਕਾਣਾ ।
ਸੋਊ ਮੂਓ ਸੁਤ ਬੈਰਮ ਖਾਂ ਰਹਯੋ । ਦਿਲੀ ਤਖਤ ਉਤੇ ਸੋ ਬਹਯੋ ।੧੧।
hutî patshâhî lôdî pathânân. nâm sikndar shâh sî kânâ.
sôû mûô sut bairam khân rahyô. dilî takhat utç sô bahyô.11.

ਹੁਤੋ ਖੇਲਤੋ ਲੜਕਨ ਨਾਲ । ਸੂਬੇ ਕੀਨੇ ਸੋਈ ਬਾਲ ।
ਸੋ ਬੰਦੁਬਸਤ ਨ ਉਨ ਤੇ ਭਏ । ਪਰ ਉਨ ਸੂਬਨ ਪਰ ਬਦੀ ਲਗਾਏ ।੧੨।
hutô khçltô lardkan nâl. sûbç kînç sôî bâl.
sô bandubsat na un tç bhaç. par un sûban par badî lagaç.12.

ਸ਼ਾਹ ਬੈਰਮ ਤਬ ਭਯੋ ਹੰਕਾਰੇ । ਪੁਰਾਤਨ ਸੂਬੇ ਉਨ ਬਹੁ ਮਾਰੇ ।
ਮੀਰ ਜੌਲ ਦੁਇ ਕੰਧ ਚਿਣਾਏ । ਗਜ ਮਸਤ ਗਾਜ਼ੀ ਦੁਇ ਤੇਗੀਂ ਘਾਏ।੧੩।
shâh bairam tab bhayô hankârç. purâtan sûbç un bahu mârç.
mîr jaul dui kandh chinâç. gaj masat gâzî dui tçgîn ghâç.13.

ਦੋਹਰਾ : ਯੌ ਲਖ ਭੋਏ ਮਤ ਦਈ ਤੈਂ ਕਰੀ ਨ ਅੱਛੀ ਬਾਤ ।
ਬਿਨਾ ਪੁਰਾਤਨ ਸੂਰਿਆਂ ਮੁਲਖ ਨ ਸਾਂਭਯੋ ਜਾਤ ।੧੪।
dôhrâ : yau lakh bhôç mat daî tain karî na achchhî bât.
binâ purâtan sûriân mulakh na sâmbhyô jât.14.

ਚੌਪਈ : ਅੱਛੀ ਕਹੀ ਉਨ ਬੁਰੀ ਮਨਾਈ । ਰਾਇ ਭੋਇ ਭੀ ਦਯੋ ਮਰਾਈ ।
ਉਸ ਕੀ ਕਹਵਤ ਹੈ ਜਗ ਮਾਂਹ । ਹਕੀਮ ਕਹੀ ਦਰਵੇਸ਼ੀ ਆਹਿ ।੧੫।
chaupaî : achchhî kahî un burî manâî. râi bhôi bhî dayô marâî.
us kî kahvat hai jag mânh. hakîm kahî darvçshî âhi.15.

ਪੌੜੀ : ਮੀਏਂ ਭੋਏ ਮਾਰਿਓ ਖੁਲ੍ਹ ਗਈ ਬਹਾਰੀ ।
ਬਹੈਂ ਨ ਮਹਿਰੈ ਮਜਲਸੀ ਫੂੜੀ ਪਟਵਾਰੀ ।
ਅਧ ਮਾਨੂ ਖਾਯੋ ਪਾਤਸਾਹ ਭਯੋ ਤਰਣਾਪੇ ।
ਮੀਏਂ ਭੋਏ ਮਾਰਿਓ ਬੰਦ ਬਹੇ ਸੁ ਜਾਪੇ ।੧੬।
paurdî : mîçn bhôç mâriô khulah gaî bahârî.
bahain na mahirai majalsî phûrdî patvârî.
adh mânû khâyô pâtsâh bhayô tarnâpç.
mîçn bhôç mâriô band bahç su jâpç.16.

Dohra : Hearing the fame and spiritual charisma of Guru Nanak,
Both the wives came to pay their obeisance to the Guru.
Both of them were blessed with a couple of sons each,
Of which both these wives were greatly in need. (9)

Chaupai : While the two were named Ghazi Khan and Gaj Masat Khan,
The other two were named Meerkhan and Jaula Pathan.
As these four Pathan brothers became adults,
They managed to become Nawabs at the Delhi Court. (10)

Lodhi Panthas being the sovereigns at the Delhi throne,
Sikandar Lodhi[6], the squint eyed, was the Pathan emperor.
After his death, his son Bairam Khan[7] succeeded his father,
Thus occupying the Delhi throne as the next Lodhi ruler. (11)

The adolescents who happened to be Bairam Khan's playmates,
Were they appointed custodians of various provinces by him.
As these immature adolescents failed to provide good goverance,
Bairam Khan accused the Nawabs of being incompetent. (12)

Getting haughty and arrogant of royal power,
Bairam Khan killed many of the elder custodians.
While Meer Khan and Jaul Khan were bricked alive,
Gaj Masat Khan and Ghazi Khan were, by him, slaughtered. (13)

Dohra : Feeling outraged, Rai Bhoi admonished Bairam Khan,
That such cruel deeds were not worthy of an emperor.
Advising the emperor, the elder Pathan reminded him,
That a country could not be governed without the sane-advice of veterans. (14)

Taking it ill what was otherwise was a sane advice,
Bairam Khan got Rai Bhoi slaughtered as well.
It has become universally proverbial after such an incident,
That a bad sovereign killed his own sage physician. (15)

Pauri : With the assassination of Rai Bhoi,
Fell state governance in Shambles.
Officials deserting the royal court,
Assembled for mourning on a mat.
Emperor having drunk the heady (power) potion,
Had turned arrogant in his youth.
With the assassination of Rai Bhoi,
Had all the controls gone awry. (16)

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ਮੀਏਂ ਭੋਏ ਮਾਰੀਏ ਸਭ ਡਰੀ ਕਚਹਿਰੀ ।
ਜੀਵਣ ਆਸਾ ਸਭ ਮੁਕੀ ਸ਼ਾਹ ਮਾਨਯੋ ਕਹਿਰੀ ।
ਕੋ ਨੱਠਯੋ ਕੋ ਲੁਕ ਰਹਯੋ ਕੋ ਆਕੀ ਹੋਈ ।
ਕਿਛੁ ਮੂਏ ਕਿਛੁ ਹਟ ਬਹੇ ਫੌਜ ਸਭ ਉਨ ਖੋਈ ।੧੭।
mîçn bhôç mârîç sabh daarî kachhirî.
jîvan âsâ sabh mukî shâh mânyô kahirî.
kô natthyô kô luk rahyô kô âkî hôî.
kichhu mûç kichhu hat bahç phauj sabh un khôî.17.

ਹਲਕਾਰੇ ਨੂੰ ਵਹਿ ਕਹਿ ਮੂਏ ਓਏ ਪੀਊ ਪਿਆਰੇ ।
ਬੇਦੋਸੇ ਮਾਰੇ ਪੁਤ ਤੂੰ ਬ੍ਰਹਮ ਖਾਂ ਹੰਕਾਰੇ ।
ਨੱਠ ਕਾਬਲ ਸੁਣ ਆਵੇ ਤੋਹਿ ਭੀ ਦੇਗੁ ਮਾਰੇ ।
ਤੈਥੋਂ ਸਰੇ ਤੂੰ ਨਾਂ ਟਲੀਂ ਜੇ ਅਸੀਂ ਪਿਆਰੇ।੧੮।
halkârç nûn vahi kahi mûç ôç pîû piârç.
bçdôsç mârç put tûn barham khân hankârç.
natth kâbal sun âvç tôhi bhî dçgu mârç.
taithôn sarç tûn nân talîn jç asîn piârç.18.

ਅਗੋਂ ਜਾਈਂ ਮਿਲ ਗੁਰੂ ਤਾਂ ਹੋਊਗੁ ਕਾਰੇ ।
ਜੇ ਜਾਵੈਂ ਗੁਰ ਬਚਨ ਲੈ ਨਹਿਂ ਹੋਵਗੁ ਹਾਰੇ ।
ਹੈ ਸਭ ਜਾਣੀ ਜਾਣ ਗੁਰ ਜਾ ਕਰੀਂ ਪੁਕਾਰੇ ।
ਦਿੱਤੇ ਜੋ ਫ਼ਰਜੰਦ ਤੈਂ ਕਹੀਂ ਤੇ ਉਨ ਮਾਰੇ ।੧੯।
agôn jâîn mil gurû tân hôûgu kârç.
jç jâvain gur bachan lai nahin hôvgu hârç.
hai sabh jânî jân gur jâ karîn pukârç.
dittç jô farjand tain kahîn tç un mârç.19.

ਯੋ ਸੁਨ ਦੌਲਤ ਨਠ ਤੁਰਯੋ ਵੈ ਛਡ ਲੁਧਿਆਨਾ ।
ਰਾਹ ਪੁਛਯੋ ਇਮਨਾਬਾਦ ਕੋ ਵਾਂਗੁ ਕਾਸਦ ਧਾਣਾ ।
ਰਾਤ ਦਿਵਸ ਉਠ ਦੌੜਿਆ ਕਰ ਕਾਲਾ ਬਾਣਾ ।
ਉਸੈ ਵਿਹਾਵੈ ਤੁਰਨ ਕੋ ਨਹਿ ਸੁੱਝੈ ਖਾਣਾ ।੨੦।
yô sun daulat nath turyô vai chhada ludhiânâ.
râh puchhyô imnâbâd kô vângu kâsad dhânâ.
rât divas uth dauiâ kar kâlâ bânâ.
usai vihâvai turan kô nahi sujjhai khânâ.20.

ਦੋਹਰਾ : ਜਹਿਂ ਸ੍ਰੀ ਸਤਿਗੁਰ ਤਪ ਕਰਤ ਊਪਰ ਬੈਠੇ ਰੋੜ ।
ਤ੍ਰਾਹਿ ਤ੍ਰਾਹਿ ਕਹਿ ਕਰ ਗਿਰਯੋ ਊਪਰ ਚਰਨਨ ਦੌੜ ।੨੧।
dôhrâ : jahin sarî satigur tap karat ûpar baithç rôrd.
tarâhi tarâhi kahi kar giryô ûpar charnan daurd.21.

ਚੌਪਈ : ਥੇ ਸਤਿਗੁਰ ਸਭ ਜਾਣੀ ਜਾਣ । ਉਸਕਾ ਰਖਣੇ ਖਾਤਰ ਮਾਣ ।
ਸਤਿਗੁਰ ਬਾਤ ਸਭੋ ਸੁਨ ਲਈ । ਸਭ ਹਕੀਕਤ ਦੌਲਤ ਕਹੀ ।੨੨।

After Rai Bhoi's murder most foul,
All the courtiers felt threatened.
Visualising the emperor as a tyrant,
They lost all hope of a dignified existence.
While some deserted, others went underground,
Some others hurled defiance at the ruler,
While some died others withdrew from royal service,
Thus the emperor lost whole of his army. (17)

Sending a message through a messenger,
Daulat Khan's sons informed their dear father:
That his innocent sons had been killed,
By the arrogant and haughty Bairam Khan.
They advised their father to flee to Kabul,
Otherwise, he, too, would be eliminated.
He, too, should never miss an opportunity to retaliate,
If he ever had any love for his sons. (18)

He must pay his obeisance to Guru Nanak,
If he wished his cherished goal to be realized.
He would not fail in his endeavour,
If he got himself blessed by Guru Nanak.
The Guru being Omniscient about everything,
He must seek Guru's intercession in his venture.
He must inform the Guru about the murder of his sons,
Who were born on this earth with his blessings. (19)

Getting news of the murder of his sons,
Daulat Khan bolted out leaving Ludhiana.
Asking for a route leading to Emnabad[8],
He rushed with the speed of a fast running messenger.
Doning black robes on his body,
He ran for his life day and night.
Remaining unmindful of feeding himself,
He was obsessed with escaping from there. (20)

Dohra : The spot where Guru Nanak was meditating,
While sitting on a mound of rocks and pebbles,
Desperate Daulat Khan fell prostrate,
At the lotus feet of Guru Nanak. (21)

Chaupai : Although the great Guru was omniscient,
But he kept silent for the sake of his devotee.

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chaupaî : thç satigur sabh jânî jân. uskâ rakhnç khâtar mân.
satigur bât sabhô sun laî. sabh hakîkat daulat kahî.22.

ਸੋ ਸੁਨ ਸਤਿਗੁਰ ਚੁਪ ਹ੍ਵੈ ਰਹਯੋ । ਸ਼ਿਤਾਬੀ ਉੱਤਰ ਨਾਹਿਨ ਦਯੋ ।
ਤਬ ਦੌਲਤ ਫਿਰ ਮਿੰਨਤ ਕਰੀ । ਸਿਰੋਂ ਲਾਹਿ ਪਗ ਚਰਨਨ ਧਰੀ ।੨੩।
sô sun satigur chup havai rahyô. shitâbî uttar nâhin dayô.
tab daulat phir minnat karî. sirôn lâhi pag charnan dharî.23.

ਮੈਂ ਸ਼ਰਨੀ ਤਵ ਪਰਿਓ ਆਇ । ਭਾਵੈਂ ਮਾਰੋ ਭਾਵੈਂ ਜਿਵਾਇ ।
ਬੈਰਨ ਮਾਰੇ ਸਿਖ ਤੁਹਾਰੇ । ਤੁਮਰੇ ਆਗੇ ਹਮੈਂ ਪੁਕਾਰੇ ।੨੪।
main sharnî tav pariô âi. bhâvain mârô bhâvain jivâi.
bairan mârç sikh tuhârç. tumrç âgç hamain pukârç.24.

ਤੁਮ ਕੋ ਹੈ ਸਿੱਖਨ ਕੀ ਲਾਜ । ਪਠਾਣ ਉਠਾਵੈਂ ਹਿੰਦੂਨ ਰਾਜ ।
ਪਠਾਣ ਭਯੋ ਹੈ ਆਦਮ ਖਾਨਾ । ਦੂਰ ਕਰੋ ਪਤਿਸ਼ਾਹੀ ਪਠਾਨਾ ।੨੫।
tum kô hai sikkhan kî lâj. pathân uthâvain hindûn râj.
pathân bhayô hai âdam khânâ. dûr karô patishâhî pathânâ.25.

ਦੋਹਰਾ : ਕਰੋ ਪਤਿਸ਼ਾਹੀ ਆਪ ਤੁਮ ਕੈ ਪੁਤ ਅਪਨੇ ਦੇਹੁ
ਬਡੀ ਪਤਿਸ਼ਾਹੀ ਹਿੰਦ ਕੀ ਘਰ ਅਪਨੇ ਰਖ ਲੇਹੁ ।੨੬।
dôhrâ : karô patishâhî âp tum kai put apnç dçhu
badaî patishâhî hind kî ghar apnç rakh lçhu.26.

ਸਤਿਗੁਰ ਕਹੀ ਸੁਨ ਦੌਲਤਾ ਪਤਿਸ਼ਾਹੀ ਅਸਾਂ ਨ ਲੋੜ ।
ਕਯਾ ਪਤਿਸ਼ਾਹੀ ਹਿੰਦ ਕੀ ਅਸਾਂ ਤਜੀ ਸੁ ਲਾਖ ਕਰੋੜ ।੨੭।
satigur kahî sun daultâ patishâhî asân na lôrd.
kayâ patishâhî hind kî asân tajî su lâkh karôrd.27.

ਚੌਪਈ : ਹਮ ਪਤਿਸ਼ਾਹੀ ਦੇਵਨ ਕਾਜ । ਭੇਜਯੋ ਕਲਜੁਗ ਆਪ ਮਹਾਰਾਜ ।
ਅਸੀਂ ਜਾਣੇ ਬਹੁ ਯਾ ਮੈਂ ਦੁਖ । ਹਰਿ ਕੀ ਭਗਤ ਮਾਂਹਿ ਬਹੁ ਸੁੱਖ ।੨੮।
chaupaî : ham patishâhî dçvan kâj. bhçjyô kaljug âp mahârâj.
asîn jânç bahu yâ main dukh. hari kî bhagat mânhi bahu sukkh.28.

ਪੌੜੀ : ਸੋ ਪਤਿਸਾਹੀ ਤੁਮ ਕਹੈਂ ਕਿਆ ਅਬ ਮੈਂ ਲੇਊਂ ।
ਪਹਿਲੇ ਛੋਡੀ ਫਿਰ ਲਈ ਜਗ ਚਟਕ ਲਗੇਊਂ ।
ਯੌਂ ਸੁਨ ਆਸ ਦੌਲਤ ਮਿਟੀ ਗੁਰ ਲੇਹਿਂ ਨ ਖਾਸਾ ।
ਬਾਰੰਬਾਰਹ ਕਰਨ ਕੀ ਤਜ ਦੀਨੀ ਆਸਾ ।੨੯।
paurdî : sô patisâhî tum kahain kiâ ab main lçûn.
pahilç chhôdaî phir laî jag chatak lagçûn.
yau sun âs daulat mitî gur lçhin na khâsâ.
bârmbârah karan kî taj dînî âsâ.29.

ਦੋਹਰਾ : ਤੌ ਦੌਲਤ ਖਾਂ ਯੌਂ ਕਹਯੋ ਜੌ ਆਪ ਨ ਸ਼ਾਹੀ ਲੇਹੁ ।
ਤੌ ਲੀਜੈ ਖੋਸ ਪਠਾਣ ਤੇ ਮੁਗਲਨ ਕੋ ਹੀ ਦੇਹੁ ।੩੦।

He listened to Daulat Khan's plight with patience,
As the latter narrated all the detailed facts. (22)

After listening to Daulat Khan's woes, the guru kept silent,
Nor did he answer his pleas in haste.
At this, Daulat Khan pleaded for the Guru's blessings,
Placing his headgear at the Guru's feet. (23)

Since he (Daulat Khan) had sought Guru's protection,
May the Guru protect him or cause him to perish.
Since Bairam Khan had slaughtered the Guru's devotees,
Daulat Khan was pleading before the Guru for justice. (24)

The Guru, for upholding the dignity of his devout followers,
Must cause the Lodhi Pahtan's rule over India to end.
Since the Pathan ruler had turned cannibalistic,
Pathans' sovereignty over India must be done away with. (25)

Dohra : Either the great Guru himself should become a sovereign ruler,
Or he should anoint his son as the new sovereign.
The sovereignty over India being of great significance,
The Guru must preserve it in his own household. (26)

Hearing this, the great Guru told Daulat Khan,
That he was in no need of any sovereignty.
Of what consequence was the sovereignty of India,
When he had renounced millions of such sovereignties. (27)

Chaupai : It was for the task of bestowing sovereignty on others,
That the Divine Lord had sent him (the Guru) in the age of Kaliyuga.
Since the life of a sovereign was always a bed of thorns,
The Guru experienced great happiness in meditation on the Divine. (28)

Pauri : Why should he (the Guru) take over such a sovereignty,
That Daulat Khan was talking about time and again?
Would the people not heap ridicule upon him,
For having grabbed it after forsaking it earlier?
Hearing this, all hopes of Daulat Khan about,
Guru's acceptance of sovereignty were dashed to the ground.
After this, Daulat Khan abandoned all efforts,
To press the Guru again and again to become a sovereign. (29)

Dohra : Thereafter, Daulat Khan made another proposal,
In case the Guru refused to accept sovereignty himself.

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dôhrâ : tau daulat khân yaun kahyô jau âp na shâhî lçhu.
tau lîjai khôs pathân tç muglan kô hî dçhu.30.

ਸੋਰਠਾ : ਮੈਂ ਤੇ ਬਚਨ ਕਰਾਹਿ ਬਖਸ਼ਾਵੈਂ ਸ਼ਾਹੀ ਮੁਗਲ ।
ਫੇਰ ਜੁ ਤੂੰ ਪਛਤਾਹਿਂ ਨਾਂਹ ਪਠਾਨਨ ਕੌ ਲਭੈ ।੩੧।
sôrthâ : main tç bachan karâhi bakhshâvain shâhî mugal.
phçr ju tûn pachhtâhin nânh pathânan kau labhai.31.

ਚੌਪਈ : ਤੌ ਦੌਲਤ ਯੌ ਹੀ ਮੰਨ ਲਯੋ । ਹਿੰਦੂ ਪਠਾਣਨ ਫੇਰ ਨ ਦਯੋ ।
ਪਠਾਣਨ ਤੇ ਅਬ ਜਾਇ ਪਤਿਸ਼ਾਹੀ । ਭਾਵੈਂ ਫੇਰ ਸੁ ਆਵੈ ਨਾਂਹੀ ।੩੨।
chaupaî : tau daulat yau hî mann layô. hindû pathânan phçr na dayô.
pathânan tç ab jâi patishâhî. bhâvain phçr su âvai nânhî.32.

ਮੇਰੇ ਮਨ ਮੈਂ ਯਾਹੀ ਚਾਹ । ਮੋ ਸਿਖ ਜਾਣੋਂ ਦੇਹੁ ਪੁਜਾਇ ।
ਸਤਿਗੁਰ ਕਹਯੋ ਯੌਂ ਹੀ ਹੋ ਜਾਇ । ਪਛੁਤਾਵੇਂਗਾ ਤੂੰ ਫਿਰ ਆਇ ।੩੩।
mçrç man main yâhî châh. mô sikh jânôn dçhu pujâi.
satigur kahyô yaun hî hô jâi. pachhutâvçngâ tûn phir âi.33.

ਸੋ ਤੂੰ ਤੁਰ ਚਲ ਕਾਬਲ ਰਾਹਿ । ਬਾਬਰ ਕੋ ਲੇ ਆਉ ਚੜ੍ਹਾਇ ।
ਜੌ ਉਸ ਕੋ ਹੈ ਹਿੰਦ ਕੀ ਚਾਹਿ । ਅਸਾਂ ਨਾਲ ਬਾਤ ਕਰੇ ਸੁ ਆਇ ।੩੪।
sô tûn tur chal kâbal râhi. bâbar kô lç âu chardhâi.
jau us kô hai hind kî châhi. asân nâl bât karç su âi.34.

ਜੇ ਹਮ ਸੋਂ ਵਹ ਕਰੇ ਨ ਮੀਜਾ । ਉਸ ਪਰ ਔਰ ਚੜ੍ਹਾਵੋਂ ਤੀਜਾ ।
ਯੌ ਸੁਨ ਦੌਲਤ ਬਹੁ ਖੁਸ਼ ਭਯੋ । ਜੈਸੇ ਖੁਸ਼ੀ ਹੋਤ ਸੁਤ ਜਯੋ ।੩੫।
jç ham sôn vah karç na mîjâ. us par aur chardhâvôn tîjâ.
yau sun daulat bahu khush bhayô. jaisç khushî hôt sut jayô.35.

ਦੋਹਰਾ : ਜਿਸ ਦਿਨ ਦੁਸ਼ਮਨ ਸਰ ਹੋਵੈ ਅਰ ਪਰੈ ਦੁਕਾਲੈ ਮੀਂਹ ।
ਨਿਪੁਤ੍ਰੇ ਪੁਤ੍ਰ ਹੋਇ ਜਿਮ ਤਿਮ ਦੌਲਤ ਚਿਤ ਸੀਤਲੀਹ ।੩੬।
dôhrâ : jis din dushman sar hôvai ar parai dukâlai mînh.
niputrç putar hôi jim tim daulat chit sîtlîh.36.

ਚੌਪਈ : ਤਬ ਦੌਲਤ ਕਾਬਲ ਰਾਹ ਪਰਯੋ । ਭੇਖ ਫਕੀਰੀ ਕਰ ਰਾਹੁ ਤੁਰਯੋ ।
ਥੇ ਰਾਹੁ ਰੁਕਾਏ ਬ੍ਰਹਮੇਂ ਸ਼ਾਹਿ । ਦੌਲਤ ਪੁਜੈ ਨ ਕਾਬਲ ਰਾਹਿ ।੩੭।
chaupaî : tab daulat kâbal râh paryô. bhçkh phakîrî kar râhu turyô.
thç râhu rukâç barhmçn shâhi. daulat pujai na kâbal râhi.37.

ਛਡ ਵੈ ਰਾਹਿ ਅਵਰ ਰਾਹਿ ਪਰਯੋ । ਰਾਹੁ ਕੁਰਾਹੇ ਕਾਬਲ ਵੜਯੋ ।
ਊਹਾਂ ਭੇਸ ਪੁਨ ਅਪਨੋ ਕਰਯੋ । ਜਾਇ ਦੇਸ਼ ਬਾਬਰ ਕੇ ਵਰਯੋ ।੩੮।
chhada vai râhi avar râhi paryô. râhu kurâhç kâbal vardyô.
ûhân bhçs pun apnô karyô. jâi dçsh bâbar kç varyô.38.

Entreating the Guru to snatch it from the Pathans in any case,
The Guru should had it over to the Mughals. (30)

Sortha : The Guru warned Daulat Khan to beware of the consequences,
Before asking him (the Guru) to bestow it on the Mughals.
Lest Daulat Khan should repent later on for his plea,
Sovereignty, once bestowed on Mughals, would never get back to the Pathans. (31)

Chaupai : Let the Hindus or Pathans never be the sovereigns again,
So did Daulat Khan agree to the Guru's conditional proposal.
Let sovereignty be taken away from the Pathans,
Even though it may not return to them ever again. (32)

This being the only fond wish in his (Daulat Khan's) mind,
Let the Guru, in his graciousness, fulfill a devotee's fond wish.
The Guru ordained it to be fulfilled as Daulat Khan desired,
Although the latter might regret his plea at a later stage. (33)

He must proceed to Kabul post haste,
In order to bring Mughal emperor Babur to India.
In case Babur cherished the desire to be India's emperor,
He should come and consult him (Guru Nanak). (34)

In case Babur proceeded without seeking Guru's advice,
The Guru would put up an another rival against him.
Hearing Guru's remarks, Daulat Khan felt so much delighted,
As if a son had taken birth in his own family. (35)

Dohra : The way a ruler feels delighted at the defeat of an enemy,
The way onset of rain drenches the drought hit parched land,
The way an issueless parent rejoices at the birth of a son,
So were Daulat Khan's hurt feelings assuaged by Guru's predictions. (36)

Chaupai : Soon after, Daulat Khan took the road to Kabul,
Donning the mantle of a mendicant on the way.
Meanwhile Bairam Shah had blocked all routes to Kabul,
Lest Daulat Khan should escape and reach Kabul. (37)

Thereupon, Daulat Khan taking an alternative route,
Somehow managed to creep into the city of Kabul.
Wearing his original robes once again,
He entered into emperor Babur's country. (38)

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ਤਿਹ ਬਾਬਰ ਸੋਂ ਮਿਲਨ ਨ ਹੋਈ । ਸਤਿਗੁਰ ਓਣ ਧਿਆਏ ਤੋਈ ।
ਤੁਰਤ ਬਾਬਰ ਸੋਂ ਮਿਲਨੋ ਭਯੋ । ਜਬ ਸਤਿਗੁਰ ਕੋ ਧਯਾਵਤ ਭਯੋ ।੩੯।
tih bâbar sôn milan na hôî. satigur ôn dhiâç tôî.
turat bâbar sôn milnô bhayô. jab satigur kô dhayâvat bhayô.39.

ਹਿੰਦ ਹਵਾਲ ਉਨ ਸਭ ਸੁਨ ਲਯੋ । ਦੌਲਤ ਖਾਂ ਕੋ ਆਦਰ ਕਯੋ ।
ਦੌਲਤ ਦਿੱਲੀ ਭੇਤ ਬਤਾਯੋ । ਫੌਜ ਜੋਰ ਕਰ ਗਿਣੋਂ ਸੁਨਾਯੋ ।੪੦।
hind havâl un sabh sun layô. daulat khân kô âdar kayô.
daulat dillî bhçt batâyô. phauj jôr kar ginôn sunâyô.40.

ਸੂਬੇ ਅਗਲੇ ਦਏ ਮ੍ਰਵਾਇ । ਨਏ ਬਾਲਕ ਦਏ ਸੂਬੇ ਠਰ੍ਹਾਇ ।
ਉਨ ਤੇ ਬੰਦੋਬਸਤ ਨ ਹੋਇ । ਬਦੀ ਲਗਾਵਨ ਅਗਲਨ ਸੋਇ ।੪੧।
sûbç aglç daç marvâi. naç bâlak daç sûbç tharvâi.
un tç bandôbsat na hôi. badî lagâvan aglan sôi.41.

ਦੋਹਰਾ : ਦੀਨੈ ਉਨ ਵਡ ਮਾਰ ਸਭ ਸੂਬੇ ਔਰ ਬਜੀਰ ।
ਬਾਲਕ ਮੂੜ੍ਹ ਗਵਾਰ ਜੇ ਜੇਤੇ ਕੀਏ ਅਮੀਰ ।੪੨।
dôhrâ : dînai un vada mâr sabh sûbç aur bajîr.
bâlak mûrdah gavâr jç jçtç kîç amîr.42.

ਚੌਪਈ : ਜੋ ਕੋ ਬਚਿਓ ਹੈ ਅਬ ਤਾਈਂ । ਤਾਂਕੋ ਆਸਾ ਜੀਵਨ ਨਾਹੀਂ ।
ਕਿਯ ਰਜਵਾਰੇ ਸਭ ਦਿਲਗੀਰ । ਮ੍ਰਹੱਟੇ ਦੱਖਣੀ ਕੀਏ ਤਗੀਰ ।੪੩।
chaupaî : jô kô bachiô hai ab tâîn. tânkô âsâ jîvan nâhîn.
kiy rajvârç sabh dilgîr. marhttç dakkhnî kîç tagîr.43.

ਉਸ ਪੈ ਥੋ ਇਕ ਭੋਵੋ ਪ੍ਰਧਾਨ । ਅਕਲਦਾਰ ਥੋ ਬਡੋ ਸੁਜਾਨ ।
ਜਬ ਦੇਖੇ ਉਨ ਮਰੇ ਅਮੀਰ । ਹੋਤ ਕੰਮ ਉਨ ਲਖਯੋ ਤਗੀਰ ।੪੪।
us pai thô ik bhôvô pardhân. akaldâr thô badaô sujân.
jab dçkhç un març amîr. hôt kamm un lakhyô tagîr.44.

ਓਸੈ ਭਲੇ ਕੀ ਆਖੀ ਬਾਤ । ਬਡੇ ਕੰਮ ਨਹਿਂ ਛੋਟੇ ਕਰਾਤ ।
ਮਾਰੇ ਬਡੇ ਚਹਿਯ ਨ ਸੂਰੇ । ਛੋਟੇਂ ਕਰੇਂ ਨ ਬਡੇ ਕੰਮ ਪੂਰੇ ।੪੫।
ôsai bhalç kî âkhî bât. badaç kamm nahin chhôtç karât.
mârç badaç chahiy na sûrç. chhôtçn karçn na badaç kamm pûrç.45.

ਸਾਖ ਸਤਿਸਯੇ ਕਾ
sâkh satisyç kâ

ਦੋਹਰਾ : ਕੈਸੇ ਛੋਟੇ ਨਰਨ ਤੈ ਸਰੇ ਬਡਨ ਕੋ ਕਾਮ ।
ਮੜ੍ਹਯੋ ਦਮਾਮੇ ਜਾਤ ਕਬ ਸੌ ਚੂਹੇ ਕੇ ਚਾਮ ।੪੬।
dôhrâ : kaisç chhôtç naran tai sarç badaan kô kâm.
mardhyô damâmç jât kab sau chûhç kç châm.46.

ਚੌਪਈ : ਯੌ ਸੁਨ ਭੋਯੋ ਮਾਰ ਗਵਾਏ । ਅਪਨੇ ਖੈਰਖਾਹੀ ਉਨ ਘਾਏ ।
ਬਿਨ ਤਕਸੀਰ ਉਨ ਮਾਰਯੋ ਭੋਆ । ਹੈ ਹੈ ਕਾਰ ਜਗਤ ਬਹੁ ਹੋਆ ।੪੭।

As he failed in his attempt to seek admission to Babur's court,
Daulat Khan sent a silent prayer to great Guru Nanak.
The moment he sought Guru's intercession through prayer.
He got into touch with Babur in a moment's time. (39)

Babur, according a state honour to Daulat Khan,
Heard the whole account about India from the latter.
Disclosing all the state secrets of Delhi court to Babur,
Daulat Khan revealed the complete strength of the Lodhi Pathans' Army. (40)

Disclosing Bairam Khan's slaughter of all the seasoned custodians,
He informed about Bairam Khan's appointment of adolescent custodians.
The new custodians, failing to govern their states efficiently,
Had started accusing their predecessors for misgovernance. (41)

Dohra : He had slaughtered all the higher officials of the state,
Together with the Provincial custodians and ministers.
In their place, he had appointed immature rustic adolescents,
Giving them higher positions of state and court officials. (42)

Chaupai : The miniscule number that survived this ruler's tyranny,
They, too, had lost every hope of their survival.
All the feudal chiefs, too, became frustrated with the situation,
Even as the Maratha custodians in the south were also replaced. (43)

Rai Bhoi who, being the seniormost among the ministers,
Was also the wisest and the most sensible among them.
As he witnessed the elimination of all the senior functionaries,
He realized that the state administration was going to the dogs. (44)

Being the emperor's well-wisher he advised the king in good faith,
That the dwarfs could never accomplish tasks worthy of giants.
Neither should the great warriors deserved to be killed,
Nor could the petty people accomplish the higher tasks of the state. (45)

Episode from Satswayya[9]

Dohra : How can a lowly minion of a state,
Accomplish a task worthy of a giant?
How can the surface of a huge war-drum,
Be sewn with the skin of even one hundred rodents? (46)

Chaupai : Hearing this, the emperor got Rai Bhoi slaughtered,
Thus putting to death his own well-wishers.

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chaupaî : yau sun bhôyô mâr gavâç. apnç khairkhâhî un ghâç.
bin taksîr un mâryô bhôâ. hai hai kâr jagat bahu hôâ.47.

ਦੋਹਰਾ : ਤਬ ਦੌਲਤ ਕੀ ਬਾਤ ਸੁਨ ਬਾਬਰ ਭਯੋ ਤਿਆਰ ।
ਬਜੀਰ ਸੁ ਰੋਕਯੋ ਫਿਰ ਉਸੈ ਕਰਿ ਕੈ ਯਹ ਬੀਚਾਰ ।੪੮।
dôhrâ : tab daulat kî bât sun bâbar bhayô tiâr.
bajîr su rôkyô phir usai kari kai yah bîchâr.48.

੧੦੮. ਸਾਖੀ ਸਤਿਗੁਰੂ ਕੇ ਪ੍ਰਸੰਗ ਕੀ ('ਖੁਰਾਸਾਨ ਖਸਮਾਨਾ ਕੀਆ ਹਿੰਦੁਸਤਾਨ ਡਰਾਇਆ')
108. sâkhî satigurû kç parsang kî ('khurâsân khasmânâ kîâ hindustân daarâiâ')

ਬੀਚਾਰ ਬਜੀਰ ਕੀ (bîchâr bajîr kî)

ਚੌਪਈ : ਹਿੰਦੁਸਤਾਨ ਹੈ ਪੀਰਨ ਪੂਰੋ । ਕਰੈਂ ਮੱਦਤ ਵੈ ਸ਼ਾਹਿ ਜ਼ਰੂਰੋ ।
ਸੋ ਹਮ ਤੈ ਕਬ ਜੀਤਯੋ ਜਾਇ । ਕਰੈਂ ਪੀਰ ਜਿਹ ਆਪ ਸਹਾਇ ।੧।
chaupaî : hindustân hai pîran pûrô. karain maddat vai shâhi zarûrô.
sô ham tai kab jîtyô jâi. karain pîr jih âp sahâi.1.

ਹਿੰਦੂ ਪੀਰ ਇਕ ਹਿੰਦ ਮੈਂ ਭਯੋ । ਸਭ ਪੀਰਨ ਕੀ ਪੀਰੀ ਲੈ ਗਯੋ।
ਉਸ ਸੋਂ ਪੂਰੋ ਕੋਈ ਨ ਭਯੋ । ਜੋਊ ਅੜਿਓ ਸੋਈ ਹਰ ਗਯੋ ।੨।
hindû pîr ik hind main bhayô. sabh pîran kî pîrî lai gayô.
us sôn pûrô kôî na bhayô. jôû aiô sôî har gayô.2.

ਹਿੰਦੂ ਔਰ ਸੁ ਮੁਸਲਮਾਨ । ਉਨ ਦੋਨੋ ਲਏ ਇਕ ਸੇ ਜਾਨ ।
ਉਸ ਕੀ ਸੇਵਾ ਦੋਨੋਂ ਕਰੈਂ । ਲੇਨਿ ਮੁਰਾਦਾਂ ਦੋਨੋਂ ਖਰੇ ।੩।
hindû aur su muslamân. un dônô laç ik sç jân.
us kî sçvâ dônôn karain. lçni murâdân dônôn kharç.3.

ਕਰਮਾਤ ਮੈਂ ਹੈ ਬਡ ਪੂਰਾ । ਜਨੁ ਖੁਦਾਇ ਦੇ ਰਹੈ ਹਜ਼ੂਰਾ ।
ਹਮ ਨੇ ਉਸ ਕੀ ਬਾਤ ਪ੍ਰਤਾਈ । ਜੋ ਉਨ ਕਹੀ ਸੁ ਸਾਚੀ ਭਾਈ ।੪।
karmât main hai bada pûrâ. janu khudâi dç rahai hazûrâ.
ham nç us kî bât partâî. jô un kahî su sâchî bhâî.4.

ਦੋਹਰਾ : ਜੇ ਚਾਹੋ ਤੁਮ ਹਿੰਦ ਲਈ ਤੌ ਉਸ ਪ੍ਰਵਾਨਗੀ ਲੇਹੁ ।
ਬਿਨ ਪ੍ਰਵਾਨਗੀ ਉਸੈ ਤੇ ਆਗੈ ਪੈਰ ਨ ਦੇਹੁ ।੫।
dôhrâ : jç châhô tum hind laî tau us parvângî lçhu.
bin parvângî usai tç âgai pair na dçhu.5.

ਚੌਪਈ : ਤਬ ਦੌਲਤ ਸੁਨ ਬੋਲਤ ਭਯੋ । ਹਮ ਨੇ ਵਹੈ ਪੀਰ ਕਰ ਲਯੋ ।
ਉਸ ਪ੍ਰਵਾਨਗੀ ਤੇ ਹਮ ਆਏ । ਤੁਮ ਬੀ ਪ੍ਰਵਾਨਗੀ ਉਸ ਕੀ ਚਾਹੇ ।੬।
chaupaî : tab daulat sun bôlat bhayô. ham nç vahai pîr kar layô.
us parvângî tç ham âç. tum bî parvângî us kî châhç.6.

As he had slaughtered Rai Bhoi without any offence,
There rose an outcry throughout his entire state. (47)

Dohra : Hearing the whole account of events from Daulat Khan,
Babur made up his mind to attack India.
However, his minister stopped him from instant action,
After deliberating thoroughly over the whole issue. (48)

Episode 108
The Episode About Satguru Guru Nanak's Blessings (Being a ruler of Khorasan (Babur) Threatened India)

The Minister's Counsel:

Chaupai : India being a land of great spiritual saints,
They would certainly lend their support to India's sovereign.
How could Babur's forces conquer the Indian emperor,
If the spiritual saints bestowed their blessings on him. (1)

There happened to be a Hindu spiritual saint,
Who excelled himself in spirituality among all the saints.
As no other saint could be as perfect as he in piety,
Any rival who confronted him got vanquished in spiritual debate. (2)

Both the Hindus and the Muslims, being born from the same source,
He (Guru Nanak) considered both equally worthy of his grace.
So being revered by both the communities,
Both Hindus and Muslims remained keen to receive his blessings. (3)

So, perfect was he in his spiritual dispensation,
As if he was eternally in communication with the Divine.
He (the minister) himself had confirmed Guru Nanak's divinity,
As everything that Nanak predicted came out to be true. (4)

Dohra : The minister advised Babur to seek Guru Nanak's permission,
If the latter wanted to bring India under his occupation.
He must, under no circumstance, set foot in India,
Without getting clearance from Guru Nanak for his mission. (5)

Chaupai : Hearing this argument, did Daulat Khan speak,
That he himself accepted Nanak as his spiritual mentor.
Since he had proceeded to Kabul on Guru's instructions,
He advised Babur to seek Guru Nanak's permission as well. (6)

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ਹਮ ਆਏ ਉਸ ਬਚਨ ਕਰਾਇ । ਪਠਾਣਨ ਸ਼ਾਹੀ ਮੈਂ ਅਯੋ ਗਵਾਇ।
ਮੈਂ ਆਯੋ ਮੁਗਲਨ ਬਖਸ਼ਾਹਿ । ਤਬ ਪਰਿਓ ਥੋ ਕਾਬਲ ਰਾਹਿ ।੭।
ham âç us bachan karâi. pathânan shâhî main ayô gavâi.
main âyô muglan bakhshâhi. tab pariô thô kâbal râhi.7.

ਤੌ ਬਾਬਰ ਮੁਖ ਬਚਨ ਉਚਾਰੋ । ਉਹ ਕਯਾ ਸ਼ਾਹੀ ਦੇਵਨ ਵਾਰੋ ।
ਸ਼ਾਹੀ ਦੇਵੈ ਹਮਹਿ ਰਸੂਲ । ਦਰਗਹ ਜਾਂਕੀ ਬਖ਼ਸ਼ ਕਬੂਲ ।੮।
tau bâbar mukh bachan uchârô. uh kayâ shâhî dçvan vârô.
shâhî dçvai hamhi rasûl. dargah jânkî bakhash kabûl.8.

ਰਸੂਲ ਹਮਾਰੇ ਸ਼ਰੀਕ ਖੁਦਾਇ । ਜੌ ਚਾਹੋਂ ਸੋ ਲਏ ਕਰਾਇ ।
ਅਬ ਹਮ ਉਸ ਕੋ ਦੇਖੋਂ ਜਾਇ । ਕਛੁ ਮਨ ਹਮ ਵੈ ਦੇ ਪਤਿਆਇ ।੯।
rasûl hamârç sharîk khudâi. jau châhôn sô laç karâi.
ab ham us kô dçkhôn jâi. kachhu man ham vai dç patiâi.9.

ਦੋਹਰਾ : ਤਬ ਦੌਲਤ ਖਾਂ ਬੋਲਿਆ ਵਹਿ ਹਿੰਦੂ ਦੋਸਤ ਖੁਦਾਇ ।
ਚਲ ਕਰ ਕਰੋ ਦਿਦਾਰ ਤੁਮ ਦੇਵੈ ਮਨ ਪਤਿਆਇ ।੧੦।
dôhrâ : tab daulat khân bôliâ vahi hindû dôsat khudâi.
chal kar karô didâr tum dçvai man patiâi.10.

ਚੌਪਈ : ਤਬ ਬਾਬਰ ਫਿਰ ਕਹੀ ਉਲਟਾਇ । ਜੋ ਨਹਿਂ ਹਿੰਦੂ ਮਨ ਪਤਿਆਇ ।
ਤੌ ਉਸਕੋ ਹਮ ਦੇਹਿਂ ਸਜਾਇ । ਮੁਸਲਮਾਨ ਕਰ ਦੇਊਂ ਗਡਾਇ ।੧੧।
chaupaî : tab bâbar phir kahî ultâi. jô nahin hindû man patiâi.
tau uskô ham dçhin sajâi. muslamân kar dçûn gadaâi.11.

ਹੁਇ ਕਾਚੋ ਉਸ ਲਗੈ ਨ ਪਾਇ । ਹਮ ਤੈ ਹਿੰਦੂ ਬਹੁ ਡਰਪਾਹਿਂ ।
ਜਰੂਰ ਜਰੂਰ ਹੀ ਵਹਿ ਨਠ ਜਾਇ । ਉਪਰ ਪਹਾੜ ਜਾਊਂਗੁ ਲੁਕਾਇ ।੧੨।
hui kâchô us lagai na pâi. ham tai hindû bahu daarpâhin.
jarûr jarûr hî vahi nath jâi. upar pahârd jâûngu lukâi.12.

ਜੌ ਪੱਕੋ ਹੋਇ ਰਹੈ ਅਚੱਲ । ਜੋ ਕੱਚੋ ਹ੍ਵੈ ਜਾਊ ਚਲ ।
ਲੇਹਿਂ ਦੇਖ ਹਮ ਪੱਕੋ ਕੱਚੋ । ਆਹਿ ਝੂਠ ਕੈ ਆਹਿ ਸੁ ਸੱਚੋ ।੧੩।
jau pakkô hôi rahai achall. jô kachchô havai jâû chal.
lçhin dçkh ham pakkô kachchô. âhi jhûth kai âhi su sachchô.13.

ਸੋਰਠਾ : ਆਗੇ ਦੌਲਤ ਲਾਇ ਬਾਬਰ ਚੜ੍ਹਯੋ ਸੁ ਹਿੰਦ ਕੋ ।
ਸਤਿਗੁਰ ਰਬਾਬ ਬਜਾਇ ਮੁਖ ਤੈ ਸ਼ਬਦ ਉਚਾਰਿਓ ।੧੪।
sôrthâ : âgç daulat lâi bâbar chardhyô su hind kô.
satigur rabâb bajâi mukh tai shabad uchâriô.14.

ਯਥਾ ਸ੍ਰੀ ਗ੍ਰੰਥੇ (yathâ sarî garnthç)

ਖੁਰਾਸਾਨ ਖਸਮਾਨਾ ਕੀਆ ਹਿੰਦੁਸਤਾਨ ਡਰਾਇਆ ।
ਆਪੈ ਦੋਸੁ ਨ ਦੇਈ ਕਰਤਾ ਜਮੁ ਕਰਿ ਮੁਗਲੁ ਚੜਾਇਆ ।

He (Daulat Khan) had proceeded to Kabul after Guru's prophetic utterance,
That Lodhi Pathans would stand divested of sovereignty.
It was after Guru Nanak had promised to bless the Mughals with sovereignty,
That Daulat Khan had proceeded on his way to Kabul. (7)

At this, Babul (in his bigoted arrogance) made a remark:
Who was Nanak to bestow sovereignty on the Mughals?
The Mughals would receive sovereignty from their own prophet,
Who occupied a hallowed place in the Divine Court. (8)

The Mughals would get their aspirations fulfilled from their own prophet,
As the latter was as powerful in divinity as God.
He (Babur) himself would see Nanak with his own eyes,
Whether the latter was really worthy of reposing one's trust. (9)

Dohra : In response to Babur's apprehensions, Daulat Khan remarked,
That Guru Nanak was a beloved Hindu prophet of the Divine.
Daulat Khan entreated Babur to proceed to see Guru Nanak,
So that he might feel assured of Guru Nanak's divinity. (10)

Chaupai : Countering Daulat Khan's remarks, Babur remonstrated:
What if the Hindu prophet failed to be worthy of his trust?
In that case, he (Babur) would punish that Hindu prophet,
Burying him alive in the earth after converting him to Islam. (11)

Being a fake/counterfeit prophet, he would take to his heels,
As all the Hindus were scared of Babur's very name.
Definitely would he run for his life in scarce of Babur,
To seek shelter in the mountains in the higher regions. (12)

Never would he desert if he be a genuine prophet,
Certainly would he escape if he be a counterfeit.
Himself would he (Babur) judge if the latter be real or fake,
Whether he was an imposter or a genuine prophet. (13)

Sortha : Making Daulat Rai as his guide from Kabul,
Babur led an expedition to conquer India.
At that moment, the Guru uttered to the accompaniment of music,
The following hymn from his sacred lips: (14)

Guru Granth Sahib:

Shabad : Handing over Khorasan's[1] governance to another,
The invading Babur terrorized the people of India.

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khurâsân khasmânâ kîâ hindustân daarâiâ.
âpai dôsu na dçî karatâ jamu kari muglu chardâiâ.

ਚੌਪਈ : ਅੱਗੇ ਦੌਲਤ ਖਾਨ ਬੁਲਾਯਾ । ਮੁਲਖ ਅਮਾਨੀ ਰਖਤਾ ਆਯਾ ।
ਪਠਾਣਨ ਕੋ ਇਕ ਮਾਰਯੋ ਗ੍ਰਾਮ । ਸੈਦਪੁਰੋ ਥੋ ਤਿਸਕੋ ਨਾਮ ।੧੫।
chaupaî : aggç daulat khân bulâyâ. mulakh amânî rakhtâ âyâ.
pathânan kô ik mâryô garâm. saidpurô thô tiskô nâm.15.

ਕਿਛ ਤਕਸੀਰ ਸਤਿਗੁਰ ਕੀ ਕਈ । ਤਬ ਉਨਕੀ ਗਤ ਵੈਸੀ ਭਈ ।
ਦੌਲਤ ਖਾਂ ਤਬ ਬਾਬਰ ਬੁਲਾਯਾ । ਹੁਕਮ ਤਾਸ ਕੋ ਯੌ ਫੁਰਮਾਯਾ ।੧੬।
kichh taksîr satigur kî kaî. tab unkî gat vaisî bhaî.
daulat khân tab bâbar bulâyâ. hukam tâs kô yau phurmâyâ.16.

ਪੰਜਾਬ ਮੁਲਖ ਨਾਨਕ ਕੋ ਆਯਾ । ਇਮਨਾਬਾਦ ਢਿਗ ਹੁਤੋ ਬਤਾਯਾ ।
ਗਿਲਜਨ ਤੇ ਵਹ ਮੰਨ ਕਰ ਡਰ । ਸੋ ਨਠ ਗਯੋ ਕਿ ਰਹਿਓ ਘਰ ।੧੭।
pañjâb mulakh nânak kô âyâ. imnâbâd dhig hutô batâyâ.
giljan tç vah mann kar daar. sô nath gayô ki rahiô ghar.17.

ਜੋ ਨਠ ਗਯੋ ਤੌ ਫੇਰ ਲਿਆਵੋ । ਹਮ ਸੋਂ ਬਾਤਾਂ ਆਨ ਕਰਾਵੋ ।
ਹਮ ਉਸ ਸੋਂ ਕਰੈਂ ਨ ਖੋਟੀ ਕੋਈ । ਦੇਊਂ ਜਗੀਰ ਜੋ ਚਾਹੈ ਓਈ ।੧੮।
jô nath gayô tau phçr liâvô. ham sôn bâtân ân karâvô.
ham us sôn karain na khôtî kôî. dçûn jagîr jô châhai ôî.18.

ਸੋ ਮੂਰਖ ਉਨ ਲਖੀ ਨ ਬਾਤ । ਸਤਿਗੁਰ ਡਰ ਕਬ ਕਿਸ ਤੇ ਜਾਤ ।
ਕਰਤਾ ਹਰਤਾ ਆਪੇ ਓਈ । ਉਸ ਕੇ ਡਰ ਤੇ ਜਗ ਸੁਖ ਹੋਈ ।੧੯।
sô mûrakh un lakhî na bât. satigur daar kab kis tç jât.
karatâ hartâ âpç ôî. us kç daar tç jag sukh hôî.19.

ਦੋਹਰਾ : ਜਹਿਂ ਸਤਿਗੁਰ ਥੇ ਤਪ ਕਰਤ ਊਪਰ ਰੋੜੀ ਥਾਇ ।
ਭੂਮ ਚਲੈ ਗਿਰਵਰ ਚਲੈ ਤਪ ਗੁਰ ਅਚਲ ਰਹਾਇ ।੨੦।
dôhrâ : jahin satigur thç tap karat ûpar rôrdî thâi.
bhûm chalai girvar chalai tap gur achal rahâi.20.

ਚੌਪਈ : ਤਬ ਦੌਲਤ ਕੌ ਸ਼ਾਹਿ ਫਰਮਾਯਾ । ਤੁਰਤ ਦੌਲਤ ਵਲ ਗੁਰ ਕੀ ਧਾਯਾ ।
ਜਬ ਜਾਗਾ ਗੁਰ ਨਜ਼ਰ ਸੁ ਆਈ । ਉਤਰ ਘੋੜਿਓਂ ਪਗ ਕਰੀ ਧਾਈ ।੨੧।
chaupaî : tab daulat kau shâhi pharmâyâ. turat daulat val gur kî dhâyâ.
jab jâgâ gur nazar su âî. utar ghôiôn pag karî dhâî.21.

ਦੂਰੋਂ ਕੁਰਨਸ ਕਰਤਾ ਆਯਾ । ਚਰਨੀ ਮੱਥਾ ਗੁਰ ਕੀ ਲਾਯਾ ।
ਬਾਰ ਬਹੁਤ ਲੌ ਰਹਯੋ ਟਿਕਾਈ । ਸਤਿਗੁਰ ਕਹਯੋ ਅਬ ਲੇਹੁ ਉਠਾਈ ।੨੨।
dûrôn kurnas karatâ âyâ. charnî matthâ gur kî lâyâ.
bâr bahut lau rahyô tikâî. satigur kahyô ab lçhu uthâî.22.

The creator, not taking the blame (for decimating the Pathans) upon Himself,
Willed the Mughals to launch an invasion on India.

Chaupai : Asking Daulat Khan to guide the Mughal troops towards India,
Babur kept on entrusting the enroute territory after getting a ransom.
Thereafter, he ransacked a village occupied by Pathan residents,
Which was known by the name Saidpur[2] at that time. (15)

For having shown disrespect to Guru Nanak once,
The residents of this village had to bear this devastation.
Thereafter, summoning Daulat Khan to his own camp,
Babur issued orders to him to the following effect: (16)

Since his (Babur's) forces had reached near Punjab, Nanak's own country,
Nanak's seat had been reported to be near Emnabad.
Was Nanak still at his own seat or had he made good his escape,
Scared out of his wits by the approach of Mughal troops? (17)

Ordering Daulat Khan to bring Nanak back if he had escaped,
And ask Nanak to enter into negotiations with him (Babur).
Assuring Daulat Khan of not ill-treating Nanak in anyway,
Babur offered to dole out landed property to Nanak if he so desired. (18)

Babur, being nit-witted idiot, could never realize,
That no scare of any kind could unnerve the great Guru.
The Guru, being the creator and destroyer of the whole world,
The whole universe prospered under the command of his Divine Will. (19)

Dohra : The spot where Guru Nanak sat in deep meditation,
Was situated upon a mound of hard rocks and pebbles.
So immovable remained Guru's seat that it never shook,
Even if the whole earth and mountains shook and quaked. (20)

Chaupai : Having received verbal orders from Babur,
Daulat Khan proceeded posthaste towards Guru's seat.
Spotting out the Guru's seat after arriving in its vicinity,
He started walking on foot after dismounting from his steed. (21)

Bowing his head and paying obeisance from a distance,
Daulat placed his head at the lotus feet of Guru Nanak.
Having remained prostrated at the Guru's feet for long,
The great Guru asked Daulat Khan to rise from the ground. (22)

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ਸਤਿਗੁਰ ਥੇ ਸਭ ਜਾਣੀ ਜਾਣ । ਪੁਛ ਦੌਲਤ ਗੁਰ ਰਾਖਯੋ ਮਾਣ ।
ਬਾਬਰ ਕੋ ਸਭ ਜ਼ਿਕਰ ਸੁਣਾਯਾ । ਤੁਮ ਪੈ ਬਾਬਰ ਚਾਹਤ ਆਯਾ ।੨੩।
satigur thç sabh jânî jân. puchh daulat gur râkhyô mân.
bâbar kô sabh zikar sunâyâ. tum pai bâbar châhat âyâ.23.

ਸਤਿਗੁਰ ਕਹਯੋ ਹਮ ਊਹਾਂ ਜਾਵੈਂ । ਈਹਾਂ ਲੋਕ ਉਸ ਲਯਾਇ ਸਤਾਵੈਂ ।
ਹਮ ਆਪੇ ਦੇਖੈਂ ਉਸ ਚੱਲ । ਬਾਬਰ ਚਹੈ ਜੁ ਕਰਨੀ ਗੱਲ ।੨੪।
satigur kahyô ham ûhân jâvain. îhân lôk us layâi satâvain.
ham âpç dçkhain us chall. bâbar chahai ju karnî gall.24.

ਦੋਹਰਾ : ਜਹਿਂ ਡੇਰਾ ਬਾਬਰ ਕੀਆ ਸਤਿਗੁਰ ਪਹੁੰਚੇ ਜਾਇ ।
ਮਰਦਾਨੇ ਕੋ ਗੁਰੁ ਕਹਯਾ ਸੁਰ ਕਰ ਰਬਾਬ ਬਜਾਇ ।੨੫।
dôhrâ : jahin daçrâ bâbar kîâ satigur pahuñchç jâi.
mardânç kô guru kahayâ sur kar rabâb bajâi.25.

ਚੌਪਈ : ਜਬ ਮਰਦਾਨੇ ਰਬਾਬ ਬਜਾਯਾ । ਸੁਨ ਸੁਨ ਲਸਕਰ ਬਹੁ ਚਲ ਆਯਾ।
ਬਾਬਰ ਨੇ ਭੀ ਸੋ ਸੁਨ ਲਯੋ । ਨਾਨਕ ਹਮਰੇ ਲਸ਼ਕਰ ਅਯੋ ।੨੬।
chaupaî : jab mardânç rabâb bajâyâ. sun sun laskar bahu chal âyâ.
bâbar nç bhî sô sun layô. nânak hamrç lashkar ayô.26.

ਤੌ ਲੌ ਜਾਇ ਦੌਲਤ ਨੇ ਕਹੀ । ਬਾਬਰ ਦਿਲ ਕਛੁ ਨਿਹਚੋ ਭਈ ।
ਤਬ ਬਾਬਰ ਅਸਵਾਰੀ ਮੰਗਾਈ । ਚਾਹਤ ਸਤਿਗੁਰ ਪਾਸ ਸੁ ਆਈ ।੨੭।
tau lau jâi daulat nç kahî. bâbar dil kachhu nihchô bhaî.
tab bâbar asavârî mangâî. châhat satigur pâs su âî.27.

ਦੌਲਤ ਕੋ ਬਾਬਰ ਪੁਛ ਲਯੋ । ਭੇਟ ਪੀਰ ਕੀ ਚਹੀਯਤ ਦਯੋ ।
ਕਹੀ ਦੌਲਤ ਵਹ ਲੈਣ ਨ ਜੋਗ । ਜਾਤ ਉਸੈ ਪੈ ਹੈਂ ਸਭ ਲੋਗ ।੨੮।
daulat kô bâbar puchh layô. bhçt pîr kî chahîyat dayô.
kahî daulat vah lain na jôg. jât usai pai hain sabh lôg.28.

ਮੀਰੀ ਪੀਰੀ ਸਭ ਉਸ ਪਾਹਿ । ਦੇਖੋਗੇ ਤੁਮ ਨੇੜੇ ਜਾਇ ।
ਤੌ ਫਿਰ ਆਪ ਬੋਲਯੋ ਸ਼ਾਹਿ । ਖਾਲੀ ਦਸਤ ਰੂਹ ਹੈ ਸ਼ਾਹਿ ।੨੯।
mîrî pîrî sabh us pâhi. dçkhôgç tum nçrdç jâi.
tau phir âp bôlyô shâhi. khâlî dasat rûh hai shâhi.29.

ਦੋਹਰਾ : ਰੀਤੇ ਹਾਥ ਨ ਜਾਈਏ ਭਿੱਛਕ ਨ੍ਰਿਪ ਗੁਰਦੇਵ ।
ਉਨ ਕੈ ਆਗੇ ਬਿਨ ਧਰੇ ਵੈ ਫਿਰ ਅਗੋਂ ਨ ਦੇਵ ।੩੦।
dôhrâ : rîtç hâth na jâîç bhichchhak narip gurdçv.
un kai âgç bin dharç vai phir agôn na dçv.30.

ਚੌਪਈ : ਤਬ ਦੌਲਤ ਖਾਂ ਭੰਗ ਬਤਾਈ । ਸਤਿਗੁਰ ਆਗੇ ਧਰ ਤੁਮ ਜਾਈ ।
ਉਨ ਤਬ ਥੈਲੋ ਲੀਓ ਭਰਾਈ । ਉਤਰ ਘੋੜਿਓਂ ਭੇਟ ਚੜ੍ਹਾਈ ।੩੧।
chaupaî : tab daulat khân bhang batâî. satigur âgç dhar tum jâî.
un tab thailô lîô bharâî. utar ghôiôn bhçt chardhâî.31.

Even though the Guru being omniscient of all developments,
The Guru let Daulat Khan narrate the whole situation.
Having narrated all the developments of the past,
Daulat Khan conveyed Babur's wish to meet the Guru. (23)

The great Guru offered to march himself to Babur's camp,
As Babur's armed bands would disturb the people's peace.
The Guru himself would go to know Babur's intentions,
And gauge what Babur contemplated in his mind. (24)

Dohra : The great Guru, Guru Nanak soon arrived at a place,
Where Babur was putting up in a camp.
Thereupon, the Guru asked Mardana, his companion,
That he should strike a melody on his stringed instrument. (25)

Chaupai : As Mardana struck a melodious tune on his Rabab[3],
The Mughal troops rushed to listen to this fascinating music.
Having heard the spiritual melody, Babur felt,
That Guru Nanak himself had arrived at his army camp. (26)

As Daulat Khan brought information about Guru Nanak's arrival,
Babur felt assured about Guru Nanak's Divinity.
Thereafter, calling for his royal mode of conveyance,
Babur wished to pay a visit to Guru Nanak himself. (27)

(Before proceeding) Babur enquired from Daulat Khan,
What kind of offering should Babur place before Guru Nanak.
Daulat Khan informed Babur the Guru needed no offerings,
As all the people received their cherished boons from Nanak. (28)

All temporal and spiritual powers were vested in Guru Nanak,
As Babur himself would observe after his arrival there.
Thereupon, Babur informed his companion Daulat Khan, that,
It behoved not a royal personage to approach a saint empty-handed. (29)

Dohra : Never should one ever go empty-handed,
On a visit to a mendicant, a monarch, and one's teacher.
One is bound to fail in getting their blessings,
Without placing a (token) offering before them. (30)

Chaupai : Upon this, advising Babur to make an offering of cannabis,
Daulat Khan asked Babur to place it before the Guru.
Thereafter, carrying a bag full of cannabis leaves,
Babur placed it before the Guru after dismounting from a horse. (31)

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ਤਬ ਸਤਿਗੁਰ ਸ਼ਾਹਿ ਆਦਰ ਕਰਿਓ । ਤੁਮ ਹਮ ਪਰ ਗੁੱਸੋ ਕਿਓਂ ਕਰਿਓ ।
ਹਮ ਤੁਮਰੋ ਕੁਛ ਰੋਕਯੋ ਨਾਹੀਂ । ਇਕ ਰੋੜੀ ਪਰ ਬੈਠੇ ਹਾਂਹੀ ।੩੨।
tab satigur shâhi âdar kariô. tum ham par gussô kiôn kariô.
ham tumrô kuchh rôkyô nâhîn. ik rôrdî par baithç hânhî.32.

ਜੋ ਤੂੰ ਚਲਤੋ ਚਿਤਵਤ ਆਯੋ । ਦੇਹੁ ਸਜਾ ਜੋ ਤੌ ਦਿਲ ਭਾਯੋ ।
ਕੈ ਕੱਚੇ ਕੈ ਪੱਕੈ ਅਸੀਂ । ਤੂੰ ਕਰ ਲੈ ਜੋ ਤੋ ਜੀਅ ਬਸੀ ।੩੩।
jô tûn chaltô chitvat âyô. dçhu sajâ jô tau dil bhâyô.
kai kachchç kai pakkai asîn. tûn kar lai jô tô jîa basî.33.

ਝੂਠ ਕਰੈਂ ਕੈ ਸਾਚ ਕਮਾਈ । ਨਜੀਕੈਂ ਦੇਖੋਂ ਤੈਂ ਕਹਯੋ ਜਾਈ ।
ਸਾਚੌ ਹੋਇ ਤੁ ਕਰਿਹੋਂ ਪੀਰ । ਝੂਠੋ ਹੁਇ ਹਿੰਦੂ ਦਯੋਂ ਚੀਰ ।੩੪।
jhûth karain kai sâch kamâî. najîkain dçkhôn tain kahyô jâî.
sâchau hôi tu karihôn pîr. jhûthô hui hindû dayôn chîr.34.

ਦੋਹਰਾ : ਸਾਚ ਸੁ ਸਾਹਿਬ ਘਰ ਰਹੈ ਔਰ ਸਾਚ ਦਿਖ ਨਾਂਹਿ ।
ਗੁਰੂ ਪੀਰ ਪਤਿਸ਼ਾਹਿ ਸ਼ਾਹ ਦੇਖੈ ਬਹੁ ਪਤਿਆਹਿ ।੩੫।
dôhrâ : sâch su sâhib ghar rahai aur sâch dikh nânhi.
gurû pîr patishâhi shâh dçkhai bahu patiâhi.35.

ਕਰਾਮਾਤ ਹਮ ਤੂੰ ਦਿਖੈਂ ਸੋ ਹਮ ਦਿਖਾਵੈ ਨਾਂਹਿ ।
ਕਰਾਮਾਤ ਮੈਂ ਕਹਿਰ ਹੈ ਸੋ ਰੱਬੋਂ ਦੂਰ ਕਰਾਇ ।੩੬।
karâmât ham tûn dikhain sô ham dikhâvai nânhi.
karâmât main kahir hai sô rabbôn dûr karâi.36.

ਚੌਪਈ : ਕਰਾਮਾਤ ਹੁਇ ਜਾਂਕੇ ਪਾਹੀ । ਆਪੇ ਕਿਉਂ ਨ ਕਰੈ ਪਤਿਸ਼ਾਹੀ ।
ਕਰਾਮਾਤ ਕਹੋ ਪਾਸ ਰਸੂਲ । ਖੁਦਾਇ ਮੰਨ ਜਿਸ ਕਰੈ ਕਬੂਲ ।੩੭।
chaupaî : karâmât hui jânkç pâhî. âpç kiun na karai patishâhî.
karâmât kahô pâs rasûl. khudâi mann jis karai kabûl.37.

ਕਰਾਮਾਤ ਜੋ ਜਗਤ ਦਿਖਾਵੈ । ਜਗਤ ਲੋਕ ਤਿਸ ਬਹੁ ਸੰਤਾਵੈ ।
ਨਜੀਕ ਰਹੈ ਜੋ ਕੋਊ ਖੁਦਾਇ । ਕਰਾਮਾਤ ਤੇ ਦੂਰ ਪਰਾਇ ।੩੮।
karâmât jô jagat dikhâvai. jagat lôk tis bahu santâvai.
najîk rahai jô kôû khudâi. karâmât tç dûr parâi.38.

ਕਰਾਮਾਤ ਤੁਮ ਦੇਖੀ ਚਹੋ । ਯਹ ਭੀ ਨਾਹੀਂ ਆਛੋ ਕਰੋ ।
ਕਰਾਮਾਤ ਹੋਵੈ ਦੋਊ ਭਾਂਤ । ਕੈ ਮਿਹਰੋਂ ਕੈ ਕਹਿਰੋਂ ਹੈ ਜਾਤ ।੩੯।
karâmât tum dçkhî chahô. yah bhî nâhîn âchhô karô.
karâmât hôvai dôû bhânt. kai mihrôn kai kahirôn hai jât.39.

ਸੇਵਾ ਕਰੈ ਤੂ ਮਿਹਰ ਸੁ ਆਵੈ । ਜ਼ਿਦ ਤੇ ਚਾਹੈ ਕਹਿਰ ਸੁ ਪਾਵੈ।
ਮਿਹਰ ਕਹਿਰ ਦੋਊ ਕਰਾਮਾਤ । ਦੂਰ ਖ਼ੁਦਾ ਤੇ ਸੋ ਲੇ ਜਾਤ ।੪੦।
sçvâ karai tû mihar su âvai. zid tç châhai kahir su pâvai.
mihar kahir dôû karâmât. dûr khudâ tç sô lç jât.40.

Thereafter the Guru, after according due honour to the Mughal ruler,
Asked him the reasons for being cross with him (Nanak).
The Guru told Babur that he never obstructed Babur's advance,
As he (the Guru) had been all long sitting on that rocky seat. (32)

The Guru asked Babur to mete out any punishment to the former,
As he had been contemplating at the time of his departure.
Babur was free to allay his apprehensions that he had,
Whether Guru Nanak was a fake or a genuine prophet. (33)

He must confirm if Nanak followed path of truth or falsehood,
The Guru was willing to offer himself for a close scrutiny.
Found genuine, Babur could acknowledge Guru Nanak as a spiritual prophet,
Found fake, he was free to get the Guru slaughtered. (34)

Dohra : Truth resides and rests with the Divine Lord,
Elsewhere it is never found and observed.
The temporal monarchs and rulers of kingdoms,
Have all been putting spiritual prophets to test. (35)

As Babur wished the Guru to workout some miracles,
The Guru would loath to display any such feats.
Display of miraculous feats not only invited Divine wrath,
These also alienated the spiritual saints from the Divine as well. (36)

Chaupai : If any prophet claimed to work out miracles,
Why could such a prophet not become a monarch as well?
Power of working out miracles vested in the Divine Lord, alone,
For which people accepted Him as the Supreme God. (37)

Whosoever displays any miracles while being a human being,
He is terribly harassed by the people of this world.
Whosoever lives in intimate communication with God,
He always shuns the temptation to work out miracles. (38)

As Babur was too keen to see demonstration of miracles,
It was not a morally justifiable act on his part.
Very often, miracles workout in two diverse ways,
Either resulting in blessings or ending up in disasters. (39)

While serving with devotion saints bring out their blessings,
Insisting upon them to show miracles brings out their curse.
Blessings and curses both work out as miracles,
While alienating a spiritual prophet from the Divine Lord. (40)

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ਦੋਹਰਾ : ਕਹਿਰ ਪਤਿਸ਼ਾਹਨ ਕਾਰ ਹੈ ਖੋਸ ਜੁ ਔਰਨ ਖਾਹਿਂ ।
ਕਹਿਰ ਕਰੈ ਜੁ ਫਕੀਰ ਹੋਇ ਦੂਰ ਖੁਦਾਇ ਤੇ ਪਾਹਿ ।੪੧।
dôhrâ : kahir patishâhan kâr hai khôs ju auran khâhin.
kahir karai ju phakîr hôi dûr khudâi tç pâhi.41.

ਤਬ ਬਾਬਰ ਨੇ ਸਮਝਿਆ ਜੋ ਮੈਂ ਚਿਤਵਤ ਆਇ ।
ਹੈ ਸਭ ਜਾਣੀ ਜਾਣ ਯਹ ਸਭ ਹਮ ਦਯੋ ਬਤਾਇ ।੪੨।
tab bâbar nç samjhiâ jô main chitvat âi.
hai sabh jânî jân yah sabh ham dayô batâi.42.

ਚੌਪਈ : ਦੇਖ ਦਿਦਾਰ ਕੋ ਨਿਸ਼ਚਾ ਆਯਾ । ਨਜੀਕ ਰਹੈ ਯਹ ਸੱਚ ਖੁਦਾਯਾ ।
ਖੁਦਾਇ ਯਾਹਿ ਮੈਂ ਭੇਦ ਕਛੁ ਨਾਹੀਂ । ਅਬ ਮੈ ਇਸ ਤੇ ਮੰਗੋਂ ਪਤਿਸ਼ਾਹੀ ।੪੩।
chaupaî : dçkh didâr kô nishchâ âyâ. najîk rahai yah sachch khudâyâ.
khudâi yâhi main bhçd kachhu nâhîn. ab mai is tç mangôn patishâhî.43.

ਕਬੂਲ ਪਰੈ ਜੋ ਇਸੈ ਦੁਵਾਇ । ਤੌ ਮੇਰੋ ਸਭ ਕਾਮ ਬਨ ਜਾਇ ।
ਔ ਇਸੁ ਦੁਵਾਇ ਜਿ ਨਾਂਹਿ ਪੁਜਾਇ । ਤੌ ਹਮਰੋ ਕੁਛ ਪਲਯੋਂ ਨ ਜਾਇ ।੪੪।
kabûl parai jô isai duvâi. tau mçrô sabh kâm ban jâi.
au isu duvâi ji nânhi pujâi. tau hamrô kuchh palyôn na jâi.44.

ਖੋਟੇ ਬਚਨ ਕਹਿ ਕਿਮ ਬਿਖ ਬੋਵੈਂ । ਮੀਠੇ ਬਚ ਕਹਿ ਕਿਮ ਨਹਿਂ ਜੋਵੈਂ ।
ਤਬ ਬਾਬਰ ਆਇ ਦੋ ਕਰ ਜੋਰੇ । ਗਰਜ਼ ਅਪਨੀ ਮੁੱਖੋਂ ਮਿਠ ਬੋਰੇ ।੪੫।
khôtç bachan kahi kim bikh bôvain. mîthç bach kahi kim nahin jôvain.
tab bâbar âi dô kar jôrç. garaz apnî mukkhôn mith bôrç.45.

ਆਯੋ ਮੈਂ ਤਵ ਕਦਮਾ ਪਾਸ । ਪੂਰਨ ਕੀਜੈ ਹਮਰੀ ਆਸ ।
ਮੈਂ ਸੁਨਿਓਂ ਤੁਮ ਹਿੰਦੂ ਬਡ ਪੀਰ । ਤੁਮ ਪੈ ਆਇਓ ਹੋਇ ਅਧੀਰ ।੪੬।
âyô main tav kadamâ pâs. pûran kîjai hamrî âs.
main suniôn tum hindû bada pîr. tum pai âiô hôi adhîr.46.

ਦੋਹਰਾ : ਜੋ ਸੁਨਿਓ ਸੋ ਦੇਖਿਓ ਤੂੰ ਪੀਰਨ ਸਿਰ ਪੀਰ ।
ਤੁਮ ਦਿਦਾਰ ਕੇ ਪੇਖਨੇ ਭਯੋ ਮੇਰੋ ਮਨ ਧੀਰ ।੪੭।
dôhrâ : jô suniô sô dçkhiô tûn pîran sir pîr.
tum didâr kç pçkhnç bhayô mçrô man dhîr.47.

ਚੌਪਈ : ਜੈਸੋ ਸੁਨਿਓ ਤੈਸੇ ਦੇਖਯੋ । ਪੀਰਨ ਸਿਰ ਤੂੰ ਪੀਰ ਪਰੇਖਯੋ ।
ਜੋ ਜੋ ਬਾਤ ਦੌਲਤ ਖਾਂ ਕਹੀ । ਮੈਂ ਅਬ ਨੈਨਨ ਦੇਖੀ ਵਹੀ ।੪੮।
chaupaî : jaisô suniô taisç dçkhyô. pîran sir tûn pîr parçkhyô.
jô jô bât daulat khân kahî. main ab nainan dçkhî vahî.48.

ਦੌਲਤ ਖਾਂ ਨੇ ਹਮੈਂ ਸੁਨਾਈ । ਪਠਾਣੋਂ ਗੁਰਸਿਖ ਦਏ ਮਰਾਈ ।
ਸਤਿਗੁਰ ਕੋਪੀ ਕਰੀ ਪਠਾਨਨ । ਹਿੰਦ ਪਾਤਿਸਾਹਿਓਂ ਦੂਰ ਕਰਾਨਨ ।੪੯।
daulat khân nç hamain sunâî. pathânôn gursikh daç marâî.
satigur kôpî karî pathânan. hind pâtisâhiôn dûr karânan.49.

Dohra : Cursed miracles are the fancy of temporal monarchs,
Who seize others' belonging with coercion and duress.
If ever a saint indulges in working out miracles,
He is sure to find himself alienated from the Divine. (41)

Upon this, Babur realized Guru Nanak's omniscience,
Since the Guru had laid bare all Babur's secret thoughts.
He decided to share all his fears and aspirations,
After he felt assured about Guru Nanak's omniscience. (42)

Chaupai : Babur felt convinced after his interaction with Guru Nanak,
That the latter had really an intimate relationship with God.
Since there existed no distinction between God and Guru Nanak,
He must seek his blessings for getting a sovereignty over India. (43)

If, God willing, the Guru Nanak answered his prayers,
All his dreams and aspirations will get materialized.
If, God forbid, Guru Nanak declined his prayers,
He would not lose anything substantial of his own. (44)

Why should he poison his future through his insolence,
Instead, why should he not cultivate polite conversation?
After this, folding his hands in supplication, Babur put forth,
His dire necessity in words couched in politeness. (45)

Prostrating at the lotus feet of Divine Guru Nanak,
Babur begged for his aspirations to be fulfilled,
Acknowledging Guru Nanak as the great Hindu prophet,
He had sought the Guru's blessings in his dire need. (46)

Dohra : Acknowledging Guru Nanak to be as great as he had heard,
Babur declared the Guru as the greatest among spiritual prophets.
Admitting that after having a glimpse of the Divine Guru,
He felt assured of Guru Nanak's Divine attributes. (47)

Chaupai : Finding the Guru as venerated as in narrations he had heard,
Babur found the Guru spiritually Supreme after a through probe.
Whatever divine attributes of the Guru had Daulat Khan narrated,
Babur had observed and confirmed with his own eyes. (48)

The way the (Lodhi) Pathans had got the Guru's followers assassinated,
Daulat Khan had narrated the whole account to Babur.
Babur also knew about Guru's displeasure with the Lodhi Pathans,
As well as the Guru's will to dispense with their rule over India. (49)

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ਮੁਗਲੋਂ ਕੋ ਗੁਰ ਚਹਯੋ ਬੁਲਾਨਨ । ਆਪੇ ਤੁਮ ਸਭ ਜਾਨੀ ਜਾਨਨ ।
ਮੈਂ ਆਯੋਂ ਹੋ ਤੁਸਾਂ ਬੁਲਾਏ । ਦੌਲਤ ਖਾਂ ਤੇ ਲੇਹੁ ਪੁਛਾਏ ।੫੦।
muglôn kô gur chahyô bulânan. âpç tum sabh jânî jânan.
main âyôn hô tusân bulâç. daulat khân tç lçhu puchhâç.50.

ਨਾਮ ਤੁਮੈਂ ਕਹਿ ਮੋਹ ਚੜ੍ਹਾਯੋ । ਤੁਮੈਂ ਲਾਜ ਜੋ ਤੁਮੈਂ ਬੁਲਾਯੋ ।
ਹਿੰਦ ਤਖਤ ਮੋਹਿ ਦੇਹੁ ਬਹਾਇ । ਬਾਈ ਸੂਬੇ ਨਾਲ ਦਿਵਾਇ ।੫੧।
nâm tumain kahi môh chardhâyô. tumain lâj jô tumain bulâyô.
hind takhat môhi dçhu bahâi. bâî sûbç nâl divâi.51.

ਦੋਹਰਾ : ਮੈਂ ਆਯੋ ਯਹ ਮੁਰਾਦ ਕਰ ਕਰੋਂ ਤੁਮੈਂ ਨਿਜ ਪੀਰ ।
ਹਮੈਂ ਦਿਵਾਵੋ ਤਖਤ ਹਿੰਦ ਬਾਈ ਸੂਬੇ ਤਾਬੇਗੀਰ ।੫੨।
dôhrâ : main âyô yah murâd kar karôn tumain nij pîr.
hamain divâvô takhat hind bâî sûbç tâbçgîr.52.

ਚੌਪਈ : ਤੌ ਬਾਬੇ ਬਾਬਰ ਸੋਂ ਕਹਯੋ । ਤੁਮ ਪਤਿਸ਼ਾਹੀ ਪਿਕੰਬਰੋਂ ਚਹੋ ।
ਬਾਬਰ ਕਹਯੋ ਪਿਕੰਬਰ ਦੂਰ । ਮੈਂ ਨਾ ਸੱਕੋਂ ਪਹੁੰਚ ਹਜ਼ੂਰ ।੫੩।
chaupaî : tau bâbç bâbar sôn kahyô. tum patishâhî pikmbarôn chahô.
bâbar kahyô pikmbar dûr. main nâ sakkôn pahuñch hazûr.53.

ਪਿਕੰਬਰ ਰਹੈ ਵਾਲੀ ਦਰਗਾਹ । ਸੱਤਿ ਅਸਮਾਨ ਕੇ ਊਪਰ ਵਾਹ ।
ਹਮੈਂ ਊਹਾਂ ਕਿਮ ਪਹੁੰਚਯੋ ਜਾਇ । ਕੰਨੀਂ ਸੁਨਯੋ ਹਮ ਨਦਰ ਨਹ ਪਾਇ ।੫੪।
pikmbar rahai vâlî dargâh. satti asamân kç ûpar vâh.
hamain ûhân kim pahuñchyô jâi. kannîn sunyô ham nadar nah pâi.54.

ਸਤਿਗੁਰ ਕਹਯੋ ਤੁਮ ਸ਼ਾਹ ਸਦਾਵੋ । ਅਧੀ ਖੁਦਾਈ ਆਪ ਕਹਾਵੋ ।
ਕਰਾਮਾਤ ਪੀਰ ਪੰਜ ਰਖਾਵੋ । ਪਾਸ ਪਿਕੰਬਰ ਕਿਮ ਨਹਿੰ ਜਾਵੋ ।੫੫।
satigur kahyô tum shâh sadâvô. adhî khudâî âp kahâvô.
karâmât pîr pañj rakhâvô. pâs pikmbar kim nahin jâvô.55.

ਪਿਕੰਬਰ ਢਿਗ ਮੈਂ ਦੇਹੁਂ ਪੁਚਾਈ । ਜਾ ਕਰਿ ਲੈ ਤਿਸ ਤੇ ਪਤਿਸ਼ਾਹੀ ।
ਪਿਕੰਬਰ ਸਾਥ ਤੂੰ ਜਾਈਂ ਦ੍ਰਗਾਹਿ । ਓਹੀ ਦ੍ਰਗਾਹੋਂ ਦੇਊ ਲਿਖਾਇ ।੫੬।
pikmbar dhig main dçhun puchâî. jâ kari lai tis tç patishâhî.
pikmbar sâth tûn jâîn dargâhi. ôhî dargâhôn dçû likhâi.56.

ਦੋਹਰਾ : ਸੁਨ ਬਾਬਰ ਕੁਰਨਿਸ਼ ਕਰੀ ਮੋ ਪਿਕੰਬਰ ਦਿਦਾਰ ਕਰਾਇ ।
ਪਿਕੰਬਰ ਤੁਰਤ ਖੁਦਾਇ ਤੇ ਦੈਗੋ ਹਿੰਦ ਲਖਾਇ ।੫੭।
dôhrâ : sun bâbar kurnish karî mô pikmbar didâr karâi.
pikmbar turat khudâi tç daigô hind lakhâi.57.

ਚੌਪਈ : ਤਬਿ ਸਤਿਗੁਰ ਯੌ ਬਚਨ ਉਚਾਰੇ । ਆਸਾ ਅਸਾਡਾ ਲਿਜਾਵੇ ਦਰਗਹ ਦ੍ਵਾਰੇ ।
ਸੋ ਆਸਾ ਉਸ ਦਯੋ ਫੜਾਇ । ਕਰ ਭੂਮ ਬਿਸਤਰੋ ਬਹੀ ਬਣਾਹਿ ।੫੮।
chaupaî : tabi satigur yau bachan uchârç. âsâ asâdaâ lijâvç dargah davârç.
sô âsâ us dayô phardâi. kar bhûm bisatrô bahî banâhi.58.

It was Guru's will to call the Mughals from Kabul[4],
As the Guru, being omniscient and privy to the Divinee Will.
Babur told the Guru that the former had arrived at Guru's bidding,
As Daulat Khan would bear witness to what he said. (50)

Since Daulat Khan had invited him (Babur) in the Guru's name,
The Guru must protect and stand by his humble servant.
Babur begged the Guru to make him occupy India's throne,
Making his sovereign writ run over all the twenty-two states. (51)

Dohra : Babur said he had approached Guru Nanak with a fond wish,
That the great Guru be Babur's spiritual mentor.
Babur begged for a sovereignty over the Indian throne,
So that his writ might run over the twenty-two states. (52)

Chaupai : Upon this Baba Nanak reminded the supplicating Babur,
That the latter wished to be made a sovereign by Prophet Mohammad[5].
Admitting that Prophet Mohammad being inaccessible,
Babur expressed his inability to seek Prophet's (Mohammad's) blessings. (53)

Since his prophet was inhabitant of the Divine Court,
It was located across the seven skies (in heavens).
How could Babur (a human being) reach that Divine abode,
About which he had heard but never seen it with his eyes? (54)

The Guru reminded Babur that he had boasted of being an emperor,
Whose writ ran over half of humanity on the earth.
How could he not reach his Islamic Prophet Mohammad,
As he boasted of having the powers of five spiritual prophets? (55)

Promising Babur to enable him to reach his prophet,
The Guru directed Babur to seek sovereignty from his own prophet.
Babur should reach the Divine Court in his prophet's company,
Where his prophet would get a written sanction for his sovereignty. (56)

Dohra : Hearing this, Babur bent on his knees in thankfulness,
Begging Guru Nanak to enable him to have a glimpse of his own prophet.
Being extremely confident of his prophet's divine powers,
Babur was sure of getting India's sovereignty sanctioned. (57)

Chaupai : Thereafter, Satguru Guru Nanak directed the Mughal emperor,
That Guru's staff would lead Babur to the Divine court.
Thereafter handing over his staff to the emperor Babur,
Guru Nanak instructed Babur to sit on the ground in front of the staff. (58)

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ਧੂਪ ਦੀਪ ਕਰ ਮਸਤਕ ਧਰਯੋ । ਜਿਤ ਚਾਹੋ ਤਿਤ ਜਾਇਂ ਪਰਯੋ ।
ਸੱਤਿਨਾਮ ਕੋ ਜਾਪ ਜਪਈਓ । ਜਹਿਂ ਚਾਹੋ ਤਿਤਹੀ ਥਾਂ ਜਈਓ ।੫੯।
dhûp dîp kar masatak dharyô. jit châhô tit jâin paryô.
sattinâm kô jâp japaîô. jahin châhô tithî thân jaîô.59.

ਸਮੇਤ ਪਿਕੰਬਰ ਲੈ ਤੁਝ ਜਾਵੈ । ਜਾਵਤ ਦਰਗਹ ਨ ਕੋਊ ਅਟਕਾਵੈ ।
ਜਹਾਂ ਪਿਕੰਬਰ ਇਕ ਬਾਰ ਗਯੋ । ਕੁੰਡੇ ਹਿਲਤੇ ਥੇ ਫਿਰ ਅਯੋ ।੬੦।
samçt pikmbar lai tujh jâvai. jâvat dargah na kôû atkâvai.
jahân pikmbar ik bâr gayô. kundç hiltç thç phir ayô.60.

ਅਬ ਘੜੀਆਂ ਭਾਵੈਂ ਰਹੁ ਚਾਰ । ਬਚਨ ਪਿਕੰਬਰ ਕਰਯੋ ਕਈ ਬਾਰ ।
ਚਾਰ ਘੜੀ ਲਗ ਰਹੁ ਦਰਗਾਹ । ਜੋ ਜੀਅ ਆਵੈ ਮਾਂਗੋ ਤਾਂਹਿ ।੬੧।
ab ghardîân bhâvain rahu châr. bachan pikmbar karyô kaî bâr.
châr ghardî lag rahu dargâh. jô jîa âvai mângô tânhi.61.

ਦੋਹਰਾ : ਕੁਰਨਿਸ਼ ਬਾਬਰ ਕਰ ਉਠਯੋ ਬਡੋ ਅਚੰਭੋ ਜਾਨ ।
ਸਤਿਗੁਰ ਆਖੀ ਸੋ ਕਰੀ ਲੈ ਆਸੋ ਕੀਓ ਪਿਆਨ ।੬੨।
dôhrâ : kurnish bâbar kar uthyô badaô achmbhô jân.
satigur âkhî sô karî lai âsô kîô piân.62.

ਚੌਪਈ : ਜਾਇ ਬਾਬਰ ਨੇ ਸੋਈ ਕਰੀ । ਲੈ ਆਸਾ ਉਡਿਓ ਉਸ ਹੀ ਘਰੀ ।
ਲੈ ਪਹੁੰਚਯੋ ਸੱਤਵੇਂ ਆਕਾਸ਼ । ਜਾ ਪਹੁੰਚਯੋ ਵਹਿ ਦਰਗਹ ਖਾਸ ।੬੩।
chaupaî : jâi bâbar nç sôî karî. lai âsâ udaiô us hî gharî.
lai pahuñchyô sattvçn âkâsh. jâ pahuñchyô vahi dargah khâs.63.

ਦਰਗਹ ਰਹੇ ਕੁੰਡੇ ਅੜਾਏ । ਜੋ ਨਹਿਂ ਖੁਲ੍ਹੇ ਪਿਕੰਬਰ ਜਾਏ ।
ਸੱਤਿਨਾਮ ਜਬ ਬਾਬਰ ਪੁਕਾਰੇ । ਤੁਰਤ ਫੁਰਤ ਹੀ ਖੁਲ੍ਹੇ ਕਿਵਾਰੇ ।੬੪।
dargah rahç kundç ardâç. jô nahin khulhç pikmbar jâç.
sattinâm jab bâbar pukârç. turat phurat hî khulhç kivârç.64.

ਤਹਾਂ ਨਾਨਕ ਕੋ ਝੰਡਾ ਝੂਲੇ । ਪੜ੍ਹੈਂ ਬਾਣੀਆਂ ਪੋਥੀਅਨ ਖੂਲੈ ।
ਰਬਾਬ ਬਜਾਵੈਂ ਗਾਵੈਂ ਰਾਗ । ਭਗਤ ਭਜਨ ਕੋ ਰੰਗ ਰਹਯੋ ਲਾਗ ।੬੫।
tahân nânak kô jhandâ jhûlç. pardhain bânîân pôthîan khûlai.
rabâb bajâvain gâvain râg. bhagat bhajan kô rang rahyô lâg.65.

ਦੋਹਰਾ : ਤਿਹ ਜਾ ਬਾਬਰ ਦੇਖਿਓ ਝੰਡਾ ਨਾਨਕ ਸ਼ਾਹਿ ।
ਸਨਮੁਖ ਝੂਲੇ ਦ੍ਰਗਾਹ ਕੇ ਵਿਚ ਸੱਚੋ ਸਾਹਿਬ ਯਾਹਿ ।੬੬।
dôhrâ : tih jâ bâbar dçkhiô jhandâ nânak shâhi.
sanmukh jhûlç dargâh kç vich sachchô sâhib yâhi.66

ਸੇਤ ਸੁ ਗੰਗਾ ਨੀਰ ਸਮ ਔ ਬਾਦਰ ਸਮ ਤਹਿਂ ਕਾਲ ।
ਕੇਸਰੀ ਪਟਕੋ ਸੰਗ ਹਿਲੈ ਬਿਜਲੀ ਜੈਸੇ ਖਯਾਲ ।੬੭।
sçt su gangâ nîr sam au bâdar sam tahin kâl.
kçsarî patkô sang hilai bijlî jaisç khayâl.67.

With burning jos-sticks and a lamp, he should prostrate before the staff,
After which it would take Babur wherever he wished to go.
With the continuous recitation of God's holy Name 'Satnam',
He could reach anywhere he wished to reach. (59)

The Guru's staff would take Babur and his prophet to heaven,
Where nobody would stop their entry into the Divine Court.
The same Divine Court was it where prophet once had gone,
But was made to return the same moment to his abode. (60)

With Guru's staff with them, they could stay there for many hours,
While his prophet could converse with God for long.
Staying there in the Divine Court for a longer spell,
He and his prophet could seek whatever they wished. (61)

Dohra : With a respectful bow did Babur depart from Guru Nanak,
Wondering at heart at the promised great miracle.
Following the Guru's instructions about invocation,
Babur departed after holding the Guru's staff. (62)

Chaupai : The moment Babur performed the proffered incantations,
The Guru's staff took him on a flight the same moment.
Flying across the seven skies with the Guru's staff,
Babur reached the exclusive territory of the Divine Court. (63)

He found the Divine Court bolted and barred from inside,
Which did not open even at the approach of prophet Mohammad.
But the moment Babur recited the Guru's word "Satnam",
In an instant opened all the doors that were barred and locked. (64)

Babur witnessed Guru Nanak's standard fluttering in heavens,
And heard spiritual hymns being recited from the holy books.
Spiritual melodies were being recited to the accompaniment of music,
Filling the whole environment with a spiritual ambience. (65)

Dohra : Thus, Babur saw with his own eyes after reaching there,
Guru Nanak's standard fluttering inside the Divine Court.
Observing Nanak's standard fluttering at the entrance,
Babur had a glimpse of God seated on the Divine seat. (66)

Sparkling as the crystal waters of the scared Ganges,
Guru Nanak's standard also emitted dark cloud like hues.
Its saffron cloth fluttered as majestically as,
If a spark of lightening had flitted across its surface. (67)

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ਕਈ ਸ਼ਾਹਿ ਕਈ ਬੇਪਰਵਾਹਿ । ਰਿੱਧਿ ਸਿੱਧਿ ਸਭ ਹਾਜ਼ਰ ਵਾਹਿ ।੬੮।
chaupaî : satigur kî dharmsâl dikhâî. sant sâdh bahç daçrâ lâî.
kaî shâhi kaî bçpravâhi. riddhi siddhi sabh hâzar vâhi.68.

ਦੋਹਰਾ : ਕਲਪ ਮੰਦਾਰ ਔ ਹਰ ਚੰਦਨ ਪਾਰਜਾਤ ਸੰਤਾਨ ।
ਔਰ ਬ੍ਰਿਛ ਫੂਲੇ ਫਲੇ ਕਾਮਧੇਨ ਘਰ ਘਰਾਨ ।੬੯।
dôhrâ : kalap mandâr au har chandan pârjât santân.
aur barichh phûlç phalç kâmdhçn ghar gharân.69.

ਚੌਪਈ : ਚਿੰਤਾ ਮਣਿ ਸੋਂ ਕੰਧ ਚਿਣਾਈ । ਸ੍ਵਰਨ ਸੁਗੰਧੀ ਸੰਗ ਲਿਪਾਈ ।
ਬਡੂਰਜ ਕੇ ਊਹਾਂ ਥੰਭ ਥੰਭਾਏ । ਚੰਦਨ ਲਕਰੀ ਸਾਥ ਛਤਾਏ ।੭੦।
chaupaî : chintâ mani sôn kandh chinâî. savran sugndhî sang lipâî.
badaûraj kç ûhân thambh thambhâç. chandan lakrî sâth chhatâç.70.

ਮੁੰਗੇ ਕੇ ਊਹਾਂ ਲਗੇ ਕਪਾਟ । ਚਿਤ੍ਰਕਾਰੀ ਪਾਰਸ ਕੀ ਠਾਟ ।
ਬਾਬਰ ਕੋ ਤਹਾਂ ਸੈਲ ਕਰਾਯੋ । ਫਿਰ ਬਾਬਰ ਕੋ ਮੋੜ ਲੈ ਆਯੋ ।੭੧।
mungç kç ûhân lagç kapât. chitarkârî pâras kî thât.
bâbar kô tahân sail karâyô. phir bâbar kô môrd lai âyô.71.

ਪਿਕੰਬਰ ਕੀ ਵਹਿ ਵੱਲ ਫਿਰਾਯੋ । ਦੇਤ ਬਾਂਗ ਤਿਹ ਮੁੱਲਾਂ ਦਿਖਾਯੋ ।
ਪਿਕੰਬਰ ਝੰਡਾ ਉਸੈ ਦਿਖਾਯੋ । ਰੰਗਯੋ ਨੀਲ ਸੋਂ ਬਹੁ ਦਿਨ ਹਾਯੋ ।੭੨।
pikmbar kî vahi vall phirâyô. dçt bâng tih mullân dikhâyô.
pikmbar jhandâ usai dikhâyô. rangyô nîl sôn bahu din hâyô.72.

ਤਹਾਂ ਪਿਕੰਬਰ ਹੁਤੀ ਮਸੀਤ । ਉਨ੍ਹੈਂ ਸਵਾਰੀ ਅਪਨੀ ਰੀਤ ।
ਬਾਬਰ ਪਿਕੰਬਰ ਦੇਖਯੋ ਖੜੋ । ਕਬੀ ਉਠੈ ਕਬੀ ਲਾਂਬੋ ਪੜੋ ।੭੩।
tahân pikmbar hutî masît. unhain savârî apnî rît.
bâbar pikmbar dçkhyô khardô. kabî uthai kabî lâmbô pardô.73.

ਪੜ੍ਹੇ ਨਿਮਾਜ਼ ਤਹਿਂ ਆਪ ਰਸੂਲ । ਖਾਤਰ ਬੰਦਗੀ ਪੜਨ ਕਬੂਲ ।
ਪੀਛੇ ਖੜੇ ਤਹਿ ਚਾਰੋਂ ਯਾਰ । ਤਿਨਕੇ ਪਾਛੇ ਪੀਰ ਹਜ਼ਾਰ ।੭੪।
pardhç nimâz tahin âp rasûl. khâtar bandgî pardan kabûl.
pîchhç khardç tahi châron yâr. tinkç pâchhç pîr hazâr.74.

ਤਿਹ ਪਾਛੇ ਜਾ ਬਾਬਰ ਖੜਾਯਾ । ਆਸੇ ਮਾਜਰਾ ਪਿਕੰਬਰ ਸੁਣਾਯਾ ।
ਪਿਕੰਬਰ ਲੀਨੋ ਬਾਬਰ ਬੁਲਾਇ । ਕਿਸ ਖ਼ਾਤਰ ਆਯੋ ਮੁਹਿ ਪਾਹਿ ।੭੫।
tih pâchhç jâ bâbar khardâyâ. âsç mâjrâ pikmbar sunâyâ.
pikmbar lînô bâbar bulâi. kis khâtar âyô muhi pâhi.75.

ਬਾਬਰ ਕਹੀ ਮੈਂ ਚਹੋਂ ਪਤਿਸ਼ਾਹੀ । ਹਿੰਦ ਤਖਤ ਜੋ ਸੂਬੇ ਬਾਈ ।
ਤੁਰਤ ਪਿਕੰਬਰ ਦੀਯੋ ਜੁਬਾਬੇ । ਹਿੰਦ ਪਤਸ਼ਾਹੀ ਨਹੀਂ ਹਮ ਤਾਬੇ ।੭੬।
bâbar kahî main chahôn patishâhî. hind takhat jô sûbç bâî.
turat pikmbar dîyô jubâbç. hind patshâhî nahîn ham tâbç.76.

Chaupai : The Guru's staff took Babur around Guru's meditational centre,
Where several saints and sages sat cross-legged in meditation.
So many spiritual supremos sat spell-bound unconcerned,
Although several temporal and spiritual deities hovered around them. (68)

Dohra : The Divine Court had, on its premises, five mythological trees[6],
Bearing the names of Parjat, Kalap Birchh, Santaan, Harichandan and Mandhar.
Besides, there were other trees laden with flowers and fruit,
As well as the mythical cows of the Kamdhen[7] breed. (69)

Chaupai : With rare "Chinta Mani[8]" stones were the walls of Divine Court built,
With fragrant golden paint were these rare walls painted.
With "Vaduraya"[9] stones were pillars of Divine Court erected,
With the fragrant Sandalwood was its majestic roof inlaid. (70)

With corals were the doors of the Divine Court made,
With designs on the philosopher's stone were these doors carved.
After taking Babur on a round of the Divine Court,
The Guru's staff brought him back to the Divine entrance. (71)

Thereafter taking Babur to his (Islamic) prophet's enclosure,
The Guru's staff showed him the Muslim cleric reciting an Islamic prayer.
Babur was shown a glimpse of his Prophet's standard,
Which had not been dyed in blue for a long time. (72)

There was situated a mosque, place of Muslim worship,
That was designed as per Prophet's own tradition.
As Babur had a glimpse of his spiritual prophet Mohammad,
He started prostrating and supplicating before him. (73)

Prophet Mohammad himself was seen praying to God,
Entreating the Divine Lord to accept his supplication.
Behind him stood his foremost intimate devout followers[10],
Followed by thousands of other Muslims spiritual saints. (74)

Directing Babur to stand in the queue at the back,
The Guru's staff informed Prophet Mohammad about Babur's visit.
Summoning Babur from the back to his own proximity,
Prophet Mohammad asked Babur about the purpose of his visit. (75)

Babur pleaded to be blessed with a sovereignty over India,
So that his writ might run over the twenty-two Indian provinces.
Instantly did Prophet Mohammad reject Babur's plea with a remark,
That He had no divine sanction for granting a sovereignty over India. (76)

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ਹਿੰਦ ਪਤਿਸ਼ਾਹੀ ਨਾਨਕ ਕੇਰੀ । ਕਰੀਂ ਨ ਆਸ ਫੇਰ ਤੂੰ ਮੇਰੀ ।੭੭।
hind patishâhî nânak kçrî. karîn na âs phçr tûn mçrî.77.

ਸੋਰਠਾ : ਨਾਨਕ ਦੇਇ ਨ ਦੇਇ ਹਮ ਅਧੀਨ ਕਛੁ ਨਾਂਹਿ ਅਬ ।
ਉਸ ਹੀ ਤੇ ਫਿਰ ਲੇਇ ਜਿਸ ਬਿਧਿ ਰਿਝੈ ਰਿਝਾਇਕੈ ।੭੮।
sôrthâ : nânak dçi na dçi ham adhîn kachhu nânhi ab.
us hî tç phir lçi jis bidhi rijhai rijhâikai.78.

ਚੌਪਈ : ਜਿਸ ਕੇ ਆਸੇ ਸੰਗ ਤੂੰ ਆਯੋ । ਲੈ ਪਤਿਸ਼ਾਹੀ ਉਸੇ ਰਿਝਾਯੋ ।
ਹਿੰਦ ਤਖਤ ਹਮ ਤਾਬੇ ਨਾਹੀਂ । ਕੁਰਾਸਾਨ ਹੈ ਹਮਰੇ ਪਾਹੀ ।੭੯।
chaupaî : jis kç âsç sang tûn âyô. lai patishâhî usç rijhâyô.
hind takhat ham tâbç nâhîn. kurâsân hai hamrç pâhî.79.

ਸੋ ਹਮ ਨੇ ਤਿਮਰਲੰਗੈ ਦਯੋ । ਉਸੈ ਉਲਾਦ ਹੋਇ ਸੋ ਕਯੋ ।
ਬਹੁ ਜਬਾਬ ਤਬ ਬਾਬਰ ਕਰੇ । ਰਸੂਲ ਓਤਨੇ ਮੋੜ ਸੁ ਧਰੇ ।੮੦।
sô ham nç timralngai dayô. usai ulâd hôi sô kayô.
bahu jabâb tab bâbar karç. rasûl ôtnç môrd su dharç.80.

ਹੋਇ ਨਿਰਾਸਾ ਬਾਬਰ ਮੁੜਿਆ । ਸੋ ਆਸਾ ਲੈ ਡੇਰੇ ਉਪੜਿਆ ।
ਬਾਬਰ ਆਸ ਦੂਰ ਤਬ ਭਈ । ਜਨੁ ਉਸ ਕਮਰ ਦੋ ਟੁਕ ਹੋ ਗਈ ।੮੧।
hôi nirâsâ bâbar muiâ. sô âsâ lai daçrç upaiâ.
bâbar âs dûr tab bhaî. janu us kamar dô tuk hô gaî.81.

ਪਰੀ ਗ਼ਸੀ ਤਿਸ ਡੇਰੇ ਆਇ । ਲਗੋ ਕਰਨ ਮਨ ਬਹੁ ਪਛੁਤਾਇ ।
ਬਜੀਰ ਕਹੀ ਥੀ ਆਛੀ ਬਾਤ । ਹਿੰਦੁ ਪੀਰ ਉਹਾਂ ਬਡੀ ਅਫ਼ਾਤ ।੮੨।
parî ghasî tis daçrç âi. lagô karan man bahu pachhutâi.
bajîr kahî thî âchhî bât. hindu pîr uhân badaî afât.82.

ਦੋਹਰਾ : ਪਾਛੈ ਮੁੜੈਂ ਤੋ ਚੋਟ ਲਗੈ ਆਗੈ ਤੁਰੋਂ ਤੋ ਹਾਰ ।
ਗਹ ਚਕਚੂੰਧਰ ਸਰਪ ਜਯੋਂ ਐਸੇ ਭਯੋ ਬਿਚਾਰ ।੮੩।
dôhrâ : pâchhai murdain tô chôt lagai âgai turôn tô hâr.
gah chakchûndhar sarap jayôn aisç bhayô bichâr.83.

ਚੌਪਈ : ਥਰ ਥਰ ਕੰਪੈ ਬਾਬਰ ਦੇਹ । ਬਾਬਰ ਉਪਜਯੋ ਬਹੁ ਸੰਦੇਹ ।
ਊਹਾਂ ਪਿਕੰਬਰ ਦੀਓ ਜੁਬਾਬ । ਮੁਝ ਕਰ ਦੀਨੋਂ ਹਿੰਦੂ ਤਾਬ ।੮੪।
chaupaî : thar thar kampai bâbar dçh. bâbar upjayô bahu sandçh.
ûhân pikmbar dîô jubâb. mujh kar dînôn hindû tâb.84.

ਅਬ ਮੈਂ ਆਸ ਔਰ ਕਿਸ ਕਰੋਂ । ਅਬ ਕਿਸ ਆਗੇ ਸਜਦੋ ਕਰੋਂ ।
ਬੇੜਾ ਪੜਯੋ ਸਮੁੰਦਰ ਮਾਂਹਿ । ਦੀਓ ਪਿਕੰਬਰ ਅਗੇ ਧਕਾਇ ।੮੫।
ab main âs aur kis karôn. ab kis âgç sajdô karôn.
bçrdâ pardyô samundar mânhi. dîô pikmbar agç dhakâi.85.

Sovereignty of India being the sole prerogative of Guru Nanak,
Babur should have no expectations from his prophet about it. (77)

Sortha : Mohammad told Babur India's sovereignty being Guru Nanak's prerogative,
The former had no jurisdiction over India's sovereignty.
He advised Babur to get his cherished desire fulfilled from Guru Nanak,
By whatever modes of supplication he deemed fit to appease Nanak. (78)

Chaupai : The Guru's staff which brought him to the heavens,
His blessings should Babur invoke to get sovereignty.
Sovereignty over India not being in his jurisdiction,
The prophet had powers to grant sovereignty over Khorasan alone. (79)

He had already granted Khorasan's sovereignty to Taimurlang[11] ,
Whose legal heirs were entitled to inherit his legacy.
Thereafter, whatever further appeals Babur made,
Those were declined forthwith by Prophet Mohammad. (80)

Feeling frustrated returned Babur empty handed,
Landing at his camp with the grace of the Guru's staff.
So frustrated and listless had Babur felt,
As if his mortal frame had broke in twain. (81)

Babur fainted on his arrival at his army camp,
So severely was he struck with a sense of remorse.
He recalled the prophetic words of his own minister,
Who had warned him about the presence of a great Hindu prophet. (82)

Dohra : Being equally scared of returning to his Islamic prophet,
As well as going ahead with an appeal to Guru Nanak,
Was Babur really caught on the horns of a dilemma,
As that of a snake which fails either to swallow or vomit out a poisonous lizard. (83)

Chaupai : With Babur's whole frame being in convulsions with fear,
Was he severely struck with a rising wave of doubts.
His Islamic prophet having rejected his pleas,
He had thrown Babur at the mercy of a Hindu prophet. (84)

Whom should he look up to in his hour of dire need,
Whom should he supplicate before for his dream fulfilment?
Having been caught in the whirlwind of life,
His own prophet had left him in the lurch. (85)

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ਬਿਨ ਖੇਵਟ ਬੇੜਾ ਕਿਮ ਪਾਰ । ਪਰੇ ਜਾਇ ਕਹੂੰ ਔਖੀ ਧਾਰ ।
ਐਸੀ ਐਸੀ ਸੋਚਾਂ ਕਰੈ । ਕਬ ਡੂਬੈ ਕਬ ਸੰਸਯੋਂ ਤਰੈ ।੮੬।
bin khçvat bçrdâ kim pâr. parç jâi kahûn aukhî dhâr.
aisî aisî sôchân karai. kab daûbai kab sansyôn tarai .86.

ਦੋਹਰਾ : ਤਬ ਬਾਬਰ ਕੈ ਮਨ ਫੁਰੀ ਧਰੀ ਬਹੁਤ ਮਨ ਧੀਰ ।
ਪਿਕੰਬਰ ਭੀ ਐਸੋ ਕਹਯੋ ਸੁ ਹਿੰਦ ਨਾਨਕ ਬਸ ਪੀਰ ।੮੭।
dôhrâ : tab bâbar kai man phurî dharî bahut man dhîr.
pikmbar bhî aisô kahyô su hind nânak bas pîr.87.

ਚੌਪਈ : ਤਬ ਬਾਬਰ ਕੇ ਯੌ ਚਿਤ ਆਈ । ਪਰੋਂ ਚਰਨ ਅਬ ਨਾਨਕ ਜਾਈ ।
ਸਭ ਪੀਰਨ ਸਿਰ ਨਾਨਕ ਪੀਰ । ਨਾਨਕ ਬਿਨ ਕੋ ਧਰਾਵੇ ਧੀਰ ।੮੮।
chaupaî : tab bâbar kç yau chit âî. parôn charan ab nânak jâî.
sabh pîran sir nânak pîr. nânak bin kô dharâvç dhîr.88.

ਤਬ ਉਨ ਦੌਲਤ ਤੁਰਤ ਬੁਲਾਯਾ । ਤੈਨੇ ਮੁਝ ਈਹਾਂ ਆਨ ਫਸਾਯਾ ।
ਘੁੰਮਣ ਵਾਣੀ ਮੈਂ ਦਯੋ ਡਾਰ । ਕਹੁ ਸਤਿਗੁਰ ਕੋ ਲਾਵੈਂ ਪਾਰ ।੮੯।
tab un daulat turat bulâyâ. tainç mujh îhân ân phasâyâ.
ghumman vânî main dayô daâr. kahu satigur kô lâvain pâr.89.

ਲੈ ਦੌਲਤ ਤਬ ਤੁਰਿਓ ਸਾਥ । ਛੁਹੇ ਚਰਣ ਔ ਜੋੜੇ ਹਾਥ ।
ਮੈਂ ਹੌਂ ਤੁਝ ਦਾਸਨ ਕੋ ਦਾਸ । ਪੂਰਨ ਕਰੋ ਹਮਾਰੀ ਆਸ ।੯੦।
lai daulat tab turiô sâth. chhuhç charan au jôrdç hâth.
main hôn tujh dâsan kô dâs. pûran karô hamârî âs.90.

ਦੋਹਰਾ : ਊਹਾਂ ਜੋ ਬਾਬਰ ਦਿਖਯੋ ਕਹੀ ਸੋਈ ਸਭ ਆਨ ।
ਸਤਿਗੁਰ ਹੱਸ ਕੇ ਚੁਪ ਰਹੇ ਓਇ ਸਭ ਜਾਣੀ ਜਾਣ ।੯੧।
dôhrâ : ûhân jô bâbar dikhyô kahî sôî sabh ân.
satigur hass kç chup rahç ôi sabh jânî jân.91.

ਚੌਪਈ : ਫਿਰ ਬਾਬਰ ਯੌ ਬਚਨ ਸੁਨਾਯੋ । ਤੇਰੋ ਭੇਤ ਨ ਕਿਨਹੂੰ ਪਾਯੋ ।
ਤੂੰ ਸ਼ਰੀਕ ਖੁਦਾਇ ਕੋ ਆਹੀ । ਤੂੰ ਖੁਦਾਇ ਕੋ ਜਾਯੋ ਤਾਹੀਂ ।੯੨।
chaupaî : phir bâbar yau bachan sunâyô. tçrô bhçt na kinhûn pâyô.
tûn sharîk khudâi kô âhî. tûn khudâi kô jâyô tâhîn.92.

ਤੈਥੋਂ ਜੁਦੋ ਨ ਆਪ ਖੁਦਾਇ । ਜੋ ਹੋਵੈ ਸੋ ਤੇਰੀ ਰਜਾਇ ।
ਤੂੰ ਰਜਾਇ ਕੋ ਕਰਨੇ ਹਾਰ । ਤੇਰਾ ਅੰਤ ਨ ਪਾਰਾਵਾਰ ।੯੩।
taithôn judô na âp khudâi. jô hôvai sô tçrî rajâi.
tûn rajâi kô karnç hâr. tçrâ ant na pârâvâr.93.

ਤੂੰ ਕਰਤਾ ਹੈਂ ਕਾਦਰ ਕਰੀਮ । ਖੁਦ ਖੁਦਾਇ ਹੈਂ ਤੁਹੀ ਰਹੀਮ ।
ਤੂੰ ਹੀ ਪਿਕੰਬਰ ਰਾਹੁ ਨੁਮਾਇ । ਤੇਰਾ ਸਿੱਰਰ ਨ ਪਾਯੋ ਜਾਇ ।੯੪।
tûn karatâ hain kâdar karîm. khud khudâi hain tuhî rahîm.
tûn hî pikmbar râhu numâi. tçrâ sirrar na pâyô jâi.94.

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How could his ship of life reach its shore without a mariner,
Whom should he pray for a survival from this ordeal?
Being burdened with such depressing thoughts,
Did Babur keep oscillating between hope and fear. (86)

Dohra : Thereafter a thought came to Babur's mind,
Which provided a great solace to him.
He recalled how even his own spiritual prophet Mohammad,
Had confirmed that Nanak alone was the only prophet in India. (87)

Chaupai : Thereupon, a thought overtook Babur's mind,
That he should seek blessings of Guru Nanak.
Nanak being the greatest among the spiritual prophets,
Who else could provide an enduring support? (88)

Summoning Daulat Khan the same moment,
Babur accused the latter of landing him in trouble.
He, being caught badly in the life's whirlwinds,
Daulat must plead before the Guru to be Babur's saviour. (89)

Taking Babur along, did Daulat Khan approach the Guru,
With folded hands, did they bow before the Guru.
Professing to be the most humble slave of the Guru,
Babur pleaded before the Guru for his dream to be fulfilled. (90)

Dohra : Narrating whatever he had observed at the Divine Court,
Babur put forth his observations before Guru Nanak.
Being omniscient about what happened here and there,
The Guru gave a faint smile and kept his cool. (91)

Chaupai : Thereafter (struck with wonder and awe), remarked Babur,
Nobody could ever gauge the spiritual profundity of Guru Nanak.
The Guru, being the (dearest) son of God Divine,
He alone could match the Divine in attributes Divine. (92)

Both God and Guru Nanak being inseparable,
The Guru's will prevailed in every phenomenal occurring.
Infinite was the limit of Guru Nanak's blessings,
As his will was the cause behind every happening. (93)

Being himself the Divine and merciful like Him,
Guru Nanak was the creator and the compassionate.
He, being both the prophet and the spiritual guide,
Impossible was it to plumb the depth of the Guru's mystique. (94)

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ਦੋਹਰਾ : ਤੇਰੇ ਨਾਮ ਪਰ ਮੈਂ ਬਿਕਯੋ ਦੌਲਤ ਹਾਥ ਪਠਾਣ ।
ਅਬ ਚਾਹੇ ਸੋ ਕੀਜੀਏ ਅਪਨੀ ਲਾਜ ਪਛਾਣ ।੯੫।
dôhrâ : tçrç nâm par main bikyô daulat hâth pathân.
ab châhç sô kîjîç apnî lâj pachhân.95.

ਚੌਪਈ : ਯੌ ਸਤਿਗੁਰ ਸੁਣ ਭਯੋ ਦਿਆਲਾ । ਭੰਗ ਥੈਲੋ ਮੰਗ ਲਿਯੋ ਤਤਕਾਲਾ ।
ਕਹਯੋ ਲਯਾਉ ਮੁਠ ਪਾਇ ਦੈ ਝੋਲੀ । ਬਾਬਰ ਤੁਰਤ ਵਹਿ ਥੈਲੀ ਖੋਲੀ ।੯੬।
chaupaî : yau satigur sun bhayô diâlâ. bhang thailô mang liyô tatkâlâ.
kahyô layâu muth pâi dai jhôlî. bâbar turat vahi thailî khôlî.96.

ਸਤਿ ਮੁੱਠੀ ਭਰ ਝੋਲੀ ਪਾਈ । ਪਿਛੋਂ ਝਾੜ ਉਨ ਥੈਲੀ ਮੁਧਾਈ ।
ਭੰਗ ਮੁੱਠੀਂ ਸਤਿ ਦੀਨੀ ਡਾਰੀ । ਸਤਿ ਪਤਿਸ਼ਾਹੀ ਦੀਨੀ ਸਾਰੀ ।੯੭।
sati mutthî bhar jhôlî pâî. pichhôn jhârd un thailî mudhâî.
bhang mutthîn sati dînî daârî. sati patishâhî dînî sârî.97.

ਝੜੀ ਡਿਠੀ ਕਛੂ ਔਰ ਭੀ ਤਈ । ਫਿਰ ਚਾਹੋ ਮੈਂ ਤੁਮ ਤੇ ਲਈ ।
ਭੰਗ ਮੁਠੀ ਭਰ ਜੋ ਮੈਂ ਦਈ । ਸਮੋਂ ਪਾਇ ਲੇਵੋਂ ਸਭ ਤਈ ।੯੮।
jhardî daithî kachhu aur bhî taî. phir châhô main tum tç laî.
bhang muthî bhar jô main daî. samôn pâi lçvôn sabh taî.98.

ਦੋਹਰਾ : ਭੰਗ ਬਦਲੇ ਸਭ ਹਿੰਦ ਦਈ ਯਹ ਬੇਪਰਵਾਹੀ ਕੀਨ ।
ਜਿਮ ਭਸਮੰਤਰ ਦੇਇ ਬਰ ਦੁੱਖ ਸਿਰ ਸ਼ਿਵ ਨਿਜ ਦੀਨ ।੯੯।
dôhrâ : bhang badlç sabh hind daî yah bçpravâhî kîn.
jim bhasmantar dçi bar dukkh sir shiv nij dîn.99.

ਸੋਰਠਾ : ਜਬ ਗੁਰ ਕਹਯੋ ਉਚਾਰ ਭੰਗ ਬਦਲ ਸਭ ਹਿੰਦ ਦਈ ।
ਕੀਨੋ ਐਸ ਕਰਾਰ ਫਿਰ ਪਤਿਸ਼ਾਹੀ ਲੇਹਿੰਗੇ ।੧੦੦।
sôrthâ : jab gur kahyô uchâr bhang badal sabh hind daî.
kînô ais karâr phir patishâhî lçhingç.100.

ਦੋਹਰਾ : ਜਬ ਸਤਿਗੁਰ ਨੇ ਯੋ ਕਹਯੋ ਸੁਨ ਬਾਬਰ ਸੁਲਤਾਨ ।
ਫਿਰ ਤੂੰ ਨਹਿਂ ਜਬ ਹੋਇਗੋ ਤਬ ਲੈ ਹੈਂ ਦੈ ਕੈ ਤਾਨ ।੧੦੧।
dôhrâ : jab satigur nç yô kahyô sun bâbar sultân.
phir tûn nahin jab hôigô tab lai hain dai kai tân.101.

ਅੜਿੱਲ : ਸੁਨ ਸਤਿਗੁਰ ਕੇ ਬਚਨ ਬਾਬਰ ਯੌ ਭਾਖਿਓ ।
ਦੇ ਕੇ ਲੈਣੋ ਥੂਕ ਵਡਨ ਹੀ ਆਖਿਓ ।
ਦੇ ਕੇ ਲੈਣੋਂ ਥੂਕ ਮੁਖੋਂ ਜਿਮ ਚਟਣ ਹੈ ।
ਹੋ ਦੇ ਕੈ ਲੈਣ ਜਗੱੜ੍ਹ ਅਪਜਸ ਬਡ ਖਟਨ ਹੈ ।੧੦੨।
arhill : sun satigur kç bachan bâbar yau bhâkhiô.
dç kç lainô thûk vadaan hî âkhiô.
dç kç lainôn thûk mukhôn jim chatan hai.
hô dç kai lain jagrdrdar apjas bada khatan hai.102.

Dohra : Claiming to repose complete faith in Nanak's Divinity,
Had Babur surrendered to Daulat Khan's proposal.
Imploring the Guru to protect his (Babur's) honour,
Let the Guru deal with him (Babur) as he willed. (95)

Chaupai : Taking pity on Babur after hearing his entreaties,
The Guru asked him to bring forth his bag of cannabis.
Hearing Guru's willingness to shower his blessings,
Babur opened his bag full of of cannabis leaves postehate. (96)

As the Guru put seven handfuls of cannabis leaves into Babaur's lap,
The Guru turned the cannabis bag upside down.
With the giving of seven handfuls of cannabis thus,
The Guru blessed Babur with sovereignty upto his seven dynasties. (97)

Looking at the Cannabis leaves lying on the ground,
The Guru was at liberty to take back his blessings again.
Even the sovereignty already granted to the seven dynasties of Babur,
The Guru would take it back at an appropriate moment. (98)

Dohra : Thus, the Guru, in a moment of carefree abandon,
Vested Babur with India's sovereignty for a pittance.
Little realizing that this blessing would recoil upon his own house,
Much as Lord Shiva's blessing to Demon Bhasmantar[12] had recoiled. (99)

Sortha : When the Guru addressed these words to Babur that,
He had conferred India's sovereignty on Babur for a pittance.
The Guru had also made a commitment at that moment,
That He would be entitled to revoke his blessings. (100)

Thereafter, Satguru Guru Nanak made it absolutely clear,
Drawing the attention of emperor Babur to his words.
The Guru would snatch India's sovereignty perforce,
When Babur would no longer be present on the scene. (101)

Ardil : Hearing this conditional grant of sovereignty by Guru Nanak,
Babur addressed the Guru in the following vein:
Taking back a boon after it had been granted,
Amounted to going back on one's own words.
It was as ignominious to withdraw a favour granted,
As one licked one's own spittle.
It was dishonour to take back a granted boon,
As it brought a great disgrace to the giver. (102)

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ਦੋਹਰਾ : ਤਬ ਸਤਿਗੁਰ ਬਾਬਰ ਕਹਯੋ ਯੌਂ ਦੇ ਕੇ ਲੇਵਨ ਹੋਇ ।
ਮੁਖਤ ਨਿਆਮਤ ਬੇਕਦਰ ਰਾਖ ਨ ਸਾਕਤ ਕੋਇ ।੧੦੩।
dôhrâ : tab satigur bâbar kahyô yau dç kç lçvan hôi.
mukhat niâmat bçkdar râkh na sâkat kôi.103.

ਛੰਦ : ਮੁਖਤ ਨਿਆਮਤ ਚੀਜ ਥੀ ਮਨਸੂਰੇ ਲੀਨੀ ।
ਰੱਖ ਨ ਜਾਨੀ ਤਿਨੈ ਜਿੰਦ ਸੰਗ ਲੈ ਗਈ ਦੀਨੀ ।
ਮੁਖਤ ਨਿਆਮਤ ਹੈ ਕਪੂਰ ਪਾਇ ਜਿਉਂ ਰਖਨੋ ।
ਸੋ ਮਿਲ ਅਗਨ ਉਡ ਜਾਇ ਭਾਂਡਾ ਰਹੇ ਸਖਨੋ ।੧੦੪।
chhand : mukhat niâmat chîj thî mansûrç lînî.
rakkh na jânî tinai jind sang lai gaî dînî.
mukhat niâmat hai kapûr pâi jiun rakhnô.
sô mil agan uda jâi bhândâ rahç sakhnô.104.

ਦੋਹਰਾ : ਤਬ ਸਤਿਗੁਰ ਬਾਬਰ ਕਹਯੋ ਤੂੰ ਹਮ ਉਪਕਾਰ ਵਿਸਾਰ ।
ਕਾਟੋਗੇ ਹਮ ਅੰਸ ਸਿਰ ਤੌ ਫਿਰ ਲੇਹਿਂ ਹੁਦਾਰ ।੧੦੫।
dôhrâ : tab satigur bâbar kahyô tûn ham upkâr visâr.
kâtôgç ham ans sir tau phir lçhin hudâr.105.

ਚੌਪਈ : ਤਬ ਬਾਬਰ ਸੁਨਕੇ ਹਥ ਜੋੜੇ । ਹਮਰੀ ਕੁਲ ਕਿਮ ਤੁਮ ਸਿਰ ਤੋੜੇ ।
ਹਮ ਤੁਝ ਰਖੈਂ ਮੁਰੀਦੀ ਦਾਵੈ। ਹਮ ਕੁਲ ਕਿਮ ਤੁਮ ਹਾਥ ਚਲਾਵੈਂ ।੧੦੬।
chaupaî : tab bâbar sunkç hath jôrdç. hamrî kul kim tum sir tôrdç.
ham tujh rakhain murîdî dâvai. ham kul kim tum hâth chalâvain.106.

ਹਿੰਦ ਵੱਸ ਭਈ ਹਿੰਦੂ ਪੀਰ । ਤੁਮ ਪੀਰਨ ਕੇ ਸਿਰ ਹੋ ਪੀਰ ।
ਤੁਮ ਤੋ ਬਖਸ਼ੀ ਹਮਹਿ ਜਗੀਰ । ਹਮ ਹੋਵੈਂ ਕਿਸ ਤੁਮਹਿਂ ਦਗੀਰ ।੧੦੭।
hind vass bhaî hindû pîr. tum pîran kç sir hô pîr.
tum tô bakhshî hamhi jagîr. ham hôvain kis tumhin dagîr.107.

ਦੋਹਰਾ : ਜੌ ਹਮ ਤੁਮ ਪਰ ਹਥ ਚਕੈਂ ਤੌ ਤੁਮ ਪਤਿਸ਼ਾਹੀ ਲੇਹੁ ।
ਇਸ ਕਰਾਰ ਕੇ ਊਪਰੇ ਅਗੈ ਪਤਿਸ਼ਾਹੀ ਦੇਹੁ ।੧੦੮।
dôhrâ : jau ham tum par hath chakain tau tum patishâhî lçhu.
is karâr kç ûprç agai patishâhî dçhu.108.

ਚੌਪਈ : ਇਸ ਕਰਾਰ ਕਰ ਦੀ ਪਤਿਸ਼ਾਹੀ। ਤੀਨ ਪਤਿਸ਼ਾਹਨ ਨਾਂਹਿ ਭੁਲਾਈ ।
ਬਾਬਰ ਤੇ ਸੁ ਹਿਮਾਯੂੰ ਭਯੋ । ਹਿਮਾਯੂੰ ਨੇ ਫਿਰ ਅਕਬਰ ਜਯੋ ।੧੦੯।
chaupaî : is karâr kar dî patishâhî. tîn patishâhan nânhi bhulâî.
bâbar tç su himâyûn bhayô. himâyûn nç phir akabar jayô.109.

ਤੀਨੋਂ ਨੇ ਗੁਰ ਮਹਿਮਾ ਰਾਖੀ । ਮੁਖ ਤੇ ਭੀ ਕਛੁ ਬੁਰੀ ਨ ਭਾਖੀ ।
ਚੌਥੇ ਸ਼ਾਹ ਭਯੋ ਜਹਾਂਗੀਰ। ਮੁੱਲਾਂ ਕਾਜ਼ੀਅਨ ਮਿਲ ਭਯੋ ਅਸੀਰ।੧੧੦।
tînôn nç gur mahimâ râkhî. mukh tç bhî kachhu burî na bhâkhî.
chauthç shâh bhayô jahângîr. mullân kâzîan mil bhayô asîr.110.

Dohra : Thereupon, Guru Nanak reminded (the arguing) Babur,
That favours granted were withdrawn under certain conditions.
Sometime the recipient, receiving a boon gratis,
Proved unworthy of preserving such a boon. (103)

Chhand : Such a boon Divine in return for nothing,
Had Mansoor[13] (an Iraqui Sufi Saint) acquired.
Failing to contain its spiritual worth in himself,
The boon cost (that unfortunate saint) his life.
Being as evanescent as the highly volatile camphor,
It is difficult to contain a boon received gratis.
It disappears as instantly as camphor exposed to fire,
Leaving its beneficiary devoid of its blessings. (104)

Dohra : Thereupon, Guru Nanak told Babur in a prophetic vein,
That Babur's House would forget about Guru's blessings.
As his successors would persecute Guru's successors,
The Guru's Will would revoke his blessed sovereignty bestowed on Mughals. (105)

Chaupai : Thereupon, with folded hands pleaded Babur before Guru Nanak,
How could his progeny persecute the Guru's successors?
With Babur's House holding Guru Nanak in high esteem,
How could his successors dare to harm the Guru's House? (106)

Hindustan's sovereignty being the monopoly of the Hindu prophets,
Guru Nanak was supreme among those Divine prophets.
Mughals having been made sovereign rulers by Guru Nanak,
How could Mughals afford to turn against Nanak's House. (107)

Dohra : The moment Babur's successors tyrannized Guru Nanak's dynasty,
The Guru should take back India's sovereignty from Babur.
It was on the basis of that solemn commitment,
That Mughal's rule should extend beyond his seven dynasties. (108)

Chaupai : With this agreement, the Guru conferred sovereignty on Babur,
His first three dynasties did honour this solemn commitment.
Babur, being succeeded by his own son Himanyun to the throne,
Akbar, being born to Himanyun, did succeed him further. (109)

These three successors, holding Nanak's House in very high esteem,
Never uttered a single word against the Guru's glory.
As the fourth Mughal emperor Jahangir ascended to India's throne,
He became a captive in the hands of bigoted Muslim clerics. (110)

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ਉਨ ਗੁਰ ਅਰਜਨ ਸੋਂ ਖੋਟ ਕਮਾਈ । ਸੋਊ ਬੁਰਾਈ ਸਿਰ ਖਤ੍ਰੀ ਲਾਈ ।
ਪੰਜਵੋਂ ਭਯੋ ਸੁ ਸ਼ਾਹ ਜਹਾਨ । ਕਰੇ ਹਿੰਦੂ ਕਈ ਮੁੱਸਲਮਾਨ ।੧੧੧।
un gur arjan sôn khôt kamâî. sôû burâî sir khatrî lâî.
pañjvôn bhayô su shâh jahân. karç hindû kaî musslamân.111.

ਛੀਵੋਂ ਭਯੋ ਸੁ ਸ਼ਾਹ ਨੁਰੰਗਾ । ਕਰਯੋ ਗੁਰੂਅਨ ਸੋਂ ਉਨ ਬਡ ਦੰਗਾ ।
ਹਰੀ ਕ੍ਰਿਸ਼ਨ ਉਨ ਬਾਲ ਮੰਗਾਏ । ਉਸ ਸਿਰ ਗਏ ਬੁਰਾਈ ਲਾਏ ।੧੧੨।
chhîvôn bhayô su shâh nurngâ. karyô gurûan sôn un bada dangâ.
harî karishan un bâl mangâç. us sir gaç burâî lâç.112.

ਦੋਹਰਾ : ਉਨ ਦੁਸ਼ਟੀ ਬਹੁਤੀ ਕਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਆਦਿ ।
ਸਹਿਤ ਸੁ ਚਾਰੋਂ ਪੋਤਰੇ ਲਗੇ ਖੂਨ ਸਿਰ ਤਾਦ ।੧੧੩।
dôhrâ : un dushtî bahutî karî gurû tçg bahâdar âdi.
sahit su châron pôtrç lagç khûn sir tâd.113.

ਚੌਪਈ : ਸ੍ਰੀ ਗੋਬਿੰਦ ਸਿੰਘ ਬਾਤ ਬਿਚਾਰੀ । ਇਕ ਪਤਿਸ਼ਾਹੀ ਇਨ ਰਹੀ ਸਾਰੀ ।
ਇਨ ਸਿਰ ਦੇਹ ਲਗੀ ਚਹੀਏ ਹਮਾਰੀ । ਯੌ ਸਤਿਗੁਰ ਜੀ ਮਨਸਾ ਧਾਰੀ ।੧੧੪।
chaupaî : sarî gôbind singh bât bichârî. ik patishâhî in rahî sârî.
in sir dçh lagî chahîç hamârî. yau satigur jî mansâ dhârî.114.

ਸੋਈ ਸਤਿਗੁਰ ਦਈ ਨਿਬਾਹ । ਯੌ ਭਈ ਪਤਿਸ਼ਾਹੀ ਸਾਤ ਬਿਤਾਹ ।
ਨਿਜ ਬਚਨੀ ਗੁਰ ਯੌ ਦੁਖ ਪਾਯੋ । ਯੌ ਬਚਨੀ ਗੁਰ ਗਏ ਬਿਕਾਯੋ ।੧੧੫।
sôî satigur daî nibâh. yau bhaî patishâhî sât bitâh.
nij bachnî gur yau dukh pâyô. yau bachnî gur gaç bikâyô.115.

ਦੋਹਰਾ : ਇਸ ਬਿਧ ਇਹ ਝੂਠੇ ਭਏ ਬਚਨਨ ਤੇ ਸੁ ਮੁਗ਼ਲ ।
ਲਈ ਪਤਿਸ਼ਾਹੀ ਨਿਜ ਕਹੈ ਭੂਲ ਗਈ ਵਹਿ ਗੱਲ ।੧੧੬।
dôhrâ : is bidh ih jhûthç bhaç bachnan tç su mughal.
laî patishâhî nij kahai bhûl gaî vahi gall .116.

ਚੌਪਈ : ਮੁਗ਼ਲ ਕਹੈਂ ਹਮ ਖੁਦ ਬਲਵੰਤ । ਹਿੰਦੂ ਮਾਰ ਕੀਏ ਹਮ ਅੰਤ ।
ਰਹੇ ਪਿਕੰਬਰ ਨਿਕਟ ਖੁਦਾਇ । ਹਿੰਦੂ ਊਹਾਂ ਕੋ ਢੁਕਨ ਨ ਪਾਇ ।੧੧੭।
chaupaî : mughal kahain ham khud balvant. hindû mâr kîç ham ant.
rahç pikmbar nikat khudâi. hindû ûhân kô dahukan na pâi.117.

ਦੋਹਰਾ : ਐਸ ਐਸ ਗ਼ਫ਼ਲਤ ਭਈ ਮੁਗ਼ਲਨ ਕੇ ਮਨ ਮਾਂਹਿ ।
ਮੁੱਲਾਂ ਕਾਜ਼ੀ ਸੁਣ ਗੱਲਾਂ ਭੁੱਲੇ ਤਕਰਾਰੋਂ ਵਾਹਿ ।੧੧੮।
dôhrâ : ais ais ghaflat bhaî mughlan kç man mânhi.
mullân kâzî sun gallân bhullç takrârôn vâhi.118.

These clerics, having fell foul of (fifth Sikh Guru) Guru Arjun,
Laid the whole blame (for Guru Arjun's execution) on a Kashtriya[14] courtier.
The fifth Mughal emperor in dynastic line being Shah Jahan,
He converted many Hindus into Islam (under duress). (111)

Auranzeb, being the sixth in the Mughal dynasty,
He entered into a big strife with the Sikh Gurus.
Summoning the infant Sikh Guru Harkrishan (to Delhi),
The Guru shed his mortal frame after blaming Aurangzeb. (112)

Dohra : Committing innumerable atrocities on Guru's House,
Aurangzeb executed (the ninth Sikh Guru) Guru Tegh Bahadur,
The blame squarely came to be laid on Aurangeb's head,
For the execution of Guru Tegh Bahadur's four grandsons. (113)

Chaupai : Guru Gobind Singh, having contemplated over Guru Nanak's prophecy,
Reckoned that Mughal dynasty would last only for one generation.
Contemplating to sacrifice his life to get the Mughals damned,
Guru Gobind resolved to adopt this course. (114)

Thus fulfilling his vow with his own supreme sacrifice,
The Mughal's seven generations' dynastic rule came to an end.
Suffering persecution for his own prophetic words of promise,
The Sikh Gurus' sacrificed themselves to uphold Guru Nanak's words. (115)

Dohra : Thus, did the Mughals having committed a breach of trust,
Went back from their vows made to Guru Nanak.
Throwing all their solemn pledges to the winds,
They claimed having attained sovereignty on their own. (116)

Chaupai : Claiming themselves to be powerful and autonomous,
They claimed to have decimated India's Hindus.
Claiming their spiritual prophet (Mohammad) to be closest to God,
They rejected Hindu prophets' (the Gurus) proximity to God. (117)

Dohra : Such was the extent of ignorance and willful disobedience,
Into which had the Mughal emperors been engulfed.
Being hynotised by the glib talk of the bigoted Muslim clerics,
The Mughal rulers violated all their solemn commitments. (118)

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੧੦੯. ਅਥ ਔਰ ਪ੍ਰਸੰਗ ('...ਸਿੱਖੀ ਸਾਥ ਨਿਬਾਹੀਂ ਸਾਸ')
109. ath aur parsang ('...sikkhî sâth nibâhîn sâs')

ਦੋਹਰਾ : ਤਾਰੂ ਸਿੰਘ ਨੇ ਇਮ ਕਹੀ ਸਿੱਖਨ ਕੋ ਸਮਝਾਇ ।
ਯੌ ਬੀਤੀ ਸਿਰ ਸਿੰਘ ਕੇ ਸੋ ਅਬ ਕਹੋਂ ਪ੍ਰਗਟਾਇ ।੧।
dôhrâ : târû singh nç im kahî sikkhan kô samjhâi.
yau bîtî sir singh kç sô ab kahôn pargtâi.1.

ਫਿਰ ਤਾਰੂ ਸਿੰਘ ਲੈ ਤੁਰੇ ਪ੍ਰਾਤ ਲਹੌਰਹਿ ਦਾਇ ।
ਬੀਬੀ ਛੁਡਾਈ ਸਿਖਨ ਨੇ ਅਹਿਦੀਅਨ ਦਰਬ ਦਿਵਾਇ ।੨।
phir târû singh lai turç parât lahaurhi dâi.
bîbî chhudaâî sikhan nç ahidîan darab divâi.2.

ਚੌਪਈ : ਫਿਰ ਸਤਿਸੰਗਤ ਸਭ ਹਥ ਜੋੜੇ । ਨਿਭੈ ਲਾਜ ਸਿੱਖੀ ਕੀ ਓੜੈ ।
ਸਿਖ ਸੰਗਤ ਯੌ ਕਰੈ ਅਰਦਾਸ । ਸਿੱਖੀ ਸਾਥ ਨਿਬਾਹੀਂ ਸਾਸ ।੩।
chaupaî : phir satisngat sabh hath jôrdç. nibhai lâj sikkhî kî ôrdai.
sikh sangat yau karai ardâs. sikkhî sâth nibâhîn sâs.3.

ਅਹਿਦੀ ਪਹੁੰਚੇ ਲਹੌਰਹਿ ਜਾਇ । ਬੰਦੀ ਖਾਨੇ ਦੀਓ ਫੜਾਇ ।
ਕਈ ਦਿਵਸ ਤਹਿਂ ਫੜਿਓ ਰਹਿਓ । ਸਾਧ ਸੰਗਤ ਆ ਦਰਸ਼ਨ ਕਰਿਓ ।੪।
ahidî pahuñchç lahaurhi jâi. bandî khânç dîô phardâi.
kaî divas tahin phardiô rahiô. sâdh sangat â darshan kariô.4.

ਜਿਮ ਜਿਮ ਸਿੰਘ ਕੋ ਤੁਰਕ ਸਤਾਵੈਂ । ਤਿਮ ਤਿਮ ਮੁਖ ਸਿੰਘ ਲਾਲੀ ਆਵੈ ।
ਜਿਮ ਜਿਮ ਸਿੰਘ ਕਛੁ ਪੀਏ ਨ ਖਾਇ । ਤਿਮ ਤਿਮ ਸਿੰਘ ਸੰਤੋਖ ਹ੍ਵੈ ਆਇ ।੫।
jim jim singh kô turak satâvain. tim tim mukh singh lâlî âvai.
jim jim singh kachhu pîç na khâi. tim tim singh santôkh havai âi.5.

ਜੀਵਣ ਤੇ ਸਿੰਘ ਆਸ ਚੁਕਾਈ । ਨਹਿਂ ਉਸ ਚਿੰਤ ਸੁ ਮਰਨੇ ਕਾਈ ।
ਸੰਤ ਸੰਤੋਖ ਧੀਰ ਮਨ ਤਾਂਕੇ । ਗੁਰ ਕਾ ਭਾਣਾ ਸਿਰ ਪਰ ਜਾਂਕੇ ।੬।
jîvan tç singh âs chukâî. nahin us chint su marnç kâî.
sant santôkh dhîr man tânkç. gur kâ bhânâ sir par jânkç.6.

ਦੋਹਰਾ : ਜਿਸ ਕੇ ਮਨ ਮੈਂ ਭੈ ਗੁਰੂ ਤਿਸ ਭੈ ਜਮ ਕਾ ਨਾਂਹਿ ।
ਜਿਸਕੇ ਹੱਥ ਮਸ਼ਾਲ ਹੈ ਕੀ ਕਰੂਗੁ ਅੰਧੇਰੇ ਤਾਂਹਿ ।੭।
dôhrâ : jis kç man main bhai gurû tis bhai jam kâ nânhi.
jiskç hatth mashâl hai kî karûgu andhçrç tânhi.7.

Episode 109
Another Episode
(May God help the Singh to keep his faith till his last breath)

Dohra : The way Bhai Taru Singh explained his point of view,
To the congregated Sikhs (of his neighbouring village).
The way he passed through the self-imposed ordeal,
I (the author) would narrate the whole chain of events. (1)

Thereafter, picking up Bhai Taru Singh from their camp,
The Mughul officials left for Lahore in the early hours of morning.
The Sikh villagers secured Bhai Taru Singh's sister's release,
After paying a ransom in cash to the Mughal officials. (2)

Chaupai : Thereafter, praying with folded hands in a congregational prayers,
The people prayed for Bhai Taru Singh's success in his ordeal.
The Sikh congregation prayed to God Almighty.
"May God help to keep his faith till his last breath". (3)

After the officials reached Lahore with Bhai Taru Singh,
They put him behind the bars in a prison.
Bhai Taru Singh being kept imprisoned for many days,
A large number of devout Sikhs came to pay obeisance. (4)

The more the Mughal officials tortured Bhai Taru Singh,
The more upbeat and in high spirits he remained.
The more Bhai Taru Singh abjured any food and drink,
The more contented and pious he felt within. (5)

The more he abandoned all hope of keeping alive,
The more fearless and immune he became from death.
He always feels contented, confident and confidant of True Divine,
Who accepts and acquiesces in God's Will in good cheer. (6)

Dohra : One who abides by the will of God Divine,
Why should he feel scared of death?
One who carries a torch in his hand,
What harm can darkness cause unto him? (7)

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੧੧੦. ਸਾਖੀ ਮਤਾਬ ਸਿੰਘ ਕੀ (ਧੰਨ ਧੰਨ ਸਿੰਘ ਮਤਾਬ)
110. sâkhî matâb singh kî (dhann dhann singh matâb)

ਦੋਹਰਾ : ਸੁਨੋ ਸਾਖੀ ਅਬ ਦੂਸਰੀ ਮਤਾਬ ਸਿੰਘ ਕੀ ਜੋਇ ।
ਲੈਣ ਗਯੋ ਹਰਭਗਤ ਥੋ ਜੰਡਿਆਲੇ ਵਾਲੋ ਸੋਇ ।੧।
dôhrâ : sunô sâkhî ab dûsrî matâb singh kî jôi.
lain gayô harbhagat thô jandiâlç vâlô sôi.1.

ਚੌਪਈ : ਬਹੁਤ ਫੌਜ ਉਸ ਮੁਗਲੋ ਦਈ । ਮਤਾਬ ਸਿੰਘ ਕੋ ਪਕੜਨ ਲਈ ।
ਸੋਊ ਰਹੈ ਬਹੁ ਸਿੰਘਨ ਸਾਥ । ਜਨ ਥੋੜਨ ਬਹੁ ਆਵੈ ਨ ਹਾਥ ।੨।
chaupaî : bahut phauj us muglô daî. matâb singh kô pakrdan laî.
sôû rahai bahu singhan sâth. jan thôrdan bahu âvai na hâth.2.

ਮਤਾਬ ਸਿੰਘ ਹੈ ਸੂਰੋ ਪੂਰੋ । ਨਾਮ ਸੁਨਤ ਹੋਇ ਦੁਸ਼ਮਨ ਦੂਰੋ ।
ਨਾਮ ਲੇਇ ਉਸ ਬੰਧੇ ਹਥਿਆਰ । ਮਰਨ ਲਰਨ ਕੋ ਰਹੈ ਤਿਆਰ ।੩।
matâb singh hai sûrô pûrô. nâm sunat hôi dushman dûrô.
nâm lçi us bandhç hathiâr. maran laran kô rahai tiâr.3.

ਜਿਧਰ ਹਲਕਾਰਨ ਦਯੋ ਬਤਾਇ । ਚੜਯੋ ਨਿਰੰਜਨੀ ਤਿਤ ਵਲ ਧਾਇ ।
ਸਿੰਘ ਰਹੈਂ ਲੁਕ ਬੇਲਨ ਮਾਂਹੀ । ਫੌਜ ਵੜਤ ਚਿਤ ਅਤਿਹਿ ਸੰਕਾਹੀ ।੪।
jidhar halkâran dayô batâi. chardyô nirñjanî tit val dhâi.
singh rahain luk bçlan mânhî. phauj vardat chit atihi sankâhî.4.

ਮਾਰੈਂ ਸਿੰਘ ਜੋ ਆਵੈਂ ਹਾਥ । ਮਾਰੇ ਸਿੰਘ ਉਨ ਲੈ ਬਹੁ ਸਾਥ ।
ਉਨੈ ਢੂੰਡਤ ਦਿਨ ਕਈ ਬਿਤਾਯੋ । ਮਤਾਬ ਸਿੰਘ ਤਬ ਯੌਂ ਸੁਨ ਪਾਯੋ ।੫।
mârain singh jô âvain hâth. mârç singh un lai bahu sâth.
unai dhûndat din kaî bitâyô. matâb singh tab yau sun pâyô.5.

ਦੋਹਰਾ : ਤਾਰੂ ਸਿੰਘ ਜੀ ਤੁਰ ਗਯੋ ਅਹਿਦੀਅਨ ਸਾਥ ਲਹੌਰ ।
ਸੀਸ ਲਗਾਵਨ ਤੁਰਕ ਸਿਰ ਦ੍ਰਗਹ ਮਚਾਵਨ ਰੌਰ ।੬।
dôhrâ : târû singh jî tur gayô ahidîan sâth lahaur.
sîs lagâvan turak sir dargah machâvan raur.6.

ਚੌਪਈ : ਲਹੌਰ ਜਾਇ ਸਿਰ ਚੜਗੁ ਨਵਾਬ । ਲਿਜਾਇ ਦਰਗਹ ਉਸ ਕਰੂ ਖਰਾਬ ।
ਕੇਸਨ ਸੋ ਕਰੂਗਾ ਸੀਸ ਨਿਬਾਇ । ਤੁਰਕਨ ਕੇ ਸਿਰ ਸਿਰ ਦੇਉਗ ਲਾਇ ।੭।
chaupaî : lahaur jâi sir chardgu navâb. lijâi dargah us karû kharâb.
kçsan sô karûgâ sîs nibâi. turkan kç sir sir dçug lâi.7.

ਉਇ ਮੰਨੈ ਸਿਰ ਸਾਹਿਬ ਭਾਣਾ । ਸੁਫਲ ਮੰਨੇ ਸਿਰ ਤੁਰਕਨ ਲਾਣਾ ।
ਸਿੰਘ ਧੰਨ ਜੋ ਜੁੱਧ ਮਚਾਵੈਂ । ਸਿੰਘ ਧੰਨ ਜੋ ਤੁਰਕ ਸਿਰ ਲਾਵੈਂ ।੮।
ui mannai sir sâhib bhânâ. suphal mannç sir turkan lânâ.
singh dhann jô juddh machâvain. singh dhann jô turak sir lâvain.8.

Episode 110
Episode About Mehtab Singh[1]
((Praise Be to Mehtab Singh)

Dohra : (Dear devout readers) listen to another episode,
About Mehtab Singh (a great Singh Martyr),
Whom Harbhagat[2] (Niranjania) hailing from Jandiala,
Had proceeded to take into Mughal's custody. (1)

Chaupai : Having been allotted a large contingent of Mughal troops,
He proceeded to take Mehtab Singh into custody.
Mehtab Singh being, always with a large contingent of Singhs,
A smaller Mughal contingent could never arrest him. (2)

Mehtab Singh being a mighty warrior and a Singh perfect,
His very name sent shivers down the enemy's spine.
The Singhs, who put on their armour by swearing on Mehtab Singh's name,
They would always remain prepared to do or die. (3)

The possible hideouts of Mehtab Singh the Mughal spies indicated,
Were those raided by the troops of Harbhagat Niranjania.
The Singhs having camouflaged themselves in the wilds,
Mughal troops did feel scared of getting into the wild growth. (4)

They would kill an odd Singh whom they came across,
Who would always fight to the finish, killing so many Mughals.
As Harbhagat kept on looking for Mehtab Singh for many days,
Mehtab Singh came to hear about this witch hunt from Singhs. (5)

Dohra : Mehtab Singh heard of Bhai Taru Singh's being taken a prisoner,
The Mughal officials having taken him to the city of Lahore.
With Bhai Taru Singh making a supreme sacrifice of his life,
A turmoil was bound to erupt at the Divine Court. (6)

Chaupai : Laying the blame for his sacrifice squarely on Lahore's Nawab,
Bhai Taru Singh would make the Nawab face Divine retribution.
Keeping his faith with hair intact till the last breath,
Bhai Taru Singh would lay the blame squarely on the Mughals. (7)

Acquiescing and abiding with the will Divine,
Would Taru Singh succeed in proving the Mughals guilty.
Praise be to the Singh who wages a religious war,
Praise be to him who sacrifices accusing the Mughals. (8)

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ਦੋਹਰਾ : ਮਰਨ ਸਭਨ ਕੇ ਸੀਸ ਪਰ ਸੁਫਲ ਮਰਨ ਹੈ ਤਾਂਹਿ ।
ਧਰਮ ਨਿਭੈ ਸਿਖੀ ਨਿਭੈ ਤੁਰਕਨ ਸੀਸ ਲਗ ਜਾਹਿਂ ।੯।
dôhrâ : maran sabhan kç sîs par suphal maran hai tânhi.
dharam nibhai sikhî nibhai turkan sîs lag jâhin.9.

ਚੌਪਈ : ਧੰਨ ਧੰਨ ਦੇਹ ਮਨੀ ਸਿੰਘ ਭਾਈ । ਬੰਦ ਬੰਦ ਜਿਨ ਦੇਹਿ ਕਟਾਈ ।
ਧੰਨ ਦਿਆਲ ਸਿੰਘ ਸ਼ਾਹਿ ਸਿਰ ਵਾਲਾ । ਚੜ੍ਹਯੋ ਚਰਖੜੀ ਧਰਮ ਸੰਭਾਲਾ ।੧੦।
chaupaî : dhann dhann dçh manî singh bhâî. band band jin dçhi katâî.
dhann diâl singh shâhi sir vâlâ. chardhyô charkhardî dharam sambhâlâ.10.

ਸੁਬੇਗ ਸਿੰਘ ਜੰਬਰ ਸੁਤ ਨਾਲ । ਚੜ੍ਹਕੈ ਚਰਖ ਜਿਨ ਜਪਯੋ ਅਕਾਲ ।
ਧੰਨ ਧੰਨ ਵੈ ਸਿੰਘ ਜਿਨ ਸਿਦਕ ਨ ਹਾਰਾ । ਗੁਰ ਹਿਤ ਸੀਸ ਲਗਾਇ ਸਿਧਾਰਾ।੧੧।
subçg singh jambar sut nâl. chardhkai charakh jin japyô akâl.
dhann dhann vai singh jin sidak na hârâ. gur hit sîs lagâi sidhârâ.11.

ਦੋਹਰਾ : ਹਮਹਿ ਕਮਾਈ ਕਿਆ ਕਰੀ ਲੁਕ ਛਪ ਦੇਹਿ ਬਚਾਇਂ ।
ਕਿਮ ਹਮ ਉਨ ਕੇ ਢਿਗ ਬਹੈਂ ਦਰਗਹਿ ਕਚੈਹਰੀ ਜਾਇ ।੧੨।
dôhrâ : hamhi kamâî kiâ karî luk chhap dçhi bachâin.
kim ham un kç dhig bahain dargahi kachaihrî jâi.12.

ਚੌਪਈ : ਉਨ ਸਿੰਘਨ ਸੋਂ ਹਮ ਕਿਮ ਰਲੀਏ । ਕਿਮ ਉਨ ਸੰਗ ਅਸੀਂ ਭੀ ਚਲੀਏ ।
ਕਾਚੀ ਦੇਹ ਸਦਾ ਥਿਰ ਨਾਂਹੀ । ਬਹੁਤ ਉਮਰ ਹਮ ਗਈ ਬਿਤਾਹੀ ।੧੩।
chaupaî : un singhan sôn ham kim ralîç. kim un sang asîn bhî chalîç.
kâchî dçh sadâ thir nânhî. bahut umar ham gaî bitâhî.13.

ਬਿਨ ਤੁਰਕਨ ਕਹੂੰ ਦੇਹ ਗਰਈਏ। ਸ਼ਹੀਦੀ ਮਰਾਤਬ ਤੇ ਕਿਉਂ ਜਈਏ।
ਧ੍ਰਿਗ ਜਨਮ ਧ੍ਰਿਗ ਮਰਨੋ ਹੋਈ । ਤੁਰਕਨ ਬਿਨ ਸਿਰ ਚੜ੍ਹ ਮਰੈ ਜੋਈ ।੧੪।
bin turkan kahûn dçh garaîç. shahîdî marâtab tç kiun jaîç.
dharig janam dharig marnô hôî. turkan bin sir chardah marai jôî.14.

ਮਤਾਬ ਸਿੰਘ ਨੇ ਐਸ ਬਿਚਾਰੀ । ਤਾਰੂ ਸਿੰਘ ਸੰਗ ਕਰੀਏ ਤਿਆਰੀ ।
ਹਮਰੋ ਉਸਕੋ ਹੁਤੋ ਸਨੇਹ । ਉਸ ਹੀ ਸੰਗ ਮਿਲ ਤਜੀਏ ਦੇਹ ।੧੫।
matâb singh nç ais bichârî. târû singh sang karîç tiârî.
hamrô uskô hutô sançh. us hî sang mil tajîç dçh.15.

ਦੋਹਰਾ : ਸਿੰਘ ਸੁ ਔਰਨ ਪ੍ਰਤਿ ਕਹਯੋ ਤੁਮ ਰੁਕੋ ਔਰ ਹੀ ਜਾਇ ।
ਅਸੀਂ ਸੁ ਜਾਇਂ ਲਾਹੌਰ ਕੋ ਤਾਰੂ ਸਿੰਘ ਕੇ ਪਾਹਿ ।੧੬।
dôhrâ : singh su auran parti kahyô tum rukô aur hî jâi.
asîn su jâin lâhaur kô târû singh kç pâhi.16.

ਚੌਪਈ : ਯੌ ਕਹਿ ਸਿੰਘ ਜੀ ਐਧਰ ਤੁਰਿਆ । ਸ਼ਸਤ੍ਰ ਛੱਡ ਹਥ ਸੋਟਾ ਫੜਿਆ ।
ਸ਼ਸਤ੍ਰਨ ਸੋ ਈਹਾਂ ਲਰ ਮਰੀਏ । ਸੋਟੇ ਸਯੋਂ ਨਵਾਬ ਢਿਗ ਜਈਏ ।੧੭।
chaupaî : yau kahi singh jî aidhar turiâ. shastar chhadada hath sôtâ phardiâ.
shastarn sô îhân lar marîç. sôtç sayôn navâb dhig jaîç.17.

Dohra : Most successful and glorious is the act of dying,
Among all the ways of shedding one's mortal frame.
Provided he keeps his faith and his religious vows,
Though he may perish while fighting the Mughals. (9)

Chaupai : Praise, more praise be to Bhai Mani Singh[3],
Who got his body dismembered to keep his faith.
Praise be to Bhai Dyal Singh of Shahesar,
Who got himself crushed among spoked wheels for his faith. (10)

Praise be to Subeg Singh Jambar[4] and his son,
Who kept meditating even while being crushed on a rack.
Praise be to all those Singhs who kept their faith,
Who shed their mortal frame in the name of their Guru. (11)

Dohra : Hardly any noble deed was he (Mehtab Singh) doing,
Spending whole of his life remaining incognito.
How could he hope to sit in the line of great martyrs,
In the Divine court of the Almighty after leaving this world? (12)

Chaupai : How could he join the ranks of those great Singh martyrs,
How could he join the company of the blessed ones?
Human body being mortal and never enduring forever,
He had wasted most of his life in mundane affairs. (13)

Why should he shed his mortal frame without fighting the Mughals,
Why should he miss the opportunity of attaining a Martyr's status?
Damned be a person taking human birth and then dying,
Without shedding his mortal frame while fighting against Mughals. (14)

Thus, contemplating his death on these (patriotic) lines,
Mehtab Singh readied himself to join Bhai Taru Singh.
Bhai Taru Singh being one of his intimate friends,
He must join his company after shedding his mortal frame. (15)

Dohra : Addressing the fellow Singhs of his own contingent,
He asked them to join some other contingent of the Singhs.
He himself would proceed in the direction of Lahore,
So that he could join his colleague Bhai Taru Singh. (16)

Chaupai : With these words, Mehtab Singh proceeded towards Lahore,
Carrying a single wooden staff after disarming himself.
Arms being meant for fighting on the field of battle,
He would present himself before the Nawab only with a stick. (17)

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ਹਰੀਭਗਤ ਥੋ ਟੋਲਤ ਜਹਾਂ । ਸਿੰਘ ਜੀ ਪਹੁੰਚਯੋ ਆਪੇ ਤਹਾਂ ।
ਦੇਖਤ ਉਨ੍ਹੈ ਤੁਰਤ ਫੜ ਲਯੋ । ਨਰੜ ਕਰੜ ਗੱਡੇ ਪਰ ਠਯੋ ।੧੮।
harîbhagat thô tôlat jahân. singh jî pahuñchyô âpç tahân.
dçkhat unhai turat phard layô. narard karard gadadaç par thayô.18.

ਦੋਹਰਾ : ਬਾਂਹੁ ਸੁ ਊਪਰ ਬਾਂਹ ਧਰ ਨਲੀਅਨ ਮਧ ਟਿਕਾਇ ।
ਲੋਹੇ ਕੀਲ ਘੜਾਇਕੇ ਠੋਕ ਦੀਯੋ ਇਕ ਥਾਂਹਿ ।੧੯।
dôhrâ : bânhu su ûpar bânh dhar nalîan madh tikâi.
lôhç kîl ghardâikç thôk dîyô ik thânhi.19.

ਚੌਪਈ : ਫਿਰ ਮਧ ਡੰਡੋ ਬਾਂਹ ਪਿੜਾਈ । ਉਸ ਥਾਂ ਦੀਨੀ ਨਾੜੀ ਪਾਈ ।
ਸਿੰਘ ਜੀ ਕੋ ਨਿਜ ਗ੍ਰਾਮ ਲਿਆਏ । ਪਛਾਨਨ ਕੋ ਬਹੁ ਲੋਕ ਸਦਾਏ ।੨੦।
chaupaî : phir madh daandô bânh pirdâî. us thân dînî nârdî pâî.
singh jî kô nij garâm liâç. pachhânan kô bahu lôk sadâç.20.

ਸਿੰਘ ਜੀ ਸ਼ਾਰਤ ਉਂਗਲ ਹਿਲਾਈ । ਨਹਿਂ ਅਬ ਸਿਆਨਨ ਕੀ ਗਲ ਕਾਈ ।
ਜੋ ਕੋਈ ਆਖੈ ਆਣ ਪਛਾਣ । ਪਿੰਡ ਕਰਾਈਏਗਾ ਮੁਸਲਮਾਨ ।੨੧।
singh jî shârat ungal hilâî. nahin ab siânan kî gal kâî.
jô kôî âkhai ân pachhân. pind karâîçgâ muslamân.21.

ਦੋਹਰਾ : ਹਰਿਭਗਤ ਲਹੌਰਹਿ ਲੈ ਪੁਜਯੋ ਦੀਯੋ ਨਬਾਬ ਸੁਨਾਇ ।
ਤਾਰੂ ਸਿੰਘ ਦਿਖਾਲ ਕੇ ਕਹਯੋ ਦੇਹੋ ਚਰਖ ਚੜ੍ਹਾਇ ।੨੨।
dôhrâ : haribhgat lahaurhi lai pujyô dîyô nabâb sunâi.
târû singh dikhâl kç kahyô dçhô charakh chardhâi.22.

ਮਿਥੀ ਜਿਵੇਂ ਥੀ ਸਿੰਘ ਜੀ ਤਿਮ ਚੜਯੋ ਚਰਖ ਪਰ ਧਾਇ ।
ਧੰਨ ਜਨਮ ਧੰਨ ਕਰਮ ਉਨ ਸਿਖੀ ਰਖੀ ਸਿਰ ਲਾਇ ।੨੩।
mithî jivçn thî singh jî tim chardyô charakh par dhâi.
dhann janam dhann karam un sikhî rakhî sir lâi.23.

ਤਾਰੂ ਸਿੰਘ ਸੁਨ ਖੁਸ਼ ਭਯੋ ਸਿੰਘ ਚੜ੍ਹਯੋ ਚਰਖ ਸ਼ਿਤਾਬ ।
ਅਸਾਂ ਨਮਿਤ ਆਪ ਆ ਮਿਲਯੋ ਧੰਨ ਧੰਨ ਸਿੰਘ ਮਤਾਬ ।੨੪।
târû singh sun khush bhayô singh chardhyô charakh shitâb.
asân namit âp â milyô dhann dhann singh matâb.24.

੧੧੧. ਸਾਖੀ ਤਾਰੂ ਸਿੰਘ ਕੇ ਪ੍ਰਸੰਗ ਕੀ
111. sâkhî târû singh kç parsang kî

ਚੌਪਈ : ਤਾਰੂ ਸਿੰਘ ਪਰ ਫਿਰ ਗਲ ਆਈ । ਸੁਨੋ ਸੰਤ ਤੁਮ ਮਨ ਚਿਤ ਲਾਈ ।
ਤਾਰੂ ਸਿੰਘ ਨਵਾਬ ਬੁਲਾਯਾ । ਉਨੈਂ ਅਹਿਦੀਯਨ ਆਨ ਮਿਲਾਯਾ ।੧।
chaupaî : târû singh par phir gal âî. sunô sant tum man chit lâî.
târû singh navâb bulâyâ. unain ahidîyan ân milâyâ.1.

The spot where Harbhagat Niranjania was hunting for him,
Mehtab Singh arrived at that spot on his own.
They arrested him instantly at the first sight,
And loaded him on a cart after putting his body in fetters. (18)

Dohra : After handcuffing both of Mehtab Singh's hands,
They placed his handcuffed hands on a flat board.
Fixing an iron peg in the wooden board of the cart,
They chained his handcuffed hands to the fixed iron peg. (19)

Chaupai : Thereafter, pressing his arms between two wooden poles,
They numbed his muscles by stopping the blood circulation.
Carrying him on a cart to his native village,
They assembled the whole village populace to identify him. (20)

Mehtab Singh, with a sly gesture of his little finger,
Prohibited the villagers from identifying his identity.
In case, any villager identified Mehtab Singh,
Harbhagat would get the whole village populace converted to Islam. (21)

Dohra : Arriving at Lahore with Mehtab Singh in his custody,
Harbhagat Niranjania informed the Nawab of Lahore.
He pleaded for Mehtab Singh's execution on the spoked wheels,
After the latter had had a glimpse of Bhai Taru Singh's face. (22)

The way Mehtab Singh had resolved to make a supreme sacrifice,
He placed himself between the two spoked wheels voluntarily.
Praise be to the blessed Singh and his noble sacrifice,
Who made the supreme sacrifice to keep his Sikh faith. (23)

Bhai Taru Singh felt ecstatic after hearing of this act,
That Mehtab Singh had voluntarily made a supreme sacrifice.
Priase, Praise unbounded be to great Mehtab Singh,
Who had joined him (Bhai Taru Singh) in the noble cause voluntarily. (24)

Episode 111
Episode About Bhai Taru Singh

Chaupai : As the narrative, once again, returns to Bhai Taru Singh,
Dear devout readers must listen to it with concentration.
As Bhai Taru Singh wished to call on the Nawab,
The court official arranged a meeting between the two. (1)

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ਵਾਹਿਗੁਰ ਕੀ ਫਤੈ ਬੁਲਾਈ । ਅਕਾਲ ਅਕਾਲ ਕਹਿ ਊਚ ਸੁਨਾਈ ।
ਸੁਨਤ ਨਵਾਬ ਅਤਿ ਸੋਖਤ ਭਯੋ । ਕਾਟ ਅੰਗੁਲ ਜਨੁ ਲੂਣ ਲਗਯੋ ।੨।
vâhigur kî phatai bulâî. akâl akâl kahi ûch sunâî.
sunat navâb ati sôkhat bhayô. kât angul janu lûn lagyô.2.

ਦੋਹਰਾ : ਤਾਰੂ ਸਿੰਘ ਜੀ ਤਬ ਕਹਯੋ ਤੂੰ ਸੁਨ ਬਾਤ ਨਵਾਬ ।
ਹਮ ਤੁਮਰੋ ਨ ਬਿਗਾੜਿਓ ਤੁਮ ਕਿਮ ਦੇਤ ਅਜ਼ਾਬ ।੩।
dôhrâ : târû singh jî tab kahyô tûn sun bât navâb.
ham tumrô na bigâiô tum kim dçt azâb.3.

ਚੌਪਈ : ਜੌ ਹਮ ਤੁਮਰੀ ਭੂੰ ਬਿਗਰੈਂ । ਤੌ ਤੁਮ ਕੋ ਹਮ ਪੈਸੇ ਭਰੈਂ ।
ਔ ਜੋ ਵਣਜ ਵਪਾਰ ਹਮ ਕਰੈਂ । ਤੌ ਭੀ ਤੁਮਰੋ ਹਾਸਲ ਭਰੈਂ ।੪।
chaupaî : jau ham tumrî bhûn bigrain. tau tum kô ham paisç bharain.
au jô vanaj vapâr ham karain. tau bhî tumrô hâsal bharain.4.

ਤੁਮਕੋ ਦੇ ਕੇ ਜੋ ਰਹਿ ਜਾਇ । ਸੋ ਹਮ ਅਪਨੇ ਪੇਟਨ ਪਾਇਂ ।
ਅਪਨੋ ਤਨ ਪੇਟ ਰਖ ਕੈ ਊਣੀ । ਦੇਤ ਔਰ ਕੋ ਚਬਣ ਚਬੂਣੀ ।੫।
tumkô dç kç jô rahi jâi. sô ham apnç pçtan pâin.
apnô tan pçt rakh kai ûnî. dçt aur kô chaban chabûnî.5.

ਕਹੁ ਤੇਰੀ ਕਯਾ ਗਾਠੋਂ ਜਾਇ । ਹਮ ਕੋ ਤੁਮ ਕਿਮ ਦੇਤ ਸਜਾਇ ।
ਨਵਾਬ ਅਗੇ ਥੋ ਕ੍ਰੋਧਹਿ ਭਰਯੋ । ਮੁਖ ਤੇ ਖੋਟਾ ਬਚਨ ਉਚਰਯੋ ।੬।
kahu tçrî kayâ gâthôn jâi. ham kô tum kim dçt sajâi.
navâb agç thô karôdhhi bharyô. mukh tç khôtâ bachan uchrayô.6.

ਨਵਾਬ ਕਹੈ ਤੂੰ ਹੋ ਮੁਸਲਮਾਨ । ਤਉ ਛਾਡਾਂਗਾ ਤੁਮਰੀ ਜਾਨ ।
ਸਿੰਘ ਕਹਯੋ ਹਮ ਡਰ ਕਯਾ ਜਾਨੋਂ । ਹਮ ਹੋਵੈਂ ਕਿਮ ਮੁਸਲਮਾਨੋਂ ।੭।
navâb kahai tûn hô muslamân. tau chhâdaângâ tumrî jân.
singh kahyô ham daar kayâ jânôn. ham hôvain kim muslamânôn.7.

ਮੁਸਲਮਾਨ ਕਰ ਮਰੋਂ ਜੁ ਨਾਹੀਂ । ਜੌ ਫਿਰ ਮਰੌਂ ਕਿਮ ਧਰਮ ਗਵਾਈ ।
ਚਹੀਏ ਨਵਾਬ ਤੇ ਧਰਮ ਰਖਾਯਾ । ਕੇਸੀ ਸਾਸੀਂ ਨਿਬਾਹੁ ਕਰਾਯਾ ।੮।
muslamân kar marôn ju nâhîn. jau phir maraun kim dharam gavâî.
chahîç navâb tç dharam rakhâyâ. kçsî sâsîn nibâhu karâyâ.8.

ਦੋਹਰਾ : ਫਿਰ ਨਵਾਬ ਏਹੀ ਕਹੀ ਜਿੰਦ ਚਹੈਂ ਤਾਂ ਆਵਹੁ ਦੀਨ ।
ਔਰ ਜੁ ਚਾਹੇਂ ਮਾਂਗ ਸੋ ਧਨ ਅਰ ਮੁਲਖ ਜ਼ਮੀਨ ।੯।
dôhrâ : phir navâb çhî kahî jind chahain tân âvhu dîn.
aur ju châhçn mâng sô dhan ar mulakh zamîn.9.

ਚੌਪਈ : ਔ ਮੁਗਲ ਪਠਾਣਨ ਬੇਟੀ ਲੇਹੁ । ਬੀਚ ਹਵੇਲਨ ਬਾਸ ਕਰੇਹੁ ।
ਤਬ ਸਿੰਘ ਜੀ ਨੇ ਬਚਨ ਉਚਾਰੋ । ਸੋ ਦੇਹੁ ਹਮ ਜੋ ਲਗੈ ਪਿਆਰੋ ।੧੦।
chaupaî : au mugal pathânan bçtî lçhu. bîch havçlan bâs karçhu.
tab singh jî nç bachan uchârô. sô dçhu ham jô lagai piârô.10.

Bhai Taru Singh entered the court with traditional Singh greetings,
Shouting Akal! Akal! And "Waheguru ji ki Fateh" loudly.
So incensed felt the Nawab hearing these Sikh greetings,
As if somebody had rubbed salt after slicing his fingers. (2)

Dohra : Bhai Taru Singh, facing the Nawab in his royal court,
Asked the latter to pay attention to his (Taru Singh's) words.
On what pretext was the Nawab torturing Bhai Taru Singh,
When the latter had done no harm to the Nawab. (3)

Chaupai : Whatever state agricultural land did Bhai Taru Singh cultivate,
He had been paying the land revenue for it to the state.
Whatever additional business did he transact,
He had been paying the prescribed tax on it as well. (4)

Whatever legitimate income he earned after paying taxes,
He had been sustaining his family on that income.
Whatever little he saved out of his own meager nutritional needs,
He had been sharing those provisions with others in need. (5)

What did the Nawab lose by the latter's austerity,
That he (Nawab) was bent on persecuting the latter?
Being incensed and outraged by Bhai Taru Singh's argument,
The Nawab used unparliamentary words against the latter. (6)

The Nawab asked Bhai Taru Singh to get converted to Islam,
Otherwise the former would not spare the latter's life.
Bhai Taru Singh retorted that he, being a stranger to fear,
Would never convert to Islam under any circumstances. (7)

Could conversion to Islam save him from death,
If not, why should he disown his own professed faith?
He must keep his faith rather than pandering to Nawab's offer,
And must uphold his faith till his last breath. (8)

Dohra : Thereafter, the Nawab repeated his proposal once again,
The latter must convert to Islam if he wished to live.
The latter could also ask for any favours he wished,
In terms of financial package or landed property. (9)

Chaupai : He could also ask for a Mughal Pathan bride,
As well as live in comfort in a palatial mansion.
Upon this, Bhai Taru Singh made these remarks:
The Nawab must grant what was dearest to the latter's heart. (10)

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ਤੂੰ ਜੇ ਹਮ ਪੈ ਹੈਂ ਮਿਹਰਬਾਨ । ਆਖ ਹਮੈਂ ਨਾ ਹੋਹੁ ਮੁਸਲਮਾਨ ।
ਤੂੰ ਦੱਸ ਹਮੈਂ ਕਛੁ ਐਸੇ ਰਾਹੁ । ਕੇਸੀ ਸਾਸੀਂ ਹੋਈ ਨਿਬਾਹੁ ।੧੧।
tûn jç ham pai hain mihrabân. âkh hamain nâ hôhu muslamân.
tun dass hamain kachhu aisç râhu. kçsî sâsîn hôî nibâhu.11.

ਤਬ ਨਵਾਬ ਬਹੁ ਗੁੱਸਾ ਖਾਯਾ । ਮੁਖ ਤੇ ਖੋਟਾ ਬਚਨ ਸੁਨਾਯਾ ।
ਜੂਤਨ ਸਾਥ ਕਰੋਂ ਬਾਲ ਦੂਰ। ਨਾਈਅਨ ਕਹਯੋ ਸਿਰ ਮੁੰਨਹੁ ਜ਼ਰੂਰ ।੧੨।
tab navâb bahu gussâ khâyâ. mukh tç khôtâ bachan sunâyâ.
jûtan sâth karôn bâl dûr. nâîan kahyô sir munnhu zarûr.12.

ਦੋਹਰਾ : ਤਬ ਤਾਰੂ ਸਿੰਘ ਉਸ ਕਹਯੋ ਵਹਿ ਜੂਤ ਤੁਮਾਰੇ ਪਾਹਿਂ ।
ਜੋ ਸਿਖ ਪੂਰੇ ਸਤਿਗੁਰੂ ਤਿਨ ਸਿਰ ਕੇਸ ਨਿਬਾਹਿਂ ।੧੩।
dôhrâ : tab târû singh us kahyô vahi jût tumârç pâhin.
jô sikh pûrç satigurû tin sir kçs nibâhin.13.

ਚੌਪਈ : ਤਬ ਨਵਾਬ ਨ ਨਊਏ ਲਗਾਏ । ਉਨ ਕੇ ਸੰਦ ਖੁੰਢੇ ਹੋ ਆਏ ।
ਜਿਮ ਜਿਮ ਨਊਏ ਫੇਰ ਲਗਾਵੈਂ । ਤਿਮ ਤਿਮ ਉਨ ਹਥ ਭੈੜੇ ਪਾਵੈਂ ।੧੪।
chaupaî : tab navâb na naûç lagâç. un kç sand khundhç hô âç.
jim jim naûç phçr lagâvain. tim tim un hath bhairdç pâvain.14.

ਜਿਮ ਜਿਮ ਨਊਅਨ ਨਵਾਬ ਡਰਾਵੈ । ਤਿਮ ਤਿਮ ਨਉਅਨ ਹਥ ਕੰਪਾਵੈਂ ।
ਕਲਾ ਖਾਲਸੇ ਤਬ ਐਸੀ ਕਈ । ਨਊਅਨ ਦ੍ਰਿਸ਼ਟ ਮੰਦ ਤਬ ਭਈ ।੧੫।
jim jim naûan navâb daarâvai. tim tim nauan hath kampâvain.
kalâ khâlsç tab aisî kaî. naûan darishat mand tab bhaî.15.

ਨਵਾਬ ਕਹਯੋ ਇਨ ਜਾਦੂ ਚਲਾਯਾ । ਕੈ ਨਊਅਨ ਕਛੁ ਲੱਬ ਦਿਵਾਯਾ ।
ਅਬ ਲਯਾਵੋ ਮੋਚੀ ਦੋ ਚਾਰ । ਖੋਪਰੀ ਸਾਥ ਦਿਹੁ ਬਾਲ ਉਤਾਰ ।੧੬।
navâb kahyô in jâdû chalâyâ. kai naûan kachhu labb divâyâ.
ab layâvô môchî dô châr. khôprî sâth dihu bâl utâr.16.

ਤਬ ਸਿੰਘ ਜੀ ਬਹੁ ਭਲੀ ਮਨਾਈ । ਸਾਥ ਕੇਸਨ ਕੇ ਖੋਪਰੀ ਜਾਈ ।
ਤੌ ਭੀ ਹਮਰੋ ਬਚਨ ਰਹਾਈ । ਸਿਖੀ ਕੀ ਗੁਰ ਪੈਜ ਰਖਾਈ ।੧੭।
tab singh jî bahu bhalî manâî. sâth kçsan kç khôprî jâî.
tau bhî hamrô bachan rahâî. sikhî kî gur paij rakhâî.17.

ਅਕਾਲ ਅਕਾਲ ਸਿੰਘ ਜਾਪ ਉਚਾਰੇ । ਸੁਣ ਨਵਾਬ ਮੂੰਦੇ ਕੰਨ ਸਾਰੇ ।
ਤਬ ਨਵਾਬ ਬਹੁ ਕ੍ਰੋਧਹਿ ਭਰਾ । ਸੋਊ ਹੁਕਮ ਉਨ ਮੋਚੀਅਨ ਕਰਾ ।੧੮।
akâl akâl singh jâp uchârç. sun navâb mûndç kann sârç.
tab navâb bahu karôdhhi bharâ. sôû hukam un môchîan karâ.18.

ਇਸ ਕੀ ਖੋਪਰੀ ਸਾਥੇ ਬਾਲ । ਕਾਟ ਉਤਾਰੋ ਰੰਬੀ ਨਾਲ ।
ਤਬੈ ਕਸਾਇਨ ਵੈਸੀ ਕਰੀ । ਕਰ ਪੈਨੀ ਸਿਰ ਰੰਬੀ ਧਰੀ ।੧੯।
is kî khôprî sâthç bâl. kât utârô rambî nâl.
tabai kasâin vaisî karî. kar painî sir rambî dharî.19.

If it pleased the Nawab to be compassionate towards him,
He must not ask Taru Singh to convert to Islam.
The Nawab must suggest such a way out to Taru Singh,
As would enable the latter to keep his faith till his last breath. (11)

Feeling highly enraged at these words of Bhai Taru Singh,
The Nawab started using abusive language against the latter.
Ordering his minions to give severe shoe beatings to the latter,
He ordered the barbers to shave off his sacred hair. (12)

Dohra : Thereupon, Bhai Taru Singh said (in a prophetic vein) to the Nawab,
That this ordered shoe-beatings would recoil upon his own head.
The Sikhs who were perfect in their faith in their Gurus,
They would sacrifice their lives with their sacred hair intact. (13)

Chaupai : As the Nawab ordered the barbers to shave off his head,
Their shaving blades failed to shave the Singh's (sacred) hair.
As the barbers tried again and again to do their job,
Their hands became numb and bereft of energy. (14)

The more the Nawab threatened the shaving barbers,
The more they felt their hands trembling with fear.
So great was the impact of the devout Sikh's spiritual power,
That the barbers felt the loss of their eyesight. (15)

The Nawab felt either Bhai Taru Singh had cast a magic spell,
Or had he offered the barbers some gratification.
Asking for the summoning of a couple of cobblers,
He ordered them to scrape Taru Singh's scalp along with the hair. (16)

Upon this, Bhai Taru Singh rejoiced at such an order,
As his scalp would go off with his sacred hair intact.
As he was going to keep both his word and faith,
He felt the great Guru had stood by his devout Sikh. (17)

As Bhai Taru Singh burst out in joyous words Akal! Akal!
The Nawab plugged his ears in disgust and despair.
Thereafter, feeling enraged at Bhai Taru Singh's audacity,
He ordered the cobblers to peel off the latter's scalp. (18)

Ordering to remove the latter's scalp along with the hair,
The Nawab ordered the cobblers to ply their tools.
Following whatever they were ordered to carry on,
The cobblers placed their sharpened scrapers on Taru Singh's head. (19)

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ਦੋਹਰਾ : ਪੈਨੀ ਥੀ ਰੰਬੀ ਕਰੀ ਧਰ ਮੱਥਯੋਂ ਦਈ ਦਬਾਇ ।
ਮੱਥੇ ਤੇ ਕੰਨਾਂ ਤਈਂ ਗਿਚੀਓਂ ਦਈ ਪੁਟਾਇ ।੨੦।
dôhrâ : painî thî rambî karî dhar matthyôn daî dabâi.
matthç tç kannân taîn gichîôn daî putâi.20.

ਚੌਪਈ : ਸਿੰਘ ਜੀ ਮੁਖ ਤੇ ਸੀ ਨ ਕਰੀ । ਧੰਨ ਧੰਨ ਗੁਰਮੁਖ ਕਹਣੀ ਸਰੀ ।
ਹਕਾਰੋ ਦੇਖ ਲੇਖ ਬਹੁ ਭਰੇ । ਜੋ ਸੋਅ ਸੁਨੈਂ ਸੁ ਹੈ ਹੈ ਕਰੇ ।੨੧।
chaupaî : singh jî mukh tç sî na karî. dhann dhann gurmukh kahnî sarî.
hakârô dçkh lçkh bahu bharç. jô sôa sunain su hai hai karç.21.

ਲੋਕ ਸਿਆਣੇ ਐਸੇ ਕਹੈਂ । ਪਤਿਸ਼ਾਹੀ ਇਨ ਕੀ ਨ ਰਹੈ ।
ਠਾਰਾਂ ਸੈ ਊਪਰ ਦੁਇ ਸਾਲ । ਸਾਕਾ ਕੀਯੋ ਤਾਰੂ ਸਿੰਘ ਨਾਲ ।੨੨।
lôk siânç aisç kahain. patishâhî in kî na rahai.
thârân sai ûpar dui sâl. sâkâ kîyô târû singh nâl.22.

ਸਤਾਰਾਂ ਸੈ ਇਕਾਨਵੇਂ ਸਾਲ । ਇਸੇ ਕਰੀ ਥੀ ਹਕੀਕਤ ਨਾਲ ।
ਉਸ ਤੇ ਸਰੀ ਨਹੀਂ ਥੀ ਕਾਈ । ਸਗਵੋਂ ਨਵਾਬ ਗਯੋ ਚੰਭਲਾਈ ।੨੩।
satârân sai ikânvçn sâl. isç karî thî hakîkat nâl.
us tç sarî nahîn thî kâî. sagvôn navâb gayô chambhlâî.23.

ਦੋਹਰਾ : ਨਵਾਬ ਖਾਂ ਜ਼ੁਲਮੀ ਕਰੀ ਸ਼ੁਹਰਤ ਭਈ ਜਹਾਨ ।
ਦਿਲਗੀਰੀ ਸਿੰਘਨ ਭਈ ਔ ਖ਼ੁਸ਼ੀਅਨ ਮੁੱਸਲਮਾਨ ।੨੪।
dôhrâ : navâb khân zulmî karî shuhrat bhaî jahân.
dilgîrî singhan bhaî au khushîan musslamân.24.

ਧਰਮਸਾਲ ਸਿੱਖਨ ਹੁਤੀ ਤਾਮੈਂ ਦੀਨੋ ਪਾਇ ।
ਜਬ ਨਿਕਸੈਂਗੇ ਪ੍ਰਾਣ ਇਸ ਤਬ ਤੁਮ ਦਯੋ ਫੁਕਾਇ ।੨੫।
dharmasâl sikkhan hutî tâmain dînô pâi.
jab niksaingç parân is tab tum dayô phukâi.25.

ਚੌਪਈ : ਸਿੰਘ ਜੀ ਮੁੱਖੋਂ ਹਾਇ ਨ ਕਰੈ । ਗੁਰੂ ਗੁਰੂ ਮੁਖ ਤੇ ਸੋ ਰਰੈ ।
ਸੀਸ ਰਕਤ ਸੋਂ ਕਰੈ ਸ਼ਨਾਨ । ਜਿਉਂ ਗੰਗਾ ਮੇਂ ਟੁਭੀ ਲਾਨ ।੨੬।
chaupaî : singh jî mukkhôn hâi na karai. gurû gurû mukh tç sô rarai.
sîs rakat sôn karai shanân. jiun gangâ mçn tubhî lân.26.

ਜਿਮ ਮਨਸੂਰ ਨੇ ਹੱਥ ਕਟਾਏ । ਤਿਨ ਲੋਹੂ ਸੋਂ ਵੁਜ਼ੂ ਸਜਾਏ ।
ਨਿਵਾਜ਼ ਭਈ ਉਸ ਦਰਗਹ ਕਬੂਲ । ਮੁੱਲਾਂ ਕਾਜੀ ਭਏ ਰੰਜੂਲ ।੨੭।
jim mansûr nç hatth katâç. tin lôhû sôn vuzû sajâç.
nivâz bhaî us dargah kabûl. mullân kâjî bhaç rañjûl.27.

ਦੋਹਰਾ : ਉਸ ਹੀ ਦਿਨ ਸੁ ਨਵਾਬ ਨੇ ਪੁਛ ਭੇਜਯੋ ਸਿੰਘ ਜੀ ਪਾਹੁ ।
ਤੂੰ ਜੁ ਕਹਤ ਥੋ ਕੇਸ ਹਮ ਸੀਸ ਹੀ ਸਾਥ ਨਿਬਾਹੁ ।੨੮।
dôhrâ : us hî din su navâb nç puchh bhçjyô singh jî pâhu.
tûn ju kahat thô kçs ham sîs hî sâth nibâhu.28.

Dohra : Placing a sharpened scraper on Taru Singh's head,
They pressed its sharp edge from the forehead side.
Then scraping from the forehead upto the ears,
They scraped Taru Singh's scalp from the rear end. (20)

Chaupai : Not a single cry did escape from brave Taru Singh's lips,
Praise be to the noble deed done by a great Sikh.
Dumfounded and breathless felt the onlookers,
Pitifully cried those who heard about this evil deed. (21)

The wiser among the populace cried in a prophetic vein,
The (tyrannical) rule of the Mughals would not last long.
It was in the year eighteen hundred and two in Bikrami Samvat[1] ,
That Bhai Taru Singh had made this supreme sacrifice. (22)

It was in the year Seventeen hundred and ninety-one in Bikrami Samvat,
That Hakikat Rai[2] had met a similar fate.
The latter's sacrifice having made no impact,
The Nawab had rather become more vain and arrogant. (23)

Dohra : With the treatment that the (bigoted) Nawab meted out to Taru Singh,
His fame spread far and wide (in the Islamic world).
While the Singhs mourned (the torture of Bhai Taru Singh),
The Muslims rejoiced at the prowess of their Nawab. (24)

There existed a place where the Sikhs congregated,
Where Bhai Taru Singh disfigured body was placed.
The Nawab asked the devout followers of Taru Singh,
That his body be consigned to the flames after his death. (25)

Chaupai : Allowing not a single cry to escape from his lips,
Bhai Taru Singh kept on meditating on God's Name.
So thoroughly was his head splattered with blood,
As if he had immersed himself in the sacred Ganges. (26)

So had Mansoor[3] got both his hands chopped off,
Letting his arms awash with his own sacred blood.
As Mansoor's prayers and sacrifice had reached the Divine Court,
Highly exasperated had felt the executing Muslim clerics. (27)

Dohra : The same day (after getting Bhai Taru Singh's scalp scraped),
The Nawab of Lahore put forth a poser to Bhai Taru Singh.
How could Taru Singh justify his much touted claim,
That he would not part with his hair without his head? (28)

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ਚੌਪਈ : ਯਹ ਤੁਮਰੀ ਭਈ ਝੂਠੀ ਗੱਲ । ਗਏ ਬਾਲ ਲੈਕੇ ਸਿਰ ਖੱਲ ।
ਬਿਨਾਂ ਬਾਲ ਸਿਰ ਦੇਹੀ ਰਹੀ । ਦੋਊ ਬਾਤ ਤੁਝ ਝੂਠੀ ਭਈ ।੨੯।
chaupaî : yah tumrî bhaî jhûthî gall. gaç bâl laikç sir khall.
binân bâl sir dçhî rahî. dôû bât tujh jhûthî bhaî.29.

ਤਬ ਸਿੰਘ ਨੇ ਯੌਂ ਬਾਨੀ ਕਹੀ । ਨਹਿਂ ਨਵਾਬ ਤੁਮ ਸਮਝੇ ਅਈ ।
ਰਹੇ ਕੇਸ ਹਮ ਖੋਪਰੀ ਨਾਲ । ਹੈਂ ਝੂਠੇ ਦੁਇ ਤੁਮਰੇ ਸ੍ਵਾਲ ।੩੦।
tab singh nç yaun bânî kahî. nahin navâb tum samjhç aî.
rahç kçs ham khôprî nâl. hain jhûthç dui tumrç savâl.30.

ਸ੍ਵਾਸ ਰਖੇ ਹਮ ਇਮ ਕਰ ਦੇਹ । ਮਾਰ ਜੂਤ ਤੁਝ ਅਗੇ ਧਰ ਲੇਹਿਂ ।
ਉਸਤਾਦ ਮਿਲਯੋ ਤੁਧ ਅਗੇ ਨ ਕੋਇ । ਖੂਨ ਹਕੀਕਤ ਪਚ ਗਯੋ ਤੋਇ ।੩੧।
savâs rakhç ham im kar dçh. mâr jût tujh agç dhar lçhin.
ustâd milyô tudh agç na kôi. khûn hakîkat pach gayô tôi.31.

ਮਾਰ ਜੂਤੀ ਧਰ ਲੇਊਂ ਆਗੇ । ਛੋਡਾਂ ਤੋਹਿ ਪਿਕੰਬਰ ਲਾਗੇ ।
ਔਰ ਜੁ ਤੁਮਕੋ ਅਬ ਛਡ ਜਾਵੋਂ । ਤਮ ਤੇ ਆਪੇ ਬਲੀ ਕਹਾਵੋਂ ।੩੨।
mâr jûtî dhar lçûn âgç. chhôdaân tôhi pikmbar lâgç.
aur ju tumkô ab chhada jâvôn. tam tç âpç balî kahâvôn.32.

ਛੋਡਗੁ ਪਿਕੰਬਰ ਤੁਝੈ ਦਿਖਾਲ । ਦੇਊਂ ਉਸੈ ਕਚਹਿਰੀ ਡਾਲ ।
ਵਹਿ ਤੁਹਿ ਕੂੜੀ ਭਰੇ ਸ਼ਫਾਤ । ਵਹਿ ਭੀ ਵਿਚੇ ਘਸੀਟਯੋ ਜਾਤ ।੩੩।
chhôdagu pikmbar tujhai dikhâl. dçûn usai kachhirî daâl.
vahi tuhi kûrdî bharç shaphât. vahi bhî vichç ghasîtyô jât.33.

ਦੋਹਰਾ : ਮਾਰ ਹਕੀਕਤ ਬਚ ਰਹਯੋਂ ਅਬ ਤੂੰ ਬਚਤੋ ਨਾਹਿਂ ।
ਪਿਕੰਬਰ ਭੀ ਦੋਜਕ ਪੜੈ ਜੌ ਗਹੈ ਤੁਮਾਰੀ ਬਾਹਿਂ ।੩੪।
dôhrâ : mâr hakîkat bach rahyôn ab tûn bachtô nâhin.
pikmbar bhî dôjak pardai jau gahai tumârî bâhin.34.

ਚੌਪਈ : ਕਹੋ ਜਾਇ ਹੋ ਰਹੁ ਮਜ਼ਬੂਤ । ਮਾਰੋਂ ਬੰਦ ਕਰ ਹਗਣੋਂ ਮੂਤ ।
ਹੋਹੁ ਤਯਾਰ ਤੂੰ ਦੋਜਕ ਤਾਊਂ । ਮਾਰ ਜੂਤਨ ਤੁਹ ਪਹਿਲੋਂ ਲਿਜਾਊਂ ।੩੫।
chaupaî : kahô jâi hô rahu mazbût. mârôn band kar hagnôn mût.
hôhu tayâr tûn dôjak tâûn. mâr jûtan tuh pahilôn lijâûn.35.

੧੧੨. ਸਾਖੀ ਨਵਾਬ ਕੋ ਤਸਦੀਹੇ ਜਾਨ ਕੰਦਨ ਕੈ ਅਜ਼ਾਬ ਕੀ ('ਗੁਰ ਖਾਲਸੋ ਖਾਲਸੋ ਗੁਰ ਆਪ'...)
112. sâkhî navâb kô tasdîhç jân kandan kai azâb kî (‘gur khâlsô khâlsô gur âp’...)

ਦੋਹਰਾ : ਉਸ ਹੀ ਵਖਤ ਨਵਾਬ ਕੋ ਭਯੋ ਸੋ ਬੰਦ ਪਿਸ਼ਾਬ ।
ਯੌ ਤੜਫੈ ਜਿਮ ਥਲ ਮਛੀ ਪਾਵਤ ਭਯੋ ਅਜ਼ਾਬ ।੧।

Chaupai : Rejecting the Nawab's claim of removing his (Taru Singh's) hair as false,
Bhai Taru Singh explained that his hair had gone along with his scalp.
Since his body alone had been dispossessed of his hair,
Nawab's claim on both these counts had been proved false. (29)

Explaining his remarks further to the (arrogant) Nawab,
He told the Nawab that the latter had not understood his words.
Since his (Taru Singh's)(sacred) hair remained intact on his scalp,
Nawab's claim about both Bhai Tari Singh's hair and skull were false. (30)

Bhai Taru Singh had deliberately not shed his mortal frame,
So that he could thrash the Nawab with shoe-beatings.
Since nobody had ever taught the arrogant Nawab a lesson,
The Nawab had gone scot free with Hakikat Rai's murder. (31)

Now Bhai Taru Singh would thrash the Nawab with shoe beatings,
And chase him to the seat of his Islamic spiritual prophet.
Bhai Taru Singh would not spare the Nawab in any case,
Otherwise the Nawab would claim himself as the mightiest. (32)

He would let go off the Nawab only after presenting him before the prophet,
Thereafter, he would present the Nawab in the Divine Court.
If, in the Divine Court, the prophet still vouched for the (tyrant) Nawab,
The prophet, himself would get chastised along with the Nawab. (33)

Dohra : The Nawab had, somehow, been acquitted of Hakikat Rai's murder,
But this time, he would not be spared of Divine retribution,
His spiritual prophet too would be damned into hell,
If he ever made an attempt to vouch for the wicked Nawab. (34)

Chaupai : Warning the Nawab to get ready to meet his nemesis atlast,
He would kill him by getting his urinary and intestinal tract blocked.
Warning him to be ready for being damned forever in hell,
He would chase the Nawab with shoe beatings to the doors of hell. (35)

Episode 112
Episode About the painful Death of Nawab Khan Bahadur
(Synonymous Are the Guru And the Khalsa)

Dohra : The moment Bhai Taru Singh let out his prophetic warning,
The Nawab developed a blockage in his urinary tract.

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dôhrâ : us hî vakhat navâb kô bhayô sô band pishâb.
yau tardphai jim thal machhî pâvat bhayô azâb.1.

ਚੌਪਈ : ਕਦੇ ਭੂਮ ਕਦੇ ਪਲੰਘ ਪਵੈ । ਕਦੇ ਟਿਕੈ ਕਦੇ ਉਠ ਉਠ ਪਵੈ ।
ਕਦ ਊਂਧੋ ਕਦ ਮੂਧੋ ਹੋਇ । ਕਦ ਕੂਕੈ ਕਦ ਪਰੈ ਸੋ ਰੋਇ ।੨।
chaupaî : kadç bhûm kadç palangh pavai. kadç tikai kadç uth uth pavai.
kad ûndhô kad mûdhô hôi. kad kûkai kad parai sô rôi.2.

ਲਗੇ ਮੰਗਾਵਨ ਮੁੱਲਾਂ ਕਾਜ਼ੀ । ਕਹੈ ਆਇ ਹਮ ਕਰੀਏ ਰਾਜ਼ੀ ।
ਪੜ੍ਹ ਪੜ੍ਹ ਸੈਫ਼ੀ ਕਲਾਮਨ ਫੂਕੈਂ । ਤਿਮ ਤਿਮ ਲਗੈ ਨਵਾਬ ਤਨ ਹੂਕੈਂ ।੩।
lagç mangâvan mullân kâzî. kahai âi ham karîç râzî.
pardah pardah saifî kalâman phûkain. tim tim lagai navâb tan hûkain.3.

ਨੀਲਾ ਬਾਣਾ ਹਥ ਬਡ ਸੋਟੇ । ਮਾਰੈਂ ਸ਼ਹੀਦ ਭੰਗ ਘੋਟਣੇ ਮੋਟੇ ।
ਜਿਮ ਜਿਮ ਪੀਰ ਪਿਕੰਬਰ ਧਯਾਵੈ । ਤਿਮ ਤਿਮ ਸ਼ਹੀਦ ਉਸ ਬਹੁਤ ਅਕਾਵੈਂ ।੪।
nîlâ bânâ hath bada sôtç. mârain shahîd bhang ghôtnç môtç.
jim jim pîr pikmbar dhayâvai. tim tim shahîd us bahut akâvain.4.

ਕਹੈਂ ਦੁਸ਼ਟ ਤੁਰ ਆਗੈ ਚਾਲ । ਕਰੈਂ ਨਵਾਬ ਕੋ ਐਸ ਹਵਾਲ ।
ਸਨਮੁਖ ਨਦਰ ਨਵਾਬੈ ਆਵੈ । ਸੀਸ ਕਰਦ ਹਥ ਚਕਰ ਘੁਮਾਵੈਂ ।੫।
kahain dushat tur âgai châl. karain navâb kô ais havâl.
sanmukh nadar navâbai âvai. sîs karad hath chakar ghumâvain.5.

ਨਵਾਬ ਦੇਖੇ ਅਰ ਥਰ ਥਰ ਕੰਪੇ । ਮੁਖ ਤੇ ਨਾਮ ਪਿਕੰਬਰ ਜੰਪੇ ।
ਕਰ ਹਜ਼ਰਾਇਤ ਮੰਗਾਵੈ ਪੀਰ । ਦੇਖ ਭੁਜੰਗਨ ਹੁਇ ਜਾਇਂ ਤਗੀਰ ।੬।
navâb dçkhç ar thar thar kampç. mukh tç nâm pikmbar jampç.
kar hazrâit mangâvai pîr. dçkh bhujngan hui jâin tagîr.6.

ਦੋਹਰਾ : ਪੀਰ ਪਿਕੰਬਰ ਜਿਸ ਜਪੈ ਸੋਈ ਆਵੈ ਧਾਇ ।
ਚਕ੍ਰ ਕਟਾਰੀ ਕਰਦ ਸੋਂ ਮਾਰ ਸ਼ਹੀਦ ਦੇਹਿਂ ਨਠਾਇ ।੭।
dôhrâ : pîr pikmbar jis japai sôî âvai dhâi.
chakar katârî karad sôn mâr shahîd dçhin nathâi.7.

ਚੌਪਈ : ਪੀਰ ਪਿਕੰਬਰ ਦੇਖੈ ਜਾਤੇ । ਤਜੀ ਆਸ ਤਿਨ ਕਾਜ਼ੀ ਮੁੱਲਾਂ ਤੇ ।
ਨਵਾਬ ਰਹਯੋ ਉਨ ਆਸ ਚੁਕਾਈ । ਤਬ ਖਾਲਸੇ ਉਸ ਆਸ ਤਕਾਈ ।੮।
chaupaî : pîr pikmbar dçkhai jâtç. tajî âs tin kâzî mullân tç.
navâb rahyô un âs chukâî. tab khâlsç us âs takâî.8.

ਜਿਹ ਸਿਰ ਪਰ ਦੁਖ ਲਾਗੇ ਬੰਦੇ । ਬੁਰੇ ਲਗੈਂ ਤਿਸ ਸਭ ਹੀ ਧੰਦੇ ।
ਦੀਨ ਬਿਦੀਨ ਪੀਰ ਗੁਰ ਜੇਤੇ । ਦੁਖੀਏ ਲੋਕ ਸੇਵਤ ਹੈਂ ਤੇਤੇ ।੯।
jih sir par dukh lâgç bandç. burç lagain tis sabh hî dhandç.
dîn bidîn pîr gur jçtç. dukhîç lôk sçvat hain tçtç.9.

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Panting for breath like a fish thrown on a sandy desert,
The Nawab felt tortured by his urinary ailment. (1)

Chaupai : A minute on the floor, a minute on the bed would the Nawab stretch,
Resting for a while, soon would he get up with a start.
Now straight, now prostrate would he lie on his bed,
Shrieking and crying now and then, so miserable he felt. (2)

Claiming that they would heal the Nawab of his ailment,
Were the Muslim clerics summoned to the royal court.
The more they cast their spells after chanting the Koranic verses,
The more shrieks did the tortured Nawab let out. (3)

Appearing in the guise of blue robes with heavy clubs in hands,
Did the spirits of martyred Singhs thrash the Nawab with heavy clubs.
The more the clerics invoked the Muslim spiritual prophets,
The more did the spirits torture and punish the Nawab. (4)

Directing the wicked Nawab to crawl ahead of them,
Did the Singhs' spirits chastise the Nawab in this way.
Noticing the Singh spirits standing in front of him,
Did the Nawab see them bradishing their daggers and quoits. (5)

Observing these apparitions did the Nawab shake with fear,
Meditating upon the spiritual prophets' name all the while.
The more he invoked the prophets through various incantations,
The more the prophets' spirits felt scared of the Singh spirits. (6)

Dohra : Whosoever prophet did the desperate Nawab invoke,
His spirit came rushing in aid of the Nawab.
But with the touch of their sharp daggers and quoits,
Did the Singh spirits chase and pursue those spirits. (7)

Chaupai : Seeing the Muslim spiritual prophets spirits retreating,
Did the Nawab abandon his dependence on the Muslim clerics.
Thus abandoning all hope of being relieved of pain,
Did the Nawab seek protection of the Khalsa Panth. (8)

Whenever a person gets afflicted with any affliction,
He takes no delight in any activity of this world.
It is for this reason that the afflicted people worship,
The prophets and spiritual saints of other religions as well. (9)

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ਜਿਨ ਜਿਨ ਤੇ ਕੁਛ ਭਲੋ ਨ ਹੋਇ । ਸੇਵਤ ਲੋਕ ਔਰਨ ਕੋ ਤੋਇ ।
ਭਟਕ ਭਟਕ ਨਰ ਔਰਨ ਸੇਵੈਂ । ਅਪਨੋ ਧਰਮ ਮੂੜ੍ਹ ਇਮ ਖੋਵੈਂ ।੧੦।
jin jin tç kuchh bhalô na hôi. sçvat lôk auran kô tôi.
bhatak bhatak nar auran sçvain. apnô dharam mûrdah im khôvain.10.

ਕੋਊ ਸੂਰੋ ਪੂਰੋ ਸਰੀਰ । ਨਿਜ ਗੁਰ ਪਰ ਹੀ ਰਾਖੈਂ ਧੀਰ ।
ਹੈ ਗੁਰ ਸਿਖ ਕੋ ਕੋ ਜਗ ਮਾਂਹਿ । ਬੇਮੁਖ ਹੋਹਿਂ ਨ ਦੁਖ ਕਰ ਆਹਿ ।੧੧।
kôû sûrô pûrô sarîr. nij gur par hî râkhain dhîr.
hai gur sikh kô kô jag mânhi. bçmukh hôhin na dukh kar âhi.11.

ਦੋਹਰਾ : ਬੰਦੀ ਖਾਨੋਂ ਸਭ ਛਡਯੋ ਕਰ ਕਰ ਨ੍ਵਾਬ ਸਲਾਮ ।
ਤੌ ਭੀ ਬੰਧਨ ਨਹਿਂ ਛੁਟਯੋ ਨਹਿਂ ਪਾਯੋ ਕਛੂ ਅਰਾਮ ।੧੨।
dôhrâ : bandî khânôn sabh chhadayô kar kar navâb salâm.
tau bhî bandhan nahin chhutyô nahin pâyô kachhû arâm.12.

ਚੌਪਈ : ਤਬ ਨਵਾਬ ਕੇ ਯਹ ਜੀਅ ਆਈ । ਸਿੰਘ ਸ੍ਵਾਪ ਸਿੰਘਨ ਤੇ ਜਾਈ ।
ਜੇ ਰਾਖੈਂ ਤੌ ਸਿਖ ਰਖਾਵੈਂ । ਤਾਰੂ ਸਿੰਘ ਤੇ ਸਿਖ ਬਖ਼ਸ਼ਾਵੈਂ ।੧੩।
chaupaî : tab navâb kç yah jîa âî. singh sarâp singhan tç jâî.
jç râkhain tau sikh rakhâvain. târû singh tç sikh bakhshâvain.13.

ਸ਼ਹਿਰੀ ਸਿਖ ਨਵਾਬ ਬੁਲਾਏ । ਸੋ ਡਰਦੇ ਸਭ ਹੀ ਚਲ ਆਏ ।
ਜੋੜ ਹਾਥ ਤਿਨ ਅਗੇ ਖਲੋਈ । ਮੈਂ ਤਕਸੀਰ ਕਿਮਹਿ ਬਖ਼ਸ਼ੋਈ ।੧੪।
shahirî sikh navâb bulâç. sô daardç sabh hî chal âç.
jôrd hâth tin agç khalôî. main taksîr kimhi bakhshôî.14.

ਤਾਰੂ ਸਿੰਘ ਤੇ ਖਤਾ ਬਖਸ਼ਾਵੋ । ਖੋਪਰੀ ਸੀਸ ਪਰ ਕਿਵੇਂ ਟਿਕਾਵੋ ।
ਡਰਤ ਸਿੱਖਨ ਜਾਇ ਆਖੀ ਸੋਈ । ਉਤਰ ਤਾਰੂ ਸਿੰਘ ਐਸ ਬਤੋਈ ।੧੫।
târû singh tç khatâ bakhshâvô. khôprî sîs par kivçn tikâvô.
daarat sikkhan jâi âkhî sôî. utar târû singh ais batôî.15.

ਕਹੁ ਨਵਾਬ ਕਿਮ ਤਰਲੇ ਲੇਵੈ । ਅਬ ਹਮ ਖੋਪਰੀ ਕਾਂਹਿ ਛੁਹੇਵੈ ।
ਜੋ ਤੁਧ ਵਿਚ ਸੋ ਲਾਇ ਲੈ ਤਾਨ । ਨਹਿਂ ਛਾਡੋਂ ਤੁਧ ਏਸ ਜਹਾਨ ।੧੬।
kahu navâb kim tarlç lçvai. ab ham khôprî kânhi chhuhçvai.
jô tudh vich sô lâi lai tân. nahin chhâdaôn tudh çs jahân.16.

ਦੋਹਰਾ : ਤਬ ਨਵਾਬ ਮਨ ਜਾਨਿਓ ਮੁਹਿ ਰਾਖ ਨ ਸਾਕੈ ਕੋਇ ।
ਰਾਖਨ ਆਖੈ ਜੋ ਮੁਝੇ ਸਾਥੇ ਜਾਵੈ ਸੋਇ ।੧੭।
dôhrâ : tab navâb man jâniô muhi râkh na sâkai kôi.
râkhan âkhai jô mujhç sâthç jâvai sôi.17.

ਚੌਪਈ : ਜਿਮ ਜਿਮ ਸ਼ਹੀਦ ਜੁ ਸੋਟੇ ਲਾਵੈਂ । ਤਿਉਂ ਤਿਉਂ ਨਵਾਬ ਗ਼ਸੀਆਂ ਪੈ ਜਾਵੈਂ ।
ਜਿਮ ਜਿਮ ਸ਼ਹੀਦ ਉਸ ਦੇਵੈਂ ਤ੍ਰਾਸ । ਨਬਾਬਹਿ ਆਵੈਂ ਔਖੇ ਸਾਸ ।੧੮।
chaupaî : jim jim shahîd ju sôtç lâvain. tiun tiun navâb ghasîân pai jâvain.
jim jim shahîd us dçvain tarâs. nabâbhi âvain aukhç sâs.18.

As people fail to get relief from some of these prophets,
They proceed to worship the prophets of other religions.
Wavering in their own faith, they worship others' prophets,
Thus these fools lose faith in their own religious ideology. (10)

Very few there are perfect in their faith and piety,
Who repose their faith in their own spiritual saints in adversity.
There are a few devout Sikhs in this world of ours,
Who do not renege from their faith in the time of adversity. (11)

Dohra : Ordering the release of all the prisoners from the state prison,
Did the Nawab prostrate in front of them in vain.
Neither did the blockage in his urinary tract get cleared,
Nor did he get any relief from his bodily affliction. (12)

Chaupai : Thereafter, did it occur in the (harassed) Nawab's mind,
That Singhs alone could uplift the curse meted out by a Singh.
They alone could save him from the impending doom,
They alone could get him pardoned by Bhai Taru Singh. (13)

As the Nawab of Lahore summoned the Singhs of the city of Lahore,
They arrived at the court feeling scared of Nawab's wrath.
Prostrating before these urban Sikhs with folded hands,
The Nawab begged them to seek a pardon for his sins. (14)

Beseeching them to persuade Bhai Taru Singh to pardon him,
He requested them to replace Bhai Taru Singh's scalp on his skull.
As these Sikhs conveyed Nawab's petition in subdued tones,
Bhai Taru Singh responded to Nawab's appeal as follows: (15)

Of what avail was the Nawab's desperate appeal now,
How could his (Taru Singh's) scalp be restored to its original place?
Warning the Nawab to use all his powers to save himself,
Bhai Taru Singh would not let him stay alive in this world. (16)

Dohra : Then did the Nawab realize in his heart of hearts,
That no person on earth could save him from death.
Whosoever dared to intercede on his behalf,
He too would get damned along with the Nawab. (17)

Chaupai : The more the Singh spirits thrashed him with their clubs,
The more convulsions did the Nawab's body undergo.
The more the Singh spirits threatened and scared him,
The more short of breath did the Nawab's lungs feel. (18)

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ਤਬ ਨਵਾਬ ਕੇ ਯਹ ਜੀਅ ਆਈ । ਕਰੈ ਨ ਕਰੈ ਅਬ ਖਾਲਸੋ ਸਹਾਈ ।
ਸੁਬੇਗ ਸਿੰਘ ਛਡ ਪਾਸ ਬੁਲਾਯਾ । ਹਾਲ ਅਪਨੋਂ ਉਸੈ ਸੁਨਾਯਾ ।੧੯।
tab navâb kç yah jîa âî. karai na karai ab khâlsô sahâî.
subçg singh chhada pâs bulâyâ. hâl apnôn usai sunâyâ.19.

ਕਹਯੋ ਸ਼ਹੀਦ ਮੁਝ ਛਾਡਤ ਨਾਹੀਂ । ਮੈਂ ਪੀਰ ਪਿਕੰਬਰਨ ਰਹਯੋ ਧਿਆਈ ।
ਪੀਰ ਪਿਕੰਬਰ ਆਵੈਂ ਪਾਸ । ਦੌੜ ਸ਼ਹੀਦ ਕਰੈਂ ਉਨ ਨਾਸ ।੨੦।
kahyô shahîd mujh chhâdaat nâhîn. main pîr pikmbaran rahyô dhiâî.
pîr pikmbar âvain pâs. daurd shahîd karain un nâs.20.

ਅਬ ਤੇ ਆਸ ਹਮ ਸਿੰਘਨ ਕਰੀ । ਮਾਰੇ ਰਾਖੇ ਖਾਲਸੋ ਸਹੀ ।
ਸੁਬੇਗ ਸਿੰਘ ਤਬ ਸੀਸ ਹਿਲਾਯਾ । ਸੰਤ ਸਰਾਪ ਨ ਸਕੀਏ ਮਿਟਾਯਾ ।੨੧।
ab tç âs ham singhan karî. mârç râkhç khâlsô sahî.
subçg singh tab sîs hilâyâ. sant sarâp na sakîç mitâyâ.21.

ਬਹੁਤ ਖ਼ੌਫ ਤਿਨ ਮਨ ਮੈਂ ਖਾਯਾ । ਸੁੱਤੋ ਸ਼ੇਰ ਨ ਚਹੀਏ ਜਗਾਯਾ ।
ਮਤ ਹਮ ਪਰ ਕਛੁ ਕਰ ਦੈ ਵਾਕ । ਹੁਵੈ ਖਵਾਰ ਸੋ ਪੀੜ੍ਹੀ ਲਾਕ ।੨੨।
bahut khauph tin man main khâyâ. suttô shçr na chahîç jagâyâ.
mat ham par kachhu kar dai vâk. huvai khavâr sô pîrdhî lâk.22.

ਦੋਹਰਾ : ਸੁਬੇਗ ਸਿੰਘ ਚੁਪ ਹੋ ਰਹਯੋ ਫੁਰੈ ਨ ਕਾਈ ਬਾਤ ।
ਨਵਾਬ ਤਬੈ ਲਾਵਣ ਲਗੋ ਸੁਬੇਗ ਸਿੰਘ ਪਗ ਹਾਥ ।੨੩।
dôhrâ : subçg singh chup hô rahyô phurai na kâî bât.
navâb tabai lâvan lagô subçg singh pag hâth.23.

ਚੌਪਈ : ਸੁਬੇਗ ਸਿੰਘ ਜੀਅ ਦਇਆ ਆਈ । ਨਵਾਬ ਕਹਯੋ ਤਿਮ ਕਹਿ ਹੌਂ ਜਾਈ ।
ਨਵਾਬ ਕਹਯੋ ਮੁਝ ਕਹਯੋ ਸਲਾਮ । ਬਖ਼ਸ਼ੋ ਮੋਹ ਅਬ ਦੇਹੁ ਅਰਾਮ ।੨੪।
chaupaî : subçg singh jîa daiâ âî. navâb kahyô tim kahi haun jâî.
navâb kahyô mujh kahyô salâm. bakhshô môh ab dçhu arâm.24.

ਮੁਝ ਖਾਤਰ ਹਥ ਕਦਮੀਂ ਲਾਯੋ । ਜੋ ਚਾਹੋ ਸੋ ਕਰਾਰ ਬੰਧਾਯੋ ।
ਫੇਰ ਸਿੰਘਨ ਕੋ ਮੈਂ ਨਹਿਂ ਮਾਰੋਂ । ਜੇ ਰਾਖੋ ਤੁਮ ਸਾਸ ਹਮਾਰੋ ।੨੫।
mujh khâtar hath kadmîn lâyô. jô châhô sô karâr bandhâyô.
phçr singhan kô main nahin mârôn. jç râkhô tum sâs hamârô.25.

ਜੌ ਤੁਮ ਹਮ ਕੋ ਬਖਸ਼ੋ ਨਾਹੀਂ । ਤੌ ਸਾਸ ਹਮਾਰੇ ਦੁਖ ਸੋਂ ਜਾਹੀਂ ।
ਮਰੋਂ ਸਹੀ ਪਰ ਛੁਟੇ ਪਿਸ਼ਾਬ । ਜਾਵੈ ਜਿੰਦ ਪਰ ਬਿਨਾਂ ਅਜ਼ਾਬ ।੨੬।
jau tum ham kô bakhshô nâhîn. tau sâs hamârç dukh sôn jâhîn.
marôn sahî par chhutç pishâb. jâvai jind par binân azâb.26.

ਦੋਹਰਾ : ਨਵਾਬ ਕਹੀ ਸੋ ਸਭ ਕਹੀ ਸੁਬੇਗ ਸਿੰਘ ਨੇ ਜਾਇ ।
ਅਗਯੋਂ ਤਾਰੂ ਸਿੰਘ ਕਹੀ ਫੁਰਮਾਇਸ਼ ਦੁਸ਼ਟਨ ਲਯਾਇ ।੨੭।
dôhrâ : navâb kahî sô sabh kahî subçg singh nç jâi.
agyôn târû singh kahî phurmâish dushtan layâi.27.

Upon this, did it occur to the Nawab once again,
The Khalsa Panth alone could be the saviour of his soul.
Getting S. Subeg Singh released from the state prison,
The Nawab narrated the tale of his weal and woe to him. (19)

Telling him that Singh spirits were out to wreak vengeance on him,
The Nawab had exhausted all endeavours to invoke his prophets.
The moment Muslim spiritual prophets' holy spirits approached him,
The Singh spirits chased and decimated the prophets' spirits. (20)

His last hope of survival being vested with the Singhs,
The Khalsa Panth alone could be the sole arbiter of his fate.
Shaking his head as a gesture of disgust and denial
Subeg Singh told that a Saint's curse could never be revoked. (21)

Feeling highly scared in his own mind of Bhai Taru Singh's rebuff,
Subeg Singh thought better not to meddle into mighty Singh's affairs.
Lest Bhai Taru Singh should heap a curse on him as well,
Which would then damn his family for generations to come. (22)

Dohra : Thereafter, did Subeg Singh maintain a stony silence,
Nor could his mind suggest any other alternative.
Upon this, prostrating himself in front of Subeg Singh,
The Nawab touched his feet begging for mercy. (23)

Chaupai : Thereupon a second thought did Subeg Singh feel,
That he should convey Nawab's plea to Bhai Taru Singh.
Entreating Subeg Singh to pay his respects to the great Singh,
The Nawab begged him to be relieved of his affliction. (24)

Beseaching Subeg Singh to touch Bhai Taru Singh's feet on his behalf,
He authorized Subeg Singh to make any commitment from his side.
Never again would the Nawab ever torture the Singhs in future,
If his life could be spared now by Bhai Taru Singh. (25)

In case Bhai Taru Singh did not pardon the Nawab,
The latter would meet his end with an excruciating pain.
Volunteering to die but begging to be relieved of urinary blockage,
The Nawab begged Bhai Taru Singh to let him die without torture. (26)

Dohra : Whatever pleas had the Nawab made to Subeg Singh,
The latter conveyed all those appeals to Bhai Taru Singh.
Reacting sharply to the narration made by Subeg Singh,
He accused the latter of vouching for a wicked tyrant. (27)

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ਚੌਪਈ : ਜੋ ਸਿਖ ਹਮ ਪੈ ਸਿਖ ਕੰਮ ਆਵੈ । ਹਮਰੇ ਚਾਮ ਕੀ ਪਨਹੀ ਬਨਾਵੈ ।
ਸਿਖ ਕਾਰਨ ਪਗ ਧਰੈ ਜੁ ਧਰਨ । ਹਮ ਧਾਰੈਂ ਸਿਰ ਉਸ ਕੋ ਚਰਨ ।੨੮।
chaupaî : jô sikh ham pai sikh kamm âvai. hamrç châm kî panhî banâvai.
sikh kâran pag dharai ju dharan. ham dhârain sir us kô charan.28.

ਨਿਬਾਬ ਜੋਗ ਵਗਨੀ ਵਗ ਗਈ । ਸਫ਼ਾਰਸ਼ ਦੁਸ਼ਟ ਨ ਚਹੀਯਤ ਕਰੀ ।
ਸਿਖ ਪਰ ਹਮਰੋ ਨਾਂਹਿ ਬਸਾਇ । ਔਰ ਕਰੇ ਸੰਗ ਉਸ ਕੇ ਜਾਇ ।੨੯।
nibâb jôg vagnî vag gaî. safârash dushat na chahîyat karî.
sikh par hamrô nânhi basâi. aur karç sang us kç jâi.29.

ਸੁਬੇਗ ਸਿੰਘ ਆ ਦੀਯੋ ਜੁਬਾਬ । ਬਹੁਤ ਦੁਖੀ ਅਬ ਭਯੋ ਨਿਬਾਬ ।
ਜਿਉਂ ਜਿਉਂ ਕਰੈਂ ਹਕੀਮੀ ਲੋਗ । ਨਿਬਾਬ ਬਿਆਪੇ ਬਹੁਤੋ ਰੋਗ ।੩੦।
subçg singh â dîyô jubâb. bahut dukhî ab bhayô nibâb.
jiun jiun karain hakîmî lôg. nibâb biâpç bahutô rôg.30.

ਕਰ ਨਹਿਂ ਸਕੈ ਨਵਾਬ ਸੁ ਚੂਪ । ਦੁਖ ਕਰ ਮਾਰੇ ਬਡੀ ਸੁ ਕੂਕ ।
ਸੁਬੇਗ ਸਿੰਘ ਸੋਂ ਯੌ ਫਿਰ ਕਹਯੋ । ਮੈਂ ਅਬ ਖਾਲਸੇ ਸ਼ਰਨੀ ਅਯੋ ।੩੧।
kar nahin sakai navâb su chûp. dukh kar mârç badaî su kûk.
subçg singh sôn yau phir kahyô. main ab khâlsç sharnî ayô.31.

ਦੋਹਰਾ : ਤਾਰੂ ਸਿੰਘ ਕੇ ਸ੍ਰਾਪ ਹੁਇ ਸਕੈ ਨ ਕੋਊ ਮੋਰ ।
ਜੋ ਮੋੜੇ ਤੋ ਸਿਖ ਔਰ ਨ ਸਾਕੇ ਕੋ ਮੋਰ ।੩੨।
dôhrâ : târû singh kç sarâp hui sakai na kôû môr.
jô môrdç tô sikh aur na sâkç kô môr.32.

ਚੌਪਈ : ਜਿਸ ਜਲ ਉਪਜੈ ਸੋ ਜਲ ਮਾਰੇ । ਜੋ ਜਲ ਮਾਰੇ ਸੋਊ ਜਲ ਤਾਰੇ ।
ਜੋਊ ਖਾਲਸੋ ਮਾਰਨਵਾਰ । ਖਾਲਸੋ ਚਹੈ ਤੋ ਕਰੈ ਨਿਹਾਲ ।੩੩।
chaupaî : jis jal upjai sô jal mârç. jô jal mârç sôû jal târç.
jôû khâlsô mârnavâr. khâlsô chahai tô karai nihâl.33.

ਤੱਤ ਖਾਲਸੋ ਹੈ ਜਿਹ ਜਾਇ । ਜਾਇ ਤੁਰਤ ਤੂੰ ਤਿਸ ਹੀ ਪਾਇ ।
ਹਮਰੇ ਥਾਂ ਤੁਮ ਪੈਰੀਂ ਪਰੋ । ਹਮਰੀ ਥਾਂ ਤੁਮ ਬਿਨਤੀ ਕਰੋ ।੩੪।
tatt khâlsô hai jih jâi. jâi turat tûn tis hî pâi.
hamrç thân tum pairîn parô. hamrî thân tum bintî karô.34.

ਮੈਂ ਤੇ ਹੋਈ ਬਡ ਤਕਸੀਰ । ਮੈਂ ਤੁਮਰੋ ਹੋਂ ਦੇਵਨ ਗੀਰ ।
ਹੈ ਗੁਰ ਤੁਮਰੋ ਲਿਖਿਆ ਯਾਹਿ । ਸੰਤ ਦੋਖੀ ਕਾ ਥਾਉ ਕੋ ਨਾਂਹਿ ।੩੫।
main tç hôî bada taksîr. main tumrô hôn dçvan gîr.
hai gur tumrô likhiâ yâhi. sant dôkhî kâ thâu kô nânhi.35.

ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਮਹਾ ਹਤਿਆਰਾ । ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਪਰਮੇਸੁਰਿ ਮਾਰਾ ।
ਸੰਤ ਭਾਵੈ ਤਾ ਲਏ ਉਬਾਰਿ । ਯੌ ਲਿਖਿਓ ਤੁਮ ਗ੍ਰੰਥ ਮਝਾਰ ।੩੬।
sant kâ nindku mahâ hatiârâ. sant kâ nindku parmçsuri mârâ.
sant bhâvai tâ laç ubâri. yau likhiô tum garnth majhâr.36.

Chaupai : Let a Sikh ask for a favour for a fraternal Sikh,
Bhai Taru Singh would readily make the greatest sacrifice for him.
Let a Sikh walk a single step for favouring a fellow Sikh,
Bhai Taru Singh would dust his feet with his own hair. (28)

Now that the inevitable curse had been heaped on the Nawab,
Subeg Singh should desist from recommending a wicked man's case.
Bhai Taru Singh would not harm Subeg Singh, being a Singh,
Any other mediator would have met the Nawab's fate. (29)

As Subeg Singh returned without any assurance,
Much did the Nawab grieve, indeed, over his fate.
The more the apothecaries administered their concoctions,
The more did the Nawab's urinary affliction aggravate. (30)

Unable to bear pain in his bladder in silence,
Would the Nawab burst out in louder shrieks.
Returning once again to Subeg Singh for help,
The Nawab sought protection from the Khalsa Panth. (31)

Dohra : Being cursed by a Singh of the stature of Bhai Taru Singh,
Nobody could dare to wipe out that curse.
Khalsa Panth alone being empowered to annul that curse,
No one else could save the Nawab from that curse. (32)

Chaupai : The water that creates destroys those creations as well,
The water that drowns buoys the drowned as well.
The Khalsa Panth, who destroys the wicked (enemies),
Could as well pardon them if it so desired. (32)

Begging Subeg Singh to trace the location of Tat Khalsa[1] ,
He should rush posthaste there on Nawab's behalf.
Beseaching him to prostrate before the Khalsa on his behalf,
The Nawab entreated Subeg Singh to plead his case. (34)

As he had been guilty of committing a great sin,
He owed an explanation and accountability for his misdeeds.
Even the Sikh Gurus had inscribed in the holy Sikh scripture,
That an oppressor of a saint had no where to belong. (35)

Not only was the denunciator of a saint worst than a slaughterer,
But damned and destroyed was he by the wrath of Divine God.
The sinner could be redeemed as well if the saint so willed,
Such was the inscription in the holy Sri Guru Granth Sahib. (36)

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ਦੋਹਰਾ : ਔਰ ਬਾਤ ਹਮ ਇਕ ਸੁਨੀ ਗੁਰੂ ਖਾਲਸੇ ਗਯੋ ਬਤਾਇ ।
ਪੰਜ ਸਿੰਖ ਜਹਿਂ ਹਥ ਜੋੜੈਂ ਤਹਿਂ ਮੈਂ ਪਹੁੰਚੋਂ ਆਇ ।੩੭।
dôhrâ : aur bât ham ik sunî gurû khâlsç gayô batâi.
pañj sinkh jahin hath jôrdain tahin main pahuñchôn âi.37.

ਚੌਪਈ : ਗੁਰੂ ਗ੍ਰੰਥ ਮੈਂ ਲਿਖਿਓ ਜੋਇ । ਸਿਖ ਸੰਗਤ ਕਹੇ ਸੱਤ ਸੁ ਹੋਇ ।
ਦਿਹੋ ਪ੍ਰਤਾਇ ਸੁ ਹਮੈਂ ਦਿਖਾਇ । ਐਸੇ ਆਖਯੋ ਨਵਾਬ ਬਨਾਇ ।੩੮।
chaupaî : gurû garnth main likhiô jôi. sikh sangat kahç satt su hôi.
dihô partâi su hamain dikhâi. aisç âkhyô navâb banâi.38.

ਔਰ ਸੁਨੀ ਮੈਂ ਪੜ੍ਹਤੇ ਬਾਨੀ । ਸੁਖਮਨੀ ਜੋ ਗੁਰੂ ਬਖਾਨੀ ।
ਸੰਤ ਦੋਖੀ ਕਾ ਥਾਉ ਕੋ ਨਾਹਿ । ਨਾਨਕ ਸੰਤ ਭਾਵੈ ਤਾ ਓਇ ਭੀ ਗਤਿ ਪਾਹਿ ।੩੯।
aur sunî main pardhtç bânî. sukhmanî jô gurû bakhânî.
sant dôkhî kâ thâu kô nâhi. nânak sant bhâvai tâ ôi bhî gati pâhi.39.

ਸੰਤ ਕੀ ਨਿੰਦਾ ਦੁਖ ਮਹਿ ਦੋਖੁ । ਨਾਨਕ ਸੰਤ ਭਾਵੈ ਤਾ ਉਸ ਕਾ ਭੀ ਹੋਇ ਮੋਖੁ ।
ਸੰਤ ਕੇ ਦੋਖੀ ਕੋ ਨਾਹੀ ਠਾਉ । ਨਾਨਕ ਸੰਤ ਭਾਵੈ ਤਾ ਲਏ ਮਿਲਾਇ।੪੦।
sant kî nindâ dukh mahi dôkhu. nânak sant bhâvai tâ us kâ bhî hôi môkhu.
sant ke dokhi ko nahi thau . nanak sant bhavai ta lae milai.40.

ਸੰਤ ਕੇ ਦੋਖੀ ਕਉ ਅਵਰੁ ਨ ਰਾਖਨਹਾਰੁ । ਨਾਨਕ ਸੰਤ ਭਾਵੈ ਤਾ ਲਏ ਉਬਾਰਿ ।
ਜੋ ਯਹ ਬਾਨੀ ਹੈ ਗੁਰ ਸਾਚੀ । ਤੋ ਤਕਸੀਰ ਕਰੋ ਮੁਝ ਕਾਚੀ ।੪੧।
sant kç dôkhî kau avru na râkhnahâru. nânak sant bhâvai tâ laç ubâri.
jô yah bânî hai gur sâchî. tô taksîr karô mujh kâchî.41.

ਦੋਹਰਾ : ਹਮ ਸਮ ਪਾਪੀ ਨਹਿਂ ਕੋਊ ਸੰਤ ਖਾਲਸੇ ਸਮ ਨਹਿਂ ਕੋਇ ।
ਸੁਖਮਨੀ ਮੈਂ ਜੋ ਲਿਖਿਓ ਪ੍ਰਤਾਇ ਦਿਖਾਲੋ ਸੋਇ ।੪੨।
dôhrâ : ham sam pâpî nahin kôû sant khâlsç sam nahin kôi.
sukhmanî main jô likhiô partâi dikhâlô sôi.42.

ਜੋ ਗੁਰਬਾਨੀ ਮੈਂ ਸ਼ਕਤ ਤੌ ਸਿੱਖ ਸਚ ਪੰਜਨ ਮਾਂਹਿ ।
ਤੌ ਤੂੰ ਜਾਇ ਨਵਾਬ ਪੈ ਜੋ ਹੈ ਸਿੰਘਨ ਮਾਂਹਿ ।੪੩।
jô gurbânî main shakat tau sikkh sach pañjan mânhi.
tau tûn jâi navâb pai jô hai singhan mânhi.43.

ਜੌ ਜਿੰਦ ਬਖ਼ਸ਼ੇ ਨਾਹਿਂ ਸਿੰਘ ਤੌ ਇਤਨੀ ਤੋ ਕਰ ਲਯਾਇ ।
ਇਕ ਬਾਰ ਦੁਖੋਂ ਛੁਡਾਇ ਕਰ ਫਿਰ ਤਾਰੂ ਸਿੰਘ ਲੈ ਜਾਇ ।੪੪।
jau jind bakhshç nâhin singh tau itnî tô kar layâi.
ik bâr dukhôn chhudaâi kar phir târû singh lai jâi.44.

ਸੁਬੇਗ ਸਿੰਘ ਜੰਬਰ ਤੁਰਯੋ ਜਾ ਪਹੁੰਚਯੋ ਖਾਲਸੇ ਪਾਸ ।
ਫਤੇ ਬੁਲਾਈ ਸਤਿਗੁਰੂ ਕਰ ਕੁਰਨਸ ਬਹੁਤ ਹੁਲਾਸ ।੪੫।
subçg singh jambar turyô jâ pahuñchyô khâlsç pâs.
phatç bulâî satigurû kar kurnas bahut hulâs.45.

Dohra : He (the Nawab) had also heard of another spiritual edict,
Which some of the Khalsa Singhs had conveyed to him.
Wherever the five Singhs prayed together with folded hands,
The Divine Will manifested itself among those Singhs. (37)

Chaupai : Whatever had been inscribed in the sacred Guru Granth,
The Sikhs believed it truly to be the word of God.
That he, too, wished to test the veracity of that inscription,
So said the Nawab of Lahore to Subeg Singh there. (38)

He had also heard the Singhs reciting the sacred text,
Which had been inscribed under the title "Sukhmani"[2] :
"Though Perpetrator of atrocities on the saint has nowhere to belong,
But even a sinner is redeemed if a Saint pleaseth, sayeth Nanak. (39)

Though slandering of a Saint is the worst kind of affliction,
But even a slanderer attains salvation if a Saint wills, sayeth Nanak.
Though none can provide protection to a slanderer of a saint,
Even such a sinner can be absolved of sin if a saint wills, says Nanak. (40)

Nobody can save the slanderer of a saint,
Even he can be redeemed if a saint so wished.
If these words of the Satguru be true,
Must he be demonstrated the truth of these words. (41)

Dohra : None else was a sinner more steeped in sin than the Nawab,
None else was greater in piety than the Khalsa Panth.
Whatever truthful inscriptions had been recorded in *Sukhmani*,
Let their truthfulness be put to test and verified. (42)

Whatever spiritual power was vested in Gurbani,
The same Divinity was vested in a congregation of five Singhs.
Subeg Singh must, therefore, proceed to the chief among Singhs,
Whosoever he might be occupying that glorious seat. (43)

Even if the Singhs refused to condone his sins,
They should at least concede to this much relief.
That the Nawab be relieved of urinary affliction only once,
Though his life be taken away by Taru Singh the same moment. (44)

With such a mission, proceeded Subeg Singh Jambar,
And arrived soon where the Khalsa Singhs camped.
He greeted the Khalsa Singhs with the Khalsa greetings,
While paying obeisance and respects to the venerated Khalsa. (45)

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ਚੌਪਈ : ਸਮੂਹ ਖਾਲਸੇ ਦਿਵਾਨ ਲਗਾਯਾ । ਆਦਰ ਸੋਂ ਸੁਬੇਗ ਸਿੰਘ ਬੁਲਾਯਾ ।
ਸੁਬੇਗ ਸਿੰਘ ਕੀ ਕੁਸ਼ਲ ਪੁਛ ਲਈ । ਕਪੂਰ ਸਿੰਘ ਜੀ ਨਵਾਬ ਆਇ ਪਈ ।੪੬।
chaupaî : samûh khâlsç divân lagâyâ. âdar sôn subçg singh bulâyâ.
subçg singh kî kushal puchh laî. kapûr singh jî navâb âi paî.46.

ਫਿਰ ਪੂਛੀ ਤਾਰੂ ਸਿੰਘ ਬਾਤ । ਮਾਰ ਸਾਤ ਖਾਨੂ ਸਿਰ ਲਾਤ ।
ਧੰਨ ਧੰਨ ਤਾਰੂ ਸਿੰਘ ਉਚਾਰਯੋ । ਧ੍ਰਿਗ ਧ੍ਰਿਗ ਨਵਾਬ ਖਾਨੂੰ ਧਿਰਕਾਰਯੋ ।੪੭।
phir pûchhî târû singh bât. mâr sât khânû sir lât.
dhann dhann târû singh uchâryô. dharig dharig navâb khânûn dhirkâryô.47.

ਧੰਨ ਮਾਤ ਪਿਤ ਧੰਨ ਉਸ ਭਾਈ । ਸਿਖੀ ਰਖੀ ਔਂ ਦੇਹਿ ਗਵਾਈ ।
ਐਸੀ ਔਰ ਪੁਰਖ ਕਿਨ ਕਰੀ । ਉਤਾਰੁ ਸੀਸੋਂ ਜਿਨ ਖੋਪਰੀ ਧਰੀ ।੪੮।
dhann mât pit dhann us bhâî. sikhî rakhî au dçhi gavâî.
aisî aur purakh kin karî. utâru sîsôn jin khôprî dharî.48.

ਦੋਹਰਾ : ਸੁਬੇਗ ਸਿੰਘ ਤਬ ਸੋ ਕਹੀ ਜੋ ਕਹੀ ਨਵਾਬ ਬਨਾਇ ।
ਸੁਨਤ ਸੁ ਸਿੰਘਨ ਇਮ ਲਗੀ ਜਿਮ ਬਰੂਦੈ ਅਗਨ ਛੁਹਾਇ ।੪੯।
dôhrâ : subçg singh tab sô kahî jô kahî navâb banâi.
sunat su singhan im lagî jim barûdai agan chhuhâi.49.

ਤਬੈ ਸਿੰਘ ਸੁਨ ਯੌ ਕਹਯੋ ਅਬ ਚੜ੍ਹੋ ਲਹੌਰੇ ਧਾਇ ।
ਯਾ ਸਿਰ ਕਟੀਏ ਨਵਾਬ ਕੋ ਕੈ ਅਪਨੋ ਰਹੀਏ ਕਟਾਇ ।੫੦।
tabai singh sun yau kahyô ab chardhô lahaurç dhâi.
yâ sir katîç navâb kô kai apnô rahîç katâi.50.

ਚੌਪਈ : ਕੋਊ ਕਹੈ ਊਹਾਂ ਜਾਣ ਕਿਮ ਪਾਵੈਂ । ਹਮ ਥੋੜੇ ਕਿਮ ਕਰ ਹਮ ਜਾਵੈਂ ।
ਕੋਊ ਕਹੈ ਹਮ ਭੇਖ ਬਟਾਵੈਂ । ਕੋਊ ਕਹੈ ਹਮ ਰਾਤੀਂ ਧਾਵੈਂ ।੫੧।
chaupaî : kôû kahai ûhân jân kim pâvain. ham thôrdç kim kar ham jâvain.
kôû kahai ham bhçkh batâvain. kôû kahai ham râtîn dhâvain.51.

ਜੋ ਉਨ ਮਾਰਤ ਹਮ ਮਰ ਜਾਈਏ । ਸੱਤਿ ਸ਼ਹੀਦੀ ਸਿਦਕ ਕਮਾਈਏ ।
ਤਾਰੂ ਸਿੰਘ ਤੇ ਪਹਿਲਾਂ ਜਾਈਏ । ਜਾਇ ਦਰਗਾਹ ਮੈਂ ਰੌਰ ਮਚਾਈਏ ।੫੨।
jô un mârat ham mar jâîç. satti shahîdî sidak kamâîç.
târû singh tç pahilân jâîç. jâi dargâh main raur machâîç.52.

ਸੁਫਲ ਜਨਮ ਅਪਨੋ ਕਰ ਲਈਏ । ਕਰੁ ਅਰਦਾਸ ਨ ਢਿੱਲ ਲਗਈਏ ।
ਤਾਰੂ ਸਿੰਘ ਕਿਯੋ ਜਹਾਜ਼ ਤਿਆਰ । ਦੁਖ ਸਾਗਰ ਤਰ ਹੋਈਏ ਪਾਰ ।੫੩।
suphal janam apnô kar laîç. karu ardâs na dhill lagaîç.
târû singh kiyô jahâz tiâr. dukh sâgar tar hôîç pâr.53.

ਦੋਹਰਾ : ਫਿਰ ਸਿੰਘਨ ਸੁਨ ਯੌ ਕਹੀ ਪ੍ਰਣ ਤਾਰੂ ਸਿੰਘ ਲਯੋ ਧਾਰ ।
ਲੈ ਜਾਊਂ ਉਸ ਪਰ ਅਗੈ ਜੂਤਨ ਸੇਤੀ ਮਾਰ ।੫੪।
dôhrâ : phir singhan sun yau kahî parn târû singh layô dhâr.
lai jâûn us par agai jûtan sçtî mâr.54.

Chaupai : Holding a religious congregation of the Singhs,
They accorded a respectable welcome to Subeg Singh.
As they made enquiries about Subeg Singh's well-being,
S. Kapoor Singh occupied the Singh chief's seat. (46)

Thereafter, enquiring about Bhai Taru Singh's well-being,
He cursed the wicked Nawab while kicking the ground.
Uttering words of lavish praise for Bhai Taru Singh,
He heaped curses on the Nawab of Lahore. (47)

He praised Bhai Taru Singh's parents for begetting him,
Who had upheld the Sikh ideology at the cost of his life.
Who else could make such a supreme sacrifice,
As he had offered his scalp to be removed from his head. (48)

Dohra : Thereafter, narrating in a manner the Nawab had instructed him,
S. Subeg Singh conveyed the latter's appeal to the Singhs.
Hearing this appeal the Singhs flared up so much,
As if a spark of fire had touched a heap of explosives. (49)

After listening to Subeg Singh's account of Nawab's misdeeds,
The Singhs became desperate to launch an attack on Lahore.
Either they must succeed in beheading the Nawab,
Or they must make a supreme sacrifice of their own heads. (50)

Chaupai : Someone opined that they being very small in number,
How could they reach Lahore (to settle scores with the enemy)?
Someone else opined that they must enter Lahore in a disguise,
Still another suggested that they must sneak and attack at night. (51)

Either they must kill the enemy or themselves perish in a fight,
So that they become martyrs in the cause of their Sikh faith.
They must proceed Bhai Taru Singh in martyrdom,
And raise their voice for justice in the Divine court. (52)

Some said that they must make their lives worthwhile,
And proceed to seek martyrdom after a hasty prayer.
With Bhai Taru Singh as their captain on a spiritual voyage,
They must board his ship of martyrs to cross the ocean of life. (53)

Dohra : Thereupon listening to the sentiments of devout Singhs,
Subeg Singh informed them about Bhai Taru Singh's pledge.
The latter had also resolved to take the wicked Nawab along,
After beating him severely with his own shoe-lashings. (54)

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ਚੌਪਈ : ਤੌ ਖਾਲਸੇ ਕਛੁ ਧੀਰ ਮਨ ਆਈ । ਤਾਰੂ ਸਿੰਘ ਕਹਯੋ ਧੰਨ ਤੋਹਿ ਕਮਾਈ ।
ਤਾਰੂ ਸਿੰਘ ਬਚ ਤਿਖੀ ਤਲਵਾਰ । ਜਾਵੈ ਚੀਰ ਸੁਮੇਰੋਂ ਪਾਰ ।੫੫।
chaupaî : tau khâlsç kachhu dhîr man âî. târû singh kahyô dhann tôhi kamâî.
târû singh bach tikhî talvâr. jâvai chîr sumçrôn pâr.55.

ਤਾਰੂ ਸਿੰਘ ਉਸ ਦਈ ਜੜ੍ਹ ਪੁੱਟ । ਪੀਰ ਪਿਕੰਬਰ ਦੇਵੇਂ ਤਖਤੋਂ ਸੁੱਟ ।
ਸੰਤ ਸਰਾਪ ਚਹਿ ਮੇਟਯੋ ਜੋਇ । ਪਹਿਲੋਂ ਛੁਟੈ ਢਾਲ ਜਿਮ ਸੋਇ ।੫੬।
târû singh us daî jardah putt. pîr pikmbar dçvçn takhtôn sutt.
sant sarâp chahi mçtyô jôi. pahilôn chhutai dhâl jim sôi.56.

ਉਸ ਕੀ ਜਿੰਦ ਕੋ ਜੋ ਰਖ ਸੱਕੈ । ਸ਼ਹੀਦ ਮਾਰੈਂ ਉਸ ਸਾਥੈ ਧੱਕੈ ।
ਸੰਤ ਸਰਾਪ ਕੋ ਕਹੈਂ ਜੁ ਓਟ । ਇਕੋ ਚੋਟ ਫੁਟੈ ਕੋਟਨ ਕੋਟ ।੫੭।
us kî jind kô jô rakh sakkai. shahîd mârain us sâthai dhakkai.
sant sarâp kô kahain ju ôt. ikô chôt phutai kôtan kôt.57.

ਸੁਬੇਗ ਸਿੰਘ ਤਬ ਬਚਨ ਉਚਾਰੇ । ਸੁਨੋ ਸੰਤ ਤੁਮ ਸਿੱਖ ਪਿਆਰੇ ।
ਨਵਾਬ ਮਰਨ ਮੈਂ ਕੁਛ ਕਸਰ ਨਾਹੀਂ । ਸਭੀ ਤੁਰਕ ਲਰ ਮਰ ਗਲ ਜਾਹੀਂ ।੫੮।
subçg singh tab bachan uchârç. sunô sant tum sikkh piârç.
navâb maran main kuchh kasar nâhîn. sabhî turak lar mar gal jâhîn.58.

ਦੋਹਰਾ : ਸੁਬੇਗ ਸਿੰਘ ਫਿਰ ਇਮ ਕਹੀ ਉਨ ਲਈ ਖਾਲਸੇ ਓਟ ।
ਨਹਿ ਸ਼ਕਤ ਦਿਖਾਲੇ ਖਾਲਸੋ ਤੌ ਲਗੇ ਖਾਲਸੇ ਖੋਟ ।੫੯।
dôhrâ : subçg singh phir im kahî un laî khâlsç ôt.
nahi shakat dikhâlç khâlsô tau lagç khâlsç khôt.59.

ਚੌਪਈ : ਸਭੋ ਖਾਲਸੇ ਮਾਂਹਿ ਤੁਫ਼ੀਕ । ਆਹਿ ਖਾਲਸੋ ਮੁਖ ਅਮੀਕ ।
ਤਾਰੂ ਸਿੰਘ ਉਸ ਪਰਚਾ ਲਾਯਾ । ਤਾਰੂ ਸਿੰਘ ਉਸ ਸੱਚ ਦਿਖਾਯਾ ।੬੦।
chaupaî : sabhô khâlsç mânhi tufîk. âhi khâlsô mukh amîk.
târû singh us parchâ lâyâ. târû singh us sachch dikhâyâ.60.

ਗੁਰੂ ਖਾਲਸੋ ਖਾਲਸੋ ਗੁਰ ਆਪ । ਤਾਰੂ ਸਿੰਘ ਨਿਬਾਬ ਕਹਯੋ ਆਪ ।
ਨਵਾਬ ਖਾਲਸੇ ਪ੍ਰਨ ਸਚਾ ਆਯਾ । ਤੌ ਖਾਲਸੇ ਪਹਿ ਮੋਹਿ ਘਲਾਯਾ ।੬੧।
gurû khâlsô khâlsô gur âp. târû singh nibâb kahyô âp.
navâb khâlsç parn sachâ âyâ. tau khâlsç pahi môhi ghalâyâ.61.

ਖਾਲਸੇ ਮਹਿਂ ਉਨ ਲਖੀ ਤੁਫੀਕ । ਖਾਲਸੋ ਮੁੱਖ ਉਨ ਲਖਯੋ ਅਮੀਕ ।
ਕਹੇ ਖਾਲਸੋ ਸਭ ਕਰ ਦੇਤ । ਗੁਰੂ ਖਾਲਸੇ ਮੈਂ ਭਿੰਨ ਨ ਭੇਤ ।੬੨।
khâlsç mahin un lakhî tuphîk. khâlsô mukkh un lakhyô amîk.
kahç khâlsô sabh kar dçt. gurû khâlsç main bhinn na bhçt.62.

ਗੁਰੂ ਖਾਲਸੋ ਖਾਲਸੋ ਗੁਰੂ । ਕਹਿ ਗਯੋ ਗੁਰੂ ਭਯੇ ਜਬ ਤੁਰੂ ।
ਸੰਤ ਸਿੱਖਨ ਮੈਂ ਭੇਤ ਕਛੁ ਨਾਹੀਂ । ਹੈ ਸਭ ਸਿੱਖਨ ਮਾਂਹਿ ਸੰਤਾਈ ।੬੩।
gurû khâlsô khâlsô gurû. kahi gayô gurû bhayç jab turû.
sant sikkhan main bhçt kachhu nâhîn. hai sabh sikkhan mânhi santâî.63.

Chaupai : Upon this revelation, did the enraged Singhs calm down,
Praising Bhai Taru Singh for his great noble deed.
Bhai Taru Singh's prophetic words being sharper than a sword,
His curse could cut through the proverbial Sumer mountains. (55)

Bhai Taru Singh had uprooted the Nawab's dynastic rule,
His spirit would even tumble down the Islamic prophets.
Whosoever dared to counter Bhai Taru Singh's curse,
Would he tumble down like the shield of a wounded soldier. (56)

Whosoever dared to save the life of cursed Nawab,
Would he be dashed to the ground by the Singhs' spirits.
Whosoever dared to protect the Nawab from a saint's curse,
Would he be blown into millions of pieces with a single stroke? (57)

Thereafter, addressing a congregation of the devout Singhs,
He asked his dear colleagues to pay attention to his words.
He informed them that with the Nawab, being on the verge of death,
The whole Mughal empire would crumble through internecine wars. (58)

Dohra : Thereafter Subeg Singh made another plea to the Singhs,
That the Nawab had sought Khalsa's merciful protection.
In case the Khalsa refused to be magnanimous in their pardon,
The Khalsa's glorious image of pardoning the humble would get tarnished. (59)

Chaupai : The Khalsa being a worthy embodiment of all the Divine virtues,
Their virtuous utterings have unlimited far-reaching implications.
Bhai Taru has illustrated the strength of Khalsa's spiritual powers,
As he has made the Nawab realize the consequences of his misdeeds. (60)

The Nawab himself had admitted before Bhai Taru Singh,
That Divine Guru and Khalsa were synonymous with each other.
After verifying the veracity of a Khalsa Singh's solemn pledge,
Had the Nawab sent Subeg Singh for mediating on his behalf. (61)

After realizing that the Khalsa being worthy of all accomplishments,
Had the reckoned the Khalsa to be truly great.
Believing that the Khalsa could accomplish every task,
Had he realized the Divine Guru and Khalsa being integrated. (62)

That the Divine Guru and the Khalsa were embodied in each other,
Had the (Tenth) Guru prophesied at the time of his last departure.
The Divine Saints and the devout Sikhs being inseparable,
The devout Sikhs wielded all the Divine powers of saints. (63)

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ਦੋਹਰਾ : ਮਾਰੈਂ ਰੇਖ ਪਰ ਮੇਖ ਸੰਤ ਦੇਵੈਂ ਜੁਗ ਪਲਟਾਇ ।
ਸੋਊ ਸੰਤ ਅਬ ਖਾਲਸੋ ਦੇਖਯੋ ਹਮ ਪਰਤਯਾਇ ।੬੪।
dôhrâ : mârain rçkh par mçkh sant dçvain jug paltâi.
sôû sant ab khâlsô dçkhyô ham partayâi.64.

ਚੌਪਈ : ਉਸੀ ਖਾਲਸੇ ਮੈਂ ਸ਼ਰਨ ਆਯੋ । ਚਹੀਯਤ ਹੈ ਕਛੁ ਪਰਚਾ ਲਾਯੋ ।
ਅਪਨੇ ਗੁਰ ਕੀ ਲਾਜ ਨਿਬਾਹਾ । ਮੈਨੂੰ ਕਸ਼ਟੋਂ ਕਿਵੇਂ ਬਚਾਹਾ ।੬੫।
chaupaî : usî khâlsç main sharan âyô. chahîyat hai kachhu parchâ lâyô.
apnç gur kî lâj nibâhâ. mainûn kashtôn kivçn bachâhâ.65.

ਜਿਮ ਉਨ ਦੁਸ਼ਟ ਥੀ ਮੈਨੂੰ ਕਹੀ । ਸਕਲ ਖਾਲਸੇ ਸੋਂ ਕਹਿ ਦਈ ।
ਔ ਤਾਰੂ ਸਿੰਘ ਥੋਂ ਪੁਛ ਆਯਾ । ਉਨ ਖਾਲਸੇ ਕੋ ਅਦਬ ਸੁਨਾਯਾ ।੬੬।
jim un dushat thî mainûn kahî. sakal khâlsç sôn kahi daî.
au târû singh thôn puchh âyâ. un khâlsç kô adab sunâyâ.66.

ਔਰ ਕਿਸੀ ਕੋ ਮੰਨੈ ਨ ਤਾਣ । ਖਾਲਸੇ ਕੋ ਚਹਿ ਰਾਖਯੋ ਮਾਣ ।
ਖਾਲਸੈ ਉਤੇ ਉਸ ਗੁੱਸਾ ਨ ਹੋਇ । ਕਹੀ ਖਾਲਸੇ ਮੰਨ ਲੈ ਸੋਇ ।੬੭।
aur kisî kô mannai na tân. khâlsç kô chahi râkhyô mân.
khâlsai utç us gussâ na hôi. kahî khâlsç mann lai sôi.67.

ਜੌ ਕੁਛ ਖਾਲਸੇ ਆਛੋ ਹੋਈ । ਲਗਤ ਤਾਰੂ ਸਿੰਘ ਆਛੋ ਸੋਈ ।
ਤਾਰੂ ਸਿੰਘ ਤੇ ਡਰੋ ਸੁ ਨਾਹੀਂ । ਸੁਬੇਗ ਸਿੰਘ ਯੌ ਆਖ ਸੁਨਾਈ ।੬੮।
jau kuchh khâlsç âchhô hôî. lagat târû singh âchhô sôî.
târû singh tç daarô su nâhîn. subçg singh yau âkh sunâî.68.

ਤਬੈ ਖਾਲਸੇ ਬਾਤ ਬਿਚਾਰੀ । ਮਾਨੈਂਗੋ ਜੋ ਕਹੀ ਹਮਾਰੀ ।
ਸਭ ਸਿੰਘਨ ਨੇ ਮਤਾ ਪਕਾਯਾ । ਗੁਰੂ ਖਾਲਸੇ ਐਸ ਠਹ੍ਰਾਯਾ ।੬੯।
tabai khâlsç bât bichârî. mânaingô jô kahî hamârî.
sabh singhan nç matâ pakâyâ. gurû khâlsç ais tharhâyâ.69.

ਦੋਹਰਾ : ਪਹਿਲਾਂ ਜੁ ਬਾਰਾਂ ਮਾਜਰ੍ਹੇ ਥੇ ਅੰਮ੍ਰਿਤਸਰ ਸ੍ਰੀ ਸਾਥ ।
ਛੋਟੇ ਲੈ ਕੇ ਬਡੇ ਦੈ ਉਠ ਕੇ ਅਪਨੇ ਹਾਥ ।੭੦।
dôhrâ : pahilân ju bârân mâjrahç thç ammritsar sarî sâth.
chhôtç lai kç badaç dai uth kç apnç hâth.70.

ਚੌਪਈ : ਖਾਨ ਬਹਾਦਰ ਖਾਨੋਂ ਭੈਣ । ਵਸੈ ਫਰਜ਼ੁੱਲਾ ਖਾਂ ਕੇ ਐਨ ।
ਫ਼ਜ਼ੁੱਲਾਪੁਰ ਤਿਸ ਗ੍ਰਾਮ ਬਸਾਯਾ । ਨਵਾਬ ਕਪੂਰ ਸਿੰਘ ਥੋਊ ਵਸਾਯਾ ।੭੧।
chaupaî : khân bahâdar khânôn bhain. vasai pharzullâ khân kç ain.
pharjullâpur tis garâm basâyâ. navâb kapûr singh thôû vasâyâ.71.

ਤਿਸਕੋ ਪਟੋ ਦਯੋ ਘਲਾਇ । ਸਿੰਘ ਪੁਰੋ ਤਿਸ ਨਾਮ ਧਰਾਇ ।
ਸੁਨ ਕਪੂਰ ਸਿੰਘ ਗੁੱਸਾ ਕੀਆ । ਮਾਂਗਯੋ ਰਾਜ ਕਿਨ ਹਮਕੋ ਦੀਆ ।੭੨।
tiskô patô dayô ghalâi. singh purô tis nâm dharâi.
sun kapûr singh gussâ kîâ. mângyô râj kin hamkô dîâ.72.

Dohra : Could he change a predetermined destiny if a saint willed,
Could he transform an entire civilization if he willed.
That those saintly attributes had come to be vested in Khalsa,
Was the Nawab keen to ascertain their vestige. (64)

Chaupai : To the same Guru Khalsa had the Nawab come for protection,
As well as for verifying the spiritual legacy of the Khalsa Panth.
Must the Khalsa vindicate their being spiritual legatees of the Guru,
By ridding him of his ailment of the urinary tract. (65)

The way the wicked Nawab had asked him to narrate,
Had Subeg Singh narrated the whole account to the Khalsa.
Also had he sought the consent of Bhai Taru Singh for this petition,
Who had paid his respects and obeisance to the Khalsa. (66)

Refusing to succumb to anyone else's pressure to change his decision,
The Khalsa Panth alone did he hold in the highest esteem.
Never feeling offended by whatever the Khalsa Panth decided,
Would Bhai Taru Singh abide by the Khalsa Panth's decision. (67)

Whatever did the Khalsa Panth deem fit (in their collective wisdom),
Would Bhai Taru Singh deem proper (being a humble Singh).
That the Khalsa must not have any reservations regarding Taru Singh,
Said Subeg Singh to that august gathering of the Singhs. (68)

Thereafter, having received Bhai Taru Singh's consent,
They felt Bhai Taru Singh would abide by their decision.
After arriving at a unanimous resolution on the issue,
The Khalsa Panth decided to adopt the following resolution: (69)

Dohra : The Nawab must restore the twelve villages to the Khalsa Panth,
Which were allocated earlier to the sacred shrine at Amritsar.
The Nawab must handover the territorial custody himself,
Of all those tiny and bigger helmets to the Khalsa Panth. (70)

Chaupai : Besides, Nawab Khan Bahadur's sister Khano Begum[3],
Was an inhabitant of Farzullah Khan's household.
The village which had been named after Farzulla Khan,
Was indeed founded by the ancestors of Nawab Kapoor Singh. (71)

The Nawab, after leasing out this village in writing to the Singhs,
Must rename that ancient village as Singhpura.
Nawab Kapoor Singh, feeling outraged at such a demand,
Refused to accept anything that was given in charity. (72)

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ਸਭੈ ਪਿੰਡ ਅਬ ਹੋਹਿਂ ਹਮਾਰੇ । ਜਬ ਹਮ ਲੇਹਿਂ ਲਹੌਰੇ ਮਾਰੇ ।
ਅਬ ਜੁ ਹਮੈਂ ਗੁਰ ਬਚਨ ਸੁਨਾਏ । ਮਰਨ ਕਾਲ ਕੇ ਦੁਖ ਸੰਤਾਏ ।੭੩।
sabhai pind ab hôhin hamârç. jab ham lçhin lahaurç mârç.
ab ju hamain gur bachan sunâç. maran kâl kç dukh santâç.73.

ਮਰਨ ਕਾਲ ਕੋ ਦੁਖ ਹੈ ਭਾਰੀ । ਨਬਾਬ ਕਪੂਰ ਸਿੰਘ ਐਸ ਉਚਾਰੀ ।
ਜਨਮ ਮਰਨ ਜਗ ਦੁਖ ਦੋ ਆਹੀ । ਯਾਂਤੇ ਸਤਿਗੁਰ ਹੋਇਂ ਸਹਾਈ ।੭੪।
maran kâl kô dukh hai bhârî. nabâb kapûr singh ais uchârî.
janam maran jag dukh dô âhî. yântç satigur hôin sahâî.74.

ਦੋਹਰਾ : ਇਮ ਉਨ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਕੋ ਲਯੋ ਆਸਰੋ ਆਇ ।
ਇਤਨੀ ਖ਼ਾਤਰ ਦੁਸ਼ਟ ਕੋ ਦੀਜੈ ਪ੍ਰਚਾ ਦਿਖਾਇ ।੭੫।
dôhrâ : im un sarî gurû garnth kô layô âsrô âi.
itnî khâtar dushat kô dîjai parchâ dikhâi.75.

ਚੌਪਈ : ਦੁਸ਼ਟ ਬਖਸ਼ਨੋ ਬਡੋ ਅਜੋਗ । ਗੁਰ ਕੇ ਬਚਨ ਰਖਨ ਭਯੋ ਜੋਗ ।
ਪੰਜ ਸਿੰਘ ਤਬ ਸਿੰਘਨ ਉਠਾਏ । ਇਮ ਕਹਿ ਦਈ ਅਰਦਾਸ ਕਰਾਏ ।੭੬।
chaupaî : dushat bakhshanô badaô ajôg. gur kç bachan rakhan bhayô jôg.
pañj singh tab singhan uthâç. im kahi daî ardâs karâç.76.

ਤਾਰੂ ਸਿੰਘ ਕੀ ਜੂਤਨ ਸਾਥ । ਨਵਾਬ ਲਵਾਵੈ ਸਿੰਘ ਕੇ ਹਾਥ ।
ਛੁਟੈ ਪਿਸ਼ਾਬ ਨਵਾਬ ਸੁਖ ਹੋਇ । ਫਿਰ ਮਰੈ ਤਾਰੂ ਸਿੰਘ ਆਗੈ ਸੋਇ ।੭੭।
târû singh kî jûtan sâth. navâb lavâvai singh kç hâth.
chhutai pishâb navâb sukh hôi. phir marai târû singh âgai sôi.77.

ਤਾਰੂ ਸਿੰਘ ਕੀ ਆਗਯਾ ਪਾਓ । ਤੌ ਨਵਾਬ ਕੋ ਜੁਤੀ ਛੁਹਾਓ ।
ਤਾਰੂ ਸਿੰਘ ਕੀ ਆਗਯਾ ਬਾਝ । ਕਰੋ ਨ ਕਛੂ ਨਿਬਾਬੈ ਕਾਜ ।੭੮।
târû singh kî âgyâ pâô. tau navâb kô jutî chhuhâô.
târû singh kî âgyâ bâjh. karô na kachhû nibâbai kâj.78.

ਗੁਰ ਬਚਨਨ ਖਾਤਰ ਯੌ ਕੀਓ । ਤਾਰੂ ਸਿੰਘ ਕੋ ਯੌਂ ਕਹਿ ਦੀਓ ।
ਸੁਬੇਗ ਸਿੰਘ ਬਹੁ ਕੁਰਨਸ਼ ਕਰੀ । ਚਲਯੋ ਬਚਨ ਲੈ ਸਿਰ ਪਰ ਧਰੀ ।੭੯।
gur bachnan khâtar yau kîô. târû singh kô yaun kahi dîô.
subçg singh bahu kurnash karî. chalyô bachan lai sir par dharî.79.

ਦੋਹਰਾ : ਸੁਬੇਗ ਸਿੰਘ ਖਾਲਸੇ ਬਚਨ ਲੈ ਪਹੁੰਚਯੋ ਤਬੈ ਲਹੌਰ ।
ਪ੍ਰਿਥਮੈਂ ਤਾਰੂ ਸਿੰਘ ਪੈ ਜਾ ਕਹੀ ਸਭੈ ਗੱਲ ਖੋਰ ।੮੦।
dôhrâ : subçg singh khâlsç bachan lai pahuñchyô tabai lahaur.
parithmain târû singh pai jâ kahî sabhai gall khôr.80.

ਚੌਪਈ : ਸੁਬੇਗ ਸਿੰਘ ਤੇ ਸਿੰਘ ਸੁਨ ਲਈ । ਨਾਮ ਖਾਲਸੋ ਸੁਨ ਕੁਨਸ਼ ਕਈ ।
ਖਾਲਸੇ ਪਰ ਸਭ ਦੇਹ ਕੁਰਬਾਨ । ਕਲਾ ਖਾਲਸੇ ਕਰਨ ਕਰਾਨ ।੮੧।
chaupaî : subçg singh tç singh sun laî. nâm khâlsô sun kunash kaî.
khâlsç par sabh dçh kurbân. kalâ khâlsç karan karân.81.

All the villages would fall under the Khalsa Panth's command,
Once the Khalsa Panth had taken over the city of Lahore.
The (devilish) Nawab was now quoting the Guru's scripture in desperation,
When his death was looming large over his cursed head. (73)

Fear of death was the deadliest of the human afflictions,
Thus spoke the venerated Nawab Kapoor Singh to the Singhs.
Birth and death were two of the several human afflictions,
From which Divine Satguru alone could liberate human beings. (74)

Dohra : It was for seeking liberation from this kind of affliction,
That the Nawab had sought protection of Guru Granth Sahib.
It was for the manifestation of the spiritual prowess of the Guru,
That the wicked Nawab must be given a live demonstration. (75)

Chaupai : Though the wicked Nawab never deserved to be pardoned,
Yet for his faith in Guru's words, he deserved to be saved.
Thereupon, selecting five devout Singhs out of the congregation,
Were they asked to offer a prayer to this effect: (76)

"May the Nawab get himself touched on his person,
By Bhai Taru Singh with one of this own shoes.
May the Nawab get relieved thereafter of his urinary blockage,
Before shedding his mortal frame before Taru Singh." (77)

Must Subeg Singh seek Bhai Taru Singh's permission,
Before touching the Nawab's person with a Singh's shoe.
Must not the Nawab undertake any other activity,
Before seeking permission from Bhai Taru Singh. (78)

Must Bhai Taru Singh be informed about this development,
That had the Khalsa decided to vindicate the truth of Guru's words.
Thereafter, paying his obeisance with thanks to the Khalsa,
Did Subeg depart with the decision of the Khalsa Panth. (79)

Dohra : For conveying the unanimous decision of the Khalsa Panth,
Did Subeg Singh arrive at the city of Lahore.
Approaching Bhai Taru Singh first of all,
Did he narrate the Khalsa Pnath's decision in detail. (80)

Chaupai : After hearing the whole account from Subeg Singh,
Did Bhai Taru Singh pay obeisance to Khalsa Panth.
Declaring Khalsa Panth the sole arbiter of all things,
Did Bhai Taru Singh declare to sacrifice his life for the Panth. (81)

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ਸੰਬੂਹ ਖਾਲਸੇ ਆਗਯਾ ਦਈ । ਐਸੋ ਕੌਨ ਜੁ ਨਾਂਹਿ ਮਨਈ ।
ਪੰਜ ਸਿਖਨ ਅਰਦਾਸ ਸੁ ਯਾਹਿ । ਵਹਿ ਤੌ ਮਾਨੀਯਤ ਧੁਰ ਦਰਗਾਹਿ ।੮੨।
sambûh khâlsç âgyâ daî. aisô kaun ju nânhi manaî.
pañj sikhan ardâs su yâhi. vahi tau mânîyat dhur dargâhi.82.

ਅਹੈ ਖਾਲਸੋ ਕਾਰਨ ਕਰਨ । ਹਮ ਪਾਜੀ ਖਾਲਸੇ ਕੀ ਸ਼ਰਨ ।
ਇਹ ਸਭ ਕਲਾ ਖਾਲਸੇ ਤੇ ਹੋਇ । ਰਾਖੇ ਮਾਰੇ ਖਾਲਸਾ ਸੋਇ ।੮੩।
ahai khâlsô kâran karan. ham pâjî khâlsç kî sharan.
ih sabh kalâ khâlsç tç hôi. râkhç mârç khâlsâ sôi.83.

ਖਾਲਸੇ ਨੁਗਦਨ ਸੋ ਨਵਾਬੈ ਮਾਰੇ । ਅਰਦਾਸਨ ਸੋਂ ਪਤਿਸ਼ਾਹ ਬਹੁ ਗਾਰੇ ।
ਅਪੁਠੇ ਸੋਟੇ ਜਿਮੀਂ ਪਰ ਲਾਵੈਂ । ਸਿਰ ਪਤਿਸ਼ਾਹੋਂ ਛਤ੍ਰ ਗਿਰਾਵੈਂ ।੮੪।
khâlsç nugdan sô navâbai mârç. ardâsan sôn patishâh bahu gârç.
aputhç sôtç jimîn par lâvain. sir patishâhôn chhatar girâvain.84.

ਦੋਹਰਾ : ਸੁਬੇਗ ਸਿੰਘ ਤੁਰ ਜਾ ਕਹੀ ਸਭ ਨਵਾਬ ਕੇ ਪਾਸ ।
ਜਿਹ ਬਿਧ ਸੰਬੂਹੈ ਖਾਲਸੇ ਕਰ ਦੀਨੀ ਅਰਦਾਸ ।੮੫।
dôhrâ : subçg singh tur jâ kahî sabh navâb kç pâs.
jih bidh sambûhai khâlsç kar dînî ardâs.85.

ਚੌਪਈ : ਕਹੀ ਖਾਲਸੇ ਨਵਾਬ ਸੁਨ ਲਈ । ਮੁਸਲੇ ਪਾਸੋਂ ਦੂਰ ਕਰ ਦਈ ।
ਕਹੈ ਸ਼ਿਤਾਬੀ ਚਹੀਯਤ ਕਈ । ਤਾਰੂ ਸਿੰਘ ਕੀ ਜੁਤੀ ਮੰਗਈ ।੮੬।
chaupaî : kahî khâlsç navâb sun laî. muslç pâsôn dûr kar daî.
kahai shitâbî chahîyat kaî. târû singh kî jutî mangî.86.

ਪਹਿਲੀ ਜੁਤੀ ਹਾਥ ਨ ਆਇ । ਨਈ ਮੰਗਾਈ ਲੈ ਪੈਰੀਂ ਪਾਇ ।
ਸੁਬੇਗ ਸਿੰਘ ਕੇ ਦੇ ਕੈ ਹਾਥ । ਅਪਨੀ ਗਰਜ਼ ਉਨ ਲਾਈ ਮਾਥ ।੮੭।
pahilî jutî hâth na âi. naî mangâî lai pairîn pâi.
subçg singh kç dç kai hâth. apnî garaz un lâî mâth.87.

ਮਿਟ ਗਯੋ ਸੂਲ ਪਿਸ਼ਾਬ ਅਜ਼ਾਬ । ਨਵਾਬ ਕਹੇ ਧੰਨ ਹਮਰੋ ਭਾਗ ।
ਤਾਰੂ ਸਿੰਘ ਹਮ ਪਰ ਕ੍ਰਿਪਾ ਕਰੀ । ਧੰਨ ਸਾਇਤ ਔਰ ਧੰਨ ਯਹ ਘਰੀ ।੮੮।
mit gayô sûl pishâb azâb. navâb kahç dhann hamrô bhâg.
târû singh ham par karipâ karî. dhann sâit aur dhann yah gharî.88.

ਏਕ ਬਾਰ ਯੌ ਆਗੇ ਭਈ । ਸੋਈ ਖਾਲਸੇ ਹਮ ਤੇ ਕਰਈ ।
ਜਬੈ ਕਸ਼ਮੀਰ ਥੀ ਜ਼ੁਲਮੀ ਕਈ । ਸਵਾ ਮਣ ਜਨੇਊ ਪੱਕੇ ਉਤਰਈ ।੮੯।
çk bâr yau âgç bhaî. sôî khâlsç ham tç karaî.
jabai kashmîr thî zulmî kaî. savâ man jançû pakkç utraî.89.

ਦੋਹਰਾ : ਤੇਰਾਂ ਘਰ ਕੁੱਲ ਲੁਕ ਬਚੇ ਔਰ ਕੀਏ ਮੁਸਲਮਾਨ ।
ਤਬ ਨਬਾਬ ਕੋ ਸਿਰ ਦੁਖਯੋ ਜਨ ਨਿਕਸਤ ਹੈ ਜਾਨ ।੯੦।
dôhrâ : tçrân ghar kull luk bachç aur kîç muslamân.
tab nabâb kô sir dukhyô jan niksat hai jân.90.

When the entire Khalsa Panth had permitted (the Nawab),
Who was he (Bhai Taru Singh) to disobey Khalsa's decision?
The decision being a prayer by the five devout Singhs,
Definitely would it be accepted in the Divine Court. (82)

Khalsa Panth being the sole arbiter of our destiny,
He (Bhai Taru Singh) was under the protection of the Khalsa.
Khalsa Panth being worthy of all spiritual prowess,
Life and death of a person depended on the Khalsa's Will. (83)

Khalsa having decimated the mighty Nawabs with cannabis husk,
Khalsa Panth's prayers had destroyed many emperors.
With the mere touch of their clubs on the ground,
Khalsa Panth had brought down mighty emperor's royal canopies. (84)

Dohra : Thereafter, having proceeded to the Nawab of Lahore,
Did Subeg Singh narrate the whole account to him.
Communicating the Khalsa's unanimous prayer for Nawab's well-being,
Subeg Singh communicated the whole process of prayer. (85)

Chaupai : After listening to what the Khalsa had communicated,
The Nawab ordered all his Muslim colleagues to leave.
Being in great haste (to get relieved of his pain),
He asked for Bhai Taru Singh's shoes to be brought immediately. (86)

Failing to trace Bhai Taru Singh's old pair of shoes,
A new pair of shoes was put on Bhai Taru Singh's feet.
Making Subeg Singh hold Bhai Taru Singh's shoes,
The desperately needy Nawab got his forehead touched by it. (87)

As the highly painful urinary blockage got cleared,
The grateful Nawab burst out in words of thanks-giving.
Bhai Taru Singh having obliged him with a favour,
It was indeed a moment of great good luck for the Nawab. (88)

A similar precedent had already taken place,
Which the Khalsa Panth had repeated in his (Nawab's) case.
It had taken place during the oppression committed in Kashmir,
When the Muslim ruler had stripped countless Hindus of their sacred Janeau[4]. (89)

Dohra : Except for the thirteen Hindu families who survived somehow,
All other Hindus were forcibly converted to Islam.
Thereafter was the Muslim ruler afflicted with such a severe headache,
As if he was going to breathe his last. (90)

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ਚੌਪਈ : ਜਬ ਨਵਾਬ ਉਨ ਬਹੁ ਦੁਖ ਪਾਯੋ । ਕਹਯੋ ਕਿਮੈਂ ਹਮ ਜਾਨ ਰਖਾਯੋ ।
ਤਬ ਲੋਕਨ ਯੌ ਕਹਯੋ ਉਪਾਇ । ਜੁਤੀ ਹਿੰਦੁਨ ਕੀ ਮਾਥ ਬੰਧਾਇ ।੯੧।
chaupaî : jab navâb un bahu dukh pâyô. kahyô kimain ham jân rakhâyô.
tab lôkan yau kahyô upâi. jutî hindun kî mâth bandhâi.91.

ਦੁਖ ਕੇ ਮਾਰੇ ਇਮ ਹੀ ਕਰੀ । ਤਬ ਵਹਿ ਬਚਯੋ ਜਬ ਯੌਂ ਥੀ ਸਰੀ ।
ਕਹਯੋ ਨਵਾਬ ਅਬ ਕਰੋ ਬਧਾਈ । ਖਾਲਸੇ ਨੇ ਦੁਖ ਦੀਓ ਮਿਟਾਈ ।੯੨।
dukh kç mârç im hî karî. tab vahi bachyô jab yaun thî sarî.
kahyô navâb ab karô badhâî. khâlsç nç dukh dîô mitâî.92.

ਗੁਰ ਨਾਨਕ ਕੋ ਕੜਾਹ ਕਰਾਵੋ । ਦੀਪ ਮਾਲ ਵਿਚ ਸ਼ਹਿਰ ਜਲਾਵੋ ।
ਬਜੇ ਸ਼ਦਯਾਨੇ ਸ਼ਲਕ ਕਰਾਈ । ਦਈ ਖ਼ਰੈਤ ਕੰਗਾਲਨ ਤਾਈ ।੯੩।
gur nânak kô kardâh karâvô. dîp mâl vich shahir jalâvô.
bajç shadyânç shalak karâî. daî kharait kangâlan tâî.93.

੧੧੩. ਹੋਰ ਸਾਖੀ ਨਵਾਬ ਕੀ ('..... ਸਿੱਖੀ ਕੀ ਗੁਰ ਪੈਜ ਰਖਾਈ')
113. hôr sâkhî navâb kî ('..... sikkhî kî gur paij rakhâî')

ਦੋਹਰਾ : ਨਵਾਬ ਨਏ ਬਸਤਰ ਲਏ ਫਿਰ ਬਹਯੋ ਕਚਹਿਰੀ ਆਇ ।
ਆਹਿ ਸਿੰਘਨ ਸਾਚੀ ਸਾਖੀ ਸੋ ਹਮ ਲਈ ਪਰਤਾਇ ।੧।
dôhrâ : navâb naç bastar laç phir bahyô kachhirî âi.
âhi singhan sâchî sâkhî sô ham laî partâi.1.

ਚੌਪਈ : ਸੁਬੇਗ ਸਿੰਘ ਕੋ ਨਵਾਬ ਬੁਲਾਯਾ । ਕਰ ਆਦਰ ਤਿਸ ਪਾਸ ਬਹਾਯਾ ।
ਸਾਚ ਗੁਰੂ ਤੁਮ ਸਾਚੀ ਬਾਨੀ । ਅਜ਼ਮਾਇਸ਼ ਹਮ ਉਪਰ ਬਿਹਾਨੀ ।੨।
chaupaî : subçg singh kô navâb bulâyâ. kar âdar tis pâs bahâyâ.
sâch gurû tum sâchî bânî. azmâish ham upar bihânî.2.

ਮਰ ਜਾਵੋਂ ਮੈਂ ਭਾਵੇਂ ਅਬੀ । ਹੈ ਮਰ ਜਾਣਾ ਸਿਰ ਪਰ ਸਭੀ ।
ਜਾਨ ਕੰਦਨ ਕੋ ਦੁਖ ਮਿਟ ਗਯੋ । ਤੁਮ ਕਿਰਪਾ ਤੇ ਸੁਖ ਸਭ ਭਯੋ ।੩।
mar jâvôn main bhâvçn abî. hai mar jânâ sir par sabhî.
jân kandan kô dukh mit gayô. tum kirpâ tç sukh sabh bhayô.3.

ਐਸੋ ਦੁਖ ਹਮ ਫੇਰ ਨ ਆਵੈ । ਜਾਨ ਹਮਾਰੀ ਸੁਖ ਸੋਂ ਜਾਵੈ ।
ਸਿੰਘਨ ਪਰ ਮੈਂ ਜ਼ੁਲਮੀ ਕਰਾਈ । ਅਪਨੀ ਕਰਨੀ ਆਪੇ ਪਾਈ ੪।
aisô dukh ham phçr na âvai. jân hamârî sukh sôn jâvai.
singhan par main zulmî karâî. apnî karnî âpç pâî 4.

ਜੋ ਹਮ ਈਹਾਂ ਰਹੈ ਉਲਾਦ । ਸਿੰਘਨ ਸੋਂ ਵਹਿ ਕਰੈ ਨ ਬਾਦ ।
ਲੜਤ ਭਿੜਤ ਰਣ ਜੋ ਕਛੁ ਹੋਈ । ਤਾਂ ਕੋ ਦੋਸ਼ ਲਗਤ ਨਹਿਂ ਕੋਈ ।੫।
jô ham îhân rahai ulâd. singhan sôn vahi karai na bâd.
lardat bhirdat ran jô kachhu hôî. tân kô dôsh lagat nahin kôî.5.

Chaupai : As the Muslim Nawab got afflicted with severe headache,
Did he beg for getting relieved of his pain somehow?
Then it being one of the measures for relieving pain,
Someone suggested a Hindu's shoe to be strapped on to the Nawab's head. (91)

Being stricken with the unbearable pain, the Nawab agreed,
And got relieved soon after Hindu's shoe was strapped on to his head.
The Nawab Khan Bahadur asked for celebrations to be arranged,
As the Khalsa Panth had cured him of his affliction. (2)

He ordered for making an offering of Karah Parshad[5] to the House of Nanak,
And the city of Lahore to be illuminated at night.
In the midst of playing of Music and firing of guns,
The Nawab distributed alms among the beggars in charity. (93)

Episode 113
Another Episode About the Nawab
(Truly had the Guru upheld a Devout Sikh's honour)

Dohra : Wearing new robes (after being relieved of urinary blockage),
The Nawab again started holding his royal court.
Declaring that Singhs' prayer had been truly vindicated,
As he had confirmed it through his personal experience. (1)

Chaupai : Thereafter inviting Subeg Singh to the royal court,
The Nawab honoured him with a seat near his throne.
Having experienced the impact of Sikh Gurus' utterings on his own person,
He declared the Sikh Gurus and their spiritual words to be true. (2)

(Now) he would not mind even if he died the same instant,
Death being the inevitable end of every human being born.
As he had been relieved of the excruciating pain,
The relief followed Subeg Singh's Guru's grace upon him (Nawab). (3)

Would that he would not be subjected to such a torture again,
May he shed his mortal frame in peace and comfort.
As he had committed oppression upon the Singhs,
He had harvested the fruit of his own misdeeds. (4)

Swearing solemnly on behalf of his own progeny,
He promised never to enter into any conflict with the Singhs.
Whatever loss of life occurred on the field of battle,
Nobody would be held guilty for that loss of life. (5)

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ਦੋਹਰਾ : ਫਿਰ ਨਵਾਬ ਜੰਬਰ ਕਹਯੋ ਮਾਂਗ ਜੁ ਤੁਹਿ ਚਹ ਕਾਮ ।
ਛੋਡ ਨਵਾਬੀ ਏਕ ਹਮ ਔਰ ਚਹੋ ਲਯੋ ਸਾਂਭ ।੬।
dôhrâ : phir navâb jambar kahyô mâng ju tuhi chah kâm.
chhôda navâbî çk ham aur chahô layô sâmbh.6.

ਚੌਪਈ : ਸੁਬੇਗ ਸਿੰਘ ਤਬ ਮਨੈ ਬਿਚਾਰਯੋ । ਕਾਮ ਖਾਲਸੇ ਚਹੀਅਤ ਸ੍ਵਾਰਯੋ ।
ਕਰੋ ਚਬੂਤਰੈ ਮੁਹਿ ਮੁਖਤਯਾਰ । ਲਗੇ ਟਕਸਾਲ ਅਬ ਨਾਮ ਹਮਾਰ।੭।
chaupaî : subçg singh tab manai bichâryô. kâm khâlsç chahîat savâryô.
karô chabûtrai muhi mukhtayâr. lagç taksâl ab nâm hamâr.7.

ਸੋਊ ਬਾਤ ਮੰਨ ਲਈ ਨਬਾਬ । ਕੀਓ ਚਬੂਤਰੋ ਸਿੰਘ ਕੇ ਤਾਬ ।
ਸੁਬੇਗ ਸਿੰਘ ਥੋ ਜਾਨਤ ਬਾਤ । ਨਬਾਬ ਜੀਏਗੋ ਇਕ ਦੋ ਰਾਤ ।੮।
sôû bât mann laî nabâb. kîô chabûtrô singh kç tâb.
subçg singh thô jânat bât. nabâb jîçgô ik dô rât.8.

ਇਸ ਕਰ ਸਿੰਘ ਕਛੁ ਦੇਰ ਨ ਲਾਈ । ਤੁਰਤ ਫੁਰਤ ਟਕਸਾਲ ਲਵਾਈ ।
ਸਿੰਘ ਸੁਬੇਗ ਭਯੋ ਇਕ ਜੰਬਰ । ਹੇਠ ਜਮੀਨ ਤੇ ਊਪਰ ਅੰਬਰ ।੯।
is kar singh kachhu dçr na lâî. turat phurat taksâl lavâî.
singh subçg bhayô ik jambar. hçth jamîn tç ûpar ambar.9.

ਦੋਹਰਾ : ਹੁਤੀ ਗਡਾਈ ਚਰਖੜੀ ਦੀਨੀ ਸੋਊ ਪੁਟਾਇ ।
ਸ਼ਹੀਦ ਗੰਜ ਥੇ ਸਿਰ ਚਿਣੇ ਤੇਊ ਦੀਏ ਫੁਕਾਇ ।੧੦।
dôhrâ : hutî gadaâî charkhardî dînî sôû putâi.
shahîd gañj thç sir chinç tçû dîç phukâi.10.

ਦਿਵਸ ਚਾਰ ਬੀਤਤ ਭਏ ਸੁਖ ਅਨੰਦ ਸੋਂ ਨਿਬਾਬ ।
ਤੁਰਤ ਫੁਰਤ ਹੀ ਮਰ ਗਯੋ ਪਾਯੋ ਨ ਕਛੁ ਅਜ਼ਾਬ ।੧੧।
divas châr bîtat bhaç sukh anand sôn nibâb.
turat phurat hî mar gayô pâyô na kachhû azâb.11.

ਚੌਪਈ : ਬਾਈ ਦਿਨ ਬੀਤੇ ਇਸ ਝਗਰੇ । ਨਵਾਬ ਤੁਰਯੋ ਫਿਰ ਲੰਬੇ ਦਗਰੇ ।
ਹੈ ਹੈ ਕਾਰ ਅਚਾਨਕ ਭਯੋ । ਕੁੱਪਾ ਰੁੜ੍ਹਿਓ ਲੋਕਨ ਕਹਯੋ ।੧੨।
chaupaî : bâî din bîtç is jhagrç. navâb turyô phir lambç dagrç.
hai hai kâr achânak bhayô. kuppâ rurdhiô lôkan kahyô.12.

ਹਿੰਦੁਵਨ ਕੇ ਦਿਲ ਭਈ ਬਧਾਈ । ਸਿੱਖੀ ਕੀ ਗੁਰ ਪੈਜ ਰਖਾਈ ।
ਭਯੋ ਤਾਰੂ ਸਿੰਘ ਕੋ ਪ੍ਰਣ ਪੂਰੋ । ਬਜੇ ਸਿੰਘਨ ਘਰ ਅਨਹਦ ਤੂਰੋ ।੧੩।
hinduvan kç dil bhaî badhâî. sikkhî kî gur paij rakhâî.
bhayô târû singh kô parn pûrô. bajç singhan ghar anhad tûrô.13.

ਮੁਸਲਨ ਕੋ ਬਹੁ ਚਿੰਤਾ ਭਈ । ਪਤਿਸ਼ਾਹੀ ਹਮ ਤੇ ਅਬ ਗਈ ।
ਕਲਾ ਖਾਲਸੇ ਊਚੀ ਭਈ । ਤੁਰਕਨ ਕਲਾ ਨੀਚੀ ਹੋ ਗਈ ।੧੪।
muslan kô bahu chintâ bhaî. patishâhî ham tç ab gaî.
kalâ khâlsç ûchî bhaî. turkan kalâ nîchî hô gaî.14.

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Dohra : Thereafter, entreating Subeg Singh Jambar,
The Nawab asked him for any favour that he wanted.
Except for laying a claim to the Nawab's post,
Subeg Singh was free to claim everything belonging to his state. (6)

Chaupai : Contemplating deeply over the Nawab's generous offer,
Did Subeg Singh wish to do something for Khalsa's welfare.
Demanding to be made the chief executive of the state,
He asked for a state coin to be struck in his name. (7)

Accepting Subeg Singh's proposals in totality,
Did the Nawab appoint Subeg Singh as the chief executive.
Full well had Subeg Singh known (Bhai Taru Singh's prophesy),
That the Nawab would not live beyond one or two days. (8)

Wasting, therefore, no time in getting his proposals implemented,
Subeg Singh got a state coin struck in his own name.
Bearing an inscription of his own name Subeg Singh Jambar,
He made this coin and his writ run over the entire state. (9)

Dohra : The gallows that the Nawab had installed for Singhs' execution,
Did Subeg Singh order the same to be dismantled.
The Mussoleums that had been raised over Sikh martyr's bodies,
Did Subeg Singh dismantle and cremate the martyrs last remains. (10)

Hardly had a time of four days passed,
As the Nawab had lived in peace and bliss.
Thereafter suddenly did the Nawab pass away,
Without having undergone any pain or discomfort. (11)

Chaupai : Having passed through the whole ordeal for twenty-two days,
Did the Nawab's soul depart forever on a longish journey.
Amidst the cries of sudden wailing and weeping (in Nawab's household),
Did the people hail Nawab's death as a good riddance. (12)

With the Hindus feeling heartened at the oppressor's death,
Truly had the Guru vindicated His devout Sikhs' honour.
With Bhai Taru Singh's solemn pledge having been fulfilled,
Really had a wave of happiness run over the Singhs' camp. (13)

Muslims having fallen in the grip of fear and grief,
They apprehended India's sovereignty slipping from their grip.
With the Muslims' hold over India having gone weak,
The Khalsa Panth's stock went high in the region. (14)

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ਸਤ੍ਰਾਂ ਸਏ ਇਕਾਨਵੇਂ ਸਾਲ । ਮਾਰਯੋ ਹਕੀਕਤ ਖੁਸਯੋ ਨ ਬਾਲ ।
ਅਬ ਤਾਰੂ ਸਿੰਘ ਬਡ ਜਸ ਲੀਓ । ਮਾਰ ਜੂਤੀ ਨਵਾਬ ਮੁਹਰੈ ਕੀਓ ।੧੫।
satarân saç ikânvçn sâl. mâryô hakîkat khusyô na bâl.
ab târû singh bada jas lîô. mâr jûtî navâb muhrai kîô.15.

ਦੋਹਰਾ : ਰਹੀ ਖਾਲਸੇ ਪੰਥ ਕੀ ਗਈ ਤੁਰਕਨ ਕੀ ਲਾਜ ।
ਤਾਰੂ ਸਿੰਘ ਸੁਬੇਗ ਸਿੰਘ ਕੀਨੋਂ ਸਿੱਖੀ ਕਾਜ ।੧੬।
dôhrâ : rahî khâlsç panth kî gaî turkan kî lâj.
târû singh subçg singh kînôn sikkhî kâj.16.

੧੧੪. ਸਾਖੀ ਭਾਈ ਤਾਰੂ ਸਿੰਘ ਕੀ ('..... ਸ਼ਹੀਦਨ ਸਿਰ ਸ਼ਹੀਦ ਬਨਾਯੋ')
114. sâkhî bhâî târû singh kî ('..... shahîdan sir shahîd banâyô')

ਦੋਹਰਾ : ਕੁੱਪੋ ਰੁੜ੍ਹਿਓ ਜਗ ਕਹੈ ਪਰੀ ਸ਼ਹਿਰ ਮੈਂ ਰੌਰ ।
ਸਿੰਘ ਅਚਾਨਕ ਆ ਕਹਯੋ ਤਾਰੂ ਸਿੰਘ ਜੀ ਕੋਰ ।੧।
dôhrâ : kuppô rurdhiô jag kahai parî shahir main raur.
singh achânak â kahyô târû singh jî kôr.1.

ਚੌਪਈ : ਤਬ ਸਿੰਘ ਜੀ ਯੌ ਬਚਨ ਉਚਾਰਾ । ਲਯਾਵੋ ਲਕੜੀ ਚਿਖ ਕਰੋ ਤਿਆਰਾ ।
ਸੁਨਤ ਸਿੰਘਨ ਬਿਧ ਸੋਈ ਕਰੀ । ਚਿਖਾ ਤਿਆਰੀ ਦੇਰ ਨ ਭਈ ।੨।
chaupaî : tab singh jî yau bachan uchârâ. layâvô lakrdî chikh karô tiârâ.
sunat singhan bidh sôî karî. chikhâ tiârî dçr na bhaî.2.

ਤੌ ਸਿੰਘ ਜੀ ਬਹੁ ਕਾਹਲ ਧਰੀ । ਬਹੁ ਖੁਸ਼ੀਅਨ ਸੋਂ ਦੇਹੀ ਭਰੀ ।
ਸਤਿਗੁਰ ਪੈਜ ਖਾਲਸੇ ਰਾਖੀ । ਰਹੈ ਜਗਤ ਮੈਂ ਜੁਗ ਜੁਗ ਸਾਖੀ ।੩।
tau singh jî bahu kâhal dharî. bahu khushîan sôn dçhî bharî.
satigur paij khâlsç râkhî. rahai jagat main jug jug sâkhî.3.

ਹੁਤੋ ਅੰਮ੍ਰਿਤਸਰ ਜਲ ਜੁ ਮੰਗਾਯੋ । ਆਪ ਸਿੰਘ ਅਸ਼ਨਾਨ ਕਰਾਯੋ ।
ਕੜਾਹ ਪ੍ਰਸ਼ਾਦਿ ਕਰਯੋ ਤਬਹੀ । ਸ਼ਬਦ ਪੜ੍ਹਾਯੋ ਜਪੁਜੀ ਸਭਹੀ ।੪।
hutô ammritsar jal ju mangâyô. âp singh ashnân karâyô.
kardâh parshâdi karyô tabhî. shabad pardhâyô japujî sabhhî.4.

ਅਨੰਦ ਪੜ੍ਹਾਇ ਕਰਾ ਅਰਦਾਸ । ਸਿੰਘ ਸਬਹੂੰ ਠਾਂਢੇ ਤਿਸ ਪਾਸ ।
ਕਰ ਅਰਦਾਸ ਫਿਰ ਮਾਥ ਝੁਕਾਯੋ । ਗਏ ਗਰੜ ਜਯੋਂ ਸਾਸ ਉਡਾਯੋ ।੫।
anand pardhâi karâ ardâs. singh sabahûn thândhç tis pâs.
kar ardâs phir mâth jhukâyô. gaç garard jayôn sâs udaâyô.5.

ਪਹੁੰਚਯੋ ਜਾਇ ਸਚੀ ਦਰਗਾਹ । ਸੁਬੇਗ ਸਿੰਘ ਜੰਬਰ ਤੁਰਤਾਹ ।
ਦਯੋ ਚਿਖਾ ਧਰ ਅਗਨ ਲਗਾਈ । ਭੜਕ ਉਠੀ ਤਬ ਹੀ ਤੁਰਤਾਈ ।੬।
pahuñchyô jâi sachî dargâh. subçg singh jambar turtâh.
dayô chikhâ dhar agan lagâî. bhardak uthî tab hî turtâî.6.

It was in the year seventeen hundred and Ninety-one[1],
That Hakikat Rai's murder had made no impact on the Mughal rule.
It was indeed to Bhai Taru Singh's credit to win that glory,
That he had decimated the Nawab with shoe-beatings. (15)

Thus remained the honour of the Khalsa Panth intact,
Thus were the Mughals disgraced and dishonoured.
Thus did Bhai Taru Singh and Bhai Subeg Singh,
Rendered a great service to the Sikh Panth. (16)

Episode 114
(Another) Episode About the Bhai Taru Singh
(… was declared the greatest Martyr among Martyrs)

Dohra : Declaring Nawab's sudden death as a good riddance,
Did the whole city resound with the news of Nawab's death.
Having arrived so suddenly at Bhai Taru Singh's place,
Did a Singh break news of Nawab's death to him. (1)

Chaupai : Thereupon, Bhai Taru Singh uttering the following instructions,
Did ask for his funeral pyre to be prepared.
The devout Singhs acting upon Bhai Taru Singh's instructions,
Did pile up wood hastily for his funeral pyre. (2)

Thereupon, did Bhai Taru Singh prepare hastily for his departure,
As he felt overwhelmed with joy at his wish fulfillment.
The Divine Guru had indeed upheld the Khalsa's honour,
As this legend would the world remember for ages to come. (3)

Asking the water to be brought from the sacred pool at Amritsar,
Bhai Taru Singh had his body washed with the sacred water.
Making an offering of "Karah Parshad"[1] for the fulfillment of his mission,
He had the whole of "Japji Sahib"[2] recited before him. (4)

Offering a prayer after the recitation of "Anand Sahib"[3],
He made the devout Singhs stand all around him.
Prostrating after offering a prayer (to the Divine Satguru),
Bhai Taru Singh breathed his last as quietly as a blue Jay's[4] flight. (5)

The moment Bhai Taru Singh's soul reached its Divine abode,
Subeg Singh Jambar prepared instantly for cremating his dead body.
The moment Subeg Singh lit the funeral pyre,
The flames leapt up to the skies immediately. (6)

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ਦੋਹਰਾ : ਠਾਰਾਂ ਸੈ ਦੁਇ ਸਾਲ ਪਰ ਬੀਤੇ ਬਿੱਕ੍ਰਮਰਾਇ ।
ਤਾਰੂ ਸਿੰਘ ਤਬ ਲੈ ਤੁਰਯੋ ਜੂਤ ਜੁ ਤਿਹ ਸਿਰ ਲਾਇ ।੭।
dôhrâ : thârân sai dui sâl par bîtç bikkrmarâi.
târû singh tab lai turyô jût ju tih sir lâi.7.

ਚੌਪਈ : ਸ਼ਹੀਦ ਸਿੰਘ ਲੈਨ ਆਏ ਗੁਰ ਪਯਾਰੇ । ਸ਼ਬਦ ਪੜ੍ਹੈਂ ਬਾਜੈਂ ਦੋਤਾਰੇ ।
ਹਾਥ ਘੋੜੇ ਸੋ ਕੋਤਲ ਲਯਾਏ । ਤਾਰੂ ਸਿੰਘ ਬਿਬਾਨ ਉਠਾਏ ।੮।
chaupaî : shahîd singh lain âç gur payârç. shabad pardhain bâjain dôtârç.
hâth ghôrdç sô kôtal layâç. târû singh bibân uthâç.8.

ਨਿਬਾਬ ਲੈਨ ਕੋ ਸੋ ਜਮ ਆਏ । ਹੱਥੀਂ ਜੂਤੇ ਸੂਲਨ ਜੜਾਏ ।
ਨਵਾਬ ਉਨੈ ਫੜ ਦੋਜ਼ਖ਼ ਪਾਯਾ । ਸੌ ਜੁਤੀ ਨਿਤ ਹੁਕਮ ਫੁਰਮਾਯਾ ।੯।
nibâb lain kô sô jam âç. hatthîn jûtç sûlan jardâç.
navâb unai phard dôzakh pâyâ. sau jutî nit hukam phurmâyâ.9.

ਤਾਰੂ ਸਿੰਘ ਕੋ ਕੁਰਸੀ ਬਹਾਯੋ । ਸ਼ਹੀਦਨ ਸਿਰ ਸ਼ਹੀਦ ਬਨਾਯੋ ।
ਗੁਰ ਗੋਬਿੰਦ ਸੁਤ ਜਹਿਂ ਚਾਰ । ਭਯੋ ਤਾਰੂ ਸਿੰਘ ਡਿਊਡੀ ਦਾਰ ।੧੦।
târû singh kô kurasî bahâyô. shahîdan sir shahîd banâyô.
gur gôbind sut jahin châr. bhayô târû singh daiûdaî dâr.10.

ਮਨੀ ਸਿੰਘ ਥੇ ਸੱਜੇ ਪਾਸ । ਤਾਰੂ ਸਿੰਘ ਕੀਓ ਖੱਬੇ ਵਾਸੇ ।
ਇਜੈ ਬਿਜੈ ਕੀ ਪਦਵੀ ਪਾਈ । ਸਭੈ ਸ਼ਹੀਦਨ ਮੁਹਰੇ ਥਾਈ ।੧੧।
manî singh thç sajjç pâs. târû singh kîô khabbç vâsç.
ijai bijai kî padvî pâî. sabhai shahîdan muhrç thâî.11.

ਵਿਚ ਲਾਹੌਰ ਸਿੰਘ ਝੰਡਾ ਗਡਾਯਾ । ਸਭ ਲੋਕਨ ਕੋ ਪਰਚਾ ਦਿਖਾਯਾ ।
ਜੋ ਸੁਖ ਸੁੱਖੇ ਸੋ ਵਰ ਪਾਵੈ । ਤਾਰੂ ਸਿੰਘ ਤੇ ਸਭ ਕਿਛ ਆਵੈ ।੧੨।
vich lâhaur singh jhandâ gadaâyâ. sabh lôkan kô parchâ dikhâyâ.
jô sukh sukkhç sô var pâvai. târû singh tç sabh kichh âvai.12.

ਔਰ ਪੀਰਨ ਕੀ ਪੀਰੀ ਨ ਰਹੀ । ਸਿਰ ਪੀਰਨ ਕੇ ਪੀਰੀ ਭਈ ।
ਦੂਧ ਪੂਤ ਜੋ ਅੰਨ ਧਨ ਚਾਹੈ । ਤਾਰੂ ਸਿੰਘ ਸੁੱਖ ਸਭ ਪਾਵੈ ।੧੩।
aur pîran kî pîrî na rahî. sir pîran kç pîrî bhaî.
dûdh pût jô ann dhan châhai. târû singh sukkh sabh pâvai.13.

ਤਾਰੂ ਸਿੰਘ ਕੀ ਸਾਖੀ ਜੋ ਸੁਨੈ । ਦੇਹਿ ਦੁੱਖ ਨਹਿਂ ਮਨ ਮੈਂ ਗੁਨੈਂ ।
ਮਰਨ ਕਾਲ ਨਹਿਂ ਕਾਲ ਸੰਤਾਵੈ । ਜਮ ਕਿੰਕਰ ਤਿਸ ਨਾਂਹਿ ਅਕਾਵੈ ।੧੪।
târû singh kî sâkhî jô sunai. dçhi dukkh nahin man main gunain.
maran kâl nahin kâl santâvai. jam kinkar tis nânhi akâvai.14.

ਸਾਸ ਜਾਂਹਿ ਤਿਸ ਸਿੱਖ ਸੁਖਾਲੇ । ਸਿੱਖੀ ਨਿਬਹੈ ਕੇਸਨ ਨਾਲੇ ।
ਲਿਖੀ ਰਤਨ ਸਿੰਘ ਜੈਸੀ ਸੁਨੀ । ਪੜ੍ਹੋ ਸਵਾਰ ਆਗੇ ਤੁਮ ਗੁਨੀ ।੧੫।
sâs jânhi tis sikkh sukhâlç. sikkhî nibhai kçsan nâlç.
likhî ratan singh jaisî sunî. pardhô savâr âgç tum gunî.15.

Dohra : It was in the year of eighteen hundred and two,
In the Bikrami Samvat calendar of time.
Bhai Taru Singh's soul had departed taking along,
The (cursed) Nawab's soul in a chase with shoe-beatings. (7)

Chaupai : Extending a warm welcome to Bhai Taru Singh's soul,
The martyred Singh's spirits recited sacred hymns in his honour.
Escorted by a fleet of the smartest horses (of exotic breed),
Bhai Taru Singh's soul was carried away in a procession. (8)

(But) demons from hell arrived to carry away the Nawab's soul,
Were they armed with spiked shoes in their hands.
Hurling the Nawab's (cursed) soul into the deepest hell
He was ordained to be given hundred shoe beatings a day. (9)

Offering a place of honour in the heavenly abode,
Was Bhai Taru Singh declared the greatest among the martyrs.
The section harbouring the holy spirits of Guru's four revered sons,
Of that enterance was Bhai Taru Singh made an incharge. (10)

Bhai Mani Singh's[5] spirit being custodian of the right flank,
Bhai Taru Singh was given charge of the left side.
Being honoured with the chief among the heavenly custodians,
Bhai Taru Singh occupied the highest status among the martyrs. (11)

Planting a flag post in the memory of Bhai Taru Singh ,
All the people were informed about its hallowed sanctity.
Whatever one wished and prayed for came to be fulfilled,
Such, indeed, was the spiritual prowess of Bhai Taru Singh. (12)

All other prophets having lost their spiritual prowess,
Bhai Taru Singh became the supreme among the spiritual prophets.
Whosoever wished and prayed for livelihood, wealth and prosperity,
Would Bhai Taru Singh's holy spirit grant all the boons. (13)

Whosoever listened to the legend of Bhai Taru Singh,
Would he receive boons of good health and peace of mind.
Neither would the dread of death threaten such a devotee,
Nor would he get scared by the demons from hell. (14)

Would such a devotee breathe his last in peace,
Till his last breath would a Sikh keep his faith.
Rattan Singh having narrated as he had heard,
Must his talented readers read it attentively. (15)

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ਦੋਹਰਾ : ਠਾਰਾਂ ਸੈ ਦੋ ਊਪਰੈ ਸਾਲ ਜੁ ਬਿੱਕ੍ਰ ਰਾਇ ।
ਖਾਨ ਬਹਾਦਰ ਮਾਰਿਓ ਤਾਰੂ ਸਿੰਘ ਘਿਸਟਾਇ ।੧੬।
dôhrâ : thârân sai dô ûprai sâl ju bikkar râi.
khân bahâdar mâriô târû singh ghistâi.16.

੧੧੫. ਸਾਖੀ ਜੱਸੂ ਬੱਧ ਕੀ ('ਜਸਪਤ ਖੜ੍ਹ ਮਾਰ ਕੇ ਲੀਯੋ ਸਿੰਘਨ ਬਹੁ ਮਾਲ')
115. sâkhî jassû baddh kî ('jaspat khatar mâr kç lîyô singhan bahu mâl')

ਦੋਹਰਾ : ਖਾਨ ਬਹਾਦਰ ਜਬ ਮਰਯੋ ਰਹੇ ਪੁੱਤ੍ਰ ਉਸ ਦੋਇ ।
ਲਹੌਰੈ ਔ ਮੁਲਤਾਨ ਕੇ ਸੂਬੇਦਾਰ ਭਏ ਸੋਇ ।੧।
dôhrâ : khân bahâdar jab maryô rahç puttar us dôi.
lahaurai au multân kç sûbçdâr bhaç sôi.1.

ਚੌਪਈ : ਅਹੀਯਾ ਖਾਂ ਔ ਸ਼ਾਹ ਨਿਵਾਜ । ਦੋਨੋਂ ਮਿਲ ਕਰ ਕੀਨੋਂ ਰਾਜ ।
ਸ਼ਾਹ ਨਿਵਾਜ ਫੜ ਅਹੀਯੋ ਲਯੋ । ਲੂਟ ਕੂਟ ਬਾਹਰ ਕਰ ਦਯੋ ।੨।
chaupaî : ahîyâ khân au shâh nivâj. dônôn mil kar kînôn râj.
shâh nivâj phard ahîyô layô. lût kût bâhar kar dayô.2.

ਇਸ ਬਿਧਿ ਕਾਲ ਕਛੁਕ ਬਿਤਾਯੋ । ਸ਼ਾਹ ਨਿਵਾਜ਼ ਨਵਾਬ ਕਹਾਯੋ ।
ਸੋ ਭੀ ਲਾਗਯੋ ਸਿੰਘਨ ਮਾਰਨ । ਐਸੋ ਭਯੋ ਸਮੇਂ ਕੋ ਕਾਰਨ ।੩।
is bidhi kâl kachhuk bitâyô. shâh nivâz navâb kahâyô.
sô bhî lâgyô singhan mâran. aisô bhayô samçn kô kâran.3.

ਲਖਪਤਿ ਜਸਪਤਿ ਭਏ ਦਿਵਾਨ । ਕਲਾਨੌਰ ਕੇ ਖਤ੍ਰੀ ਜਾਨ ।
ਤੇ ਭੀ ਸਿੰਘਨ ਮਾਰਨ ਡਹੇ । ਉਨ ਸਿਉਂ ਖਾਲਸੋ ਲਰ ਮਰ ਖਹੇ ।੪।
lakhpati jaspati bhaç divân. kalânaur kç khatrî jân.
tç bhî singhan mâran daahç. un siun khâlsô lar mar khahç.4.

ਸਿੰਘ ਭੀ ਰਖੈਂ ਪਤਿਸ਼ਾਹੀ ਦਾਵਾ । ਮਾਰੈਂ ਤੁਰਕਨ ਕਰਕੇ ਧਾਵਾ ।
ਜਹਿਂ ਸਿੰਘਨ ਕੋ ਸੁਨੈ ਸੁ ਡੇਰਾ । ਤੁਰਕ ਫੌਜ ਜਾ ਪਾਵੈ ਘੇਰਾ ।੫।
singh bhî rakhain patishâhî dâvâ. mârain turkan karkç dhâvâ.
jahin singhan kô sunai su daçrâ. turak phauj jâ pâvai ghçrâ.5.

ਦੋਹਰਾ : ਲਰੈਂ ਮਰੈਂ ਸਿੰਘ ਨਠ ਤੁਰੈਂ ਤੁਰ ਨਠ ਫਿਰ ਮੁੜ ਪਾਹਿਂ ।
ਮਾਰ ਭਜੈਂ ਸਿੰਘ ਜਹਿਂ ਛਿਪੈਂ ਗੈਲੇ ਤੁਰਕ ਅਕਾਹਿਂ ।੬।
dôhrâ : larain marain singh nath turain tur nath phir murd pâhin.
mâr bhajain singh jahin chhipain gailç turak akâhin.6.

ਚੌਪਈ : ਅੱਕ ਪੱਕ ਸਿੰਘ ਦਿਨ ਸੁ ਗੁਜਾਰੈਂ । ਊਹਾਂ ਤੇ ਫਿਰ ਅਗੇ ਸਿਧਾਰੈਂ ।
ਕਰਨ ਪਤਿਸ਼ਾਹੀ ਆਸਾ ਧਾਰੈਂ । ਪਾਵੇਂ ਦੁਖ ਸੋ ਸੁੱਖ ਬਿਚਾਰੈਂ ।੭।
chaupaî : akk pakk singh din su gujârain. ûhân tç phir agç sidhârain.
karan patishâhî âsâ dhârain. pâvçn dukh sô sukkh bichârain.7.

Dohra : It was in the year eighteen hundred and two,
In the Bikrami Samvat calendar of time.
Was Nawab Khan Bahadur of the Lahore province,
Decimated by dragging his soul by Bhai Taru Singh. (16)

Episode 115
Episode About the Slaughter of Jassu[1]
(The Singhs seized a lot of treasure after killing Jaspat Rai)

Dohra : Following the death of Nawab Khan Bahadur Zakariya Khan,
Was he succeeded by two of his sons.
One becoming the custodian of the province of Lahore,
The other became the custodian of the province of Multan. (1)

Chaupai : Being known by the names of Ahiya Khan[2] and Shah Niwaz[3],
Did both of them take over the reigns of power.
Shah Niwaz after taking his brother Ahiya Khan into custody,
Did oust him from power after ransacking his province. (2)

As some time passed in this internecine strife,
Did Shah Nawaz rule as a Nawab of the state.
He too started committing oppression on the Singhs,
Such being the turn of events at that moment of time. (3)

Lakhpat Rai[4] and Jaspat Rai became the custodians,
Coming as they did from the kshtriya families of Kalanaur.
With these two custodians indulging in the massacre of Singhs,
Did the Khalsa enter into strife with them as well. (4)

With the Singhs staking their claim to sovereignty,
Did the Singhs indulge in slaughtering the Mughals aggressively.
Receiving information about Singhs putting up a camp any where,
Did the Mughal force lay a siege to the Singhs' camp. (5)

Dohra : Fighting and killing would the Singhs desert the field,
But soon would they return after deserting the place.
The Mughals too would chase the Singhs upto their sanctuaries,
As they too kept on harassing the Singhs in their hideouts. (6)

Chaupai : Thus did the Singhs pass their days in great adversity,
Deserting one hiding place and moving to another shelter.
With the hope of being sovereigns sooner or later,
Did they face hardships with such expectations. (7)

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ਬਚਨ ਗੁਰੂ ਹਮ ਸਾਚ ਭੀ ਹੋਹੈਂ । ਹੰਨੇ ਹੰਨੇ ਹਮ ਸ਼ਾਹੀ ਕਰੋਹੈਂ ।
ਕੋਊ ਸਿੰਘ ਕਾਨਨ ਮੈਂ ਬਹੈਂ । ਸ਼ੇਰ ਬਘਯਾੜ ਖੱਡਨ ਮੈਂ ਰਹੈਂ ।੮।
bachan gurû ham sâch bhî hôhain. hannç hannç ham shâhî karôhain.
kôû singh kânan main bahain. shçr baghyârd khadadaan main rahain.8.

ਕੋਊ ਦਰਯਾਉ ਬਰੇਤੀ ਰਹੈਂ । ਤੁਰਕ ਜਾਇ ਤਾਂਹੀ ਥਾਂ ਲਹੈਂ ।
ਦੁਹੂੰ ਓਰ ਜਹਿਂ ਹੋਵੈ ਨੀਰ । ਲੁਕੇ ਬਚਾਵੈਂ ਅਪਨ ਸਰੀਰ ।੯।
kôû daryâu barçtî rahain. turak jâi tânhî thân lahain.
duhûn ôr jahin hôvai nîr. lukç bachâvain apan sarîr.9.

ਤੁਰਕ ਫੌਜ ਸੋਂ ਚਹੂੰ ਵਲ ਰੂਕੈਂ । ਮਾਰ ਬੰਦੂਕਨ ਤਬ ਤਿਨ ਫੂਕੈਂ ।
ਸਿੰਘ ਨੀਰ ਮੈਂ ਡੂਬ ਡੂਬ ਤਰੈਂ । ਤੁਰਕ ਬੰਦੂਕਨ ਫੁੰਡਨ ਕਰੈਂ ।੧੦।
turak phauj sôn chahûn val rûkain. mâr bandûkan tab tin phûkain.
singh nîr main daub daub tarain. turak bandûkan phundan karain.10.

ਦੋਹਰਾ : ਘਰ ਤੇ ਕਢੇ ਸੁ ਬਣ ਲੁਕੈਂ ਬਨ ਤਜ ਨੀਰ ਲੁਕਾਇਂ ।
ਜਲ ਮਹਿਂ ਲੁਕੈਂ ਤੋ ਨਹਿਂ ਬਚੈਂ ਕਹੋ ਸਿੰਘ ਕਤ ਜਾਹਿਂ ।੧੧।
dôhrâ : ghar tç kadahç su ban lukain ban taj nîr lukâin.
jal mahin lukain tô nahin bachain kahô singh kat jâhin.11.

ਚੌਪਈ : ਪਰੇ ਨਿਸਾ ਛੁਟੈ ਸਿੰਘਨ ਖਯਾਲ । ਤੁਰਕ ਰਲੈਂ ਮੁੜ ਡੇਰਨ ਨਾਲ ।
ਮੁਏ ਸਿੰਘ ਜੋ ਦੇਹਿਂ ਬਹਾਇ । ਜੋ ਜ਼ਖਮੀ ਤੇ ਲਏਂ ਉਠਾਇ ।੧੨।
chaupaî : parç nisâ chhutai singhan khayâl. turak ralain murd daçran nâl.
muç singh jô dçhin bahâi. jô zakhmî tç laçn uthâi.12.

ਦਿਸੈ ਨ ਜਾਗਾ ਜਾਵੈਂ ਜਾਹੀਂ । ਐਸੀ ਠੌਰ ਨ ਜਹਾਂ ਬਚਾਹੀਂ ।
ਕੋਈ ਕਹੈ ਖਿੰਡ ਇਕ ਇਕ ਹੋਵੋ । ਕੋਊ ਕਹੈ ਖਿੰਡ ਮਤਿ ਪਤਿ ਖੋਵੋ ।੧੩।
disai na jâgâ jâvain jâhîn. aisî thaur na jahân bachâhîn.
kôî kahai khind ik ik hôvô. kôû kahai khind mati pati khôvô.13.

ਲਰੋ ਮਰੋ ਇਨ ਤੁਰਕਨ ਨਾਲ । ਔਰ ਬਾਤ ਕੋਊ ਬਨੈ ਨ ਹਾਲ ।
ਇਕ ਕਹੈ ਹਮ ਜਾਵੈਂ ਤਹੀਂ । ਲਰਨੋਂ ਮਰਨੋਂ ਹੋਵੈ ਸਹੀ ।੧੪।
larô marô in turkan nâl. aur bât kôû banai na hâl.
ik kahai ham jâvain tahîn. larnôn marnôn hôvai sahî.14.

ਲਰਨ ਮਰਨ ਤੇ ਜੇ ਨਠ ਜਾਹੀਂ । ਤੌ ਹਮ ਕਿਮ ਪਾਵੈਂ ਪਤਿਸ਼ਾਹੀ ।
ਤਬ ਹੀ ਖਾਲਸੇ ਇਮ ਠਹਿਰਾਈ । ਹੋਹਿ ਫੌਜ ਕੋ ਗੈਲੋ ਭਾਈ ।੧੫।
laran maran tç jç nath jâhîn. tau ham kim pâvain patishâhî.
tab hî khâlsç im thahirâî. hôhi phauj kô gailô bhâî.15.

ਲਈਏ ਘੋੜੇ ਰਾਤ ਜਹਿਂ ਸੋਵੈਂ । ਜੋਊ ਪਿਆਦੇ ਅਸਵਾਰ ਸੁ ਹੋਵੈਂ ।
ਯਹ ਸੁਨ ਸਿੰਘ ਕਈ ਭਏ ਤਿਆਰ । ਸੂਤੇ ਤੁਰਕਨ ਲੇਵੋ ਮਾਰ ।੧੬।
laîç ghôrdç rât jahin sôvain. jôû piâdç asavâr su hôvain.
yah sun singh kaî bhaç tiâr. sûtç turkan lçvô mâr.16.

Believing in Guru's prophecy about Khalsa's imminent sovereignty,
Did they expect to be sovereigns of their land at last.
Thus did some of the Singhs seek refuge among the reeds,
While some others hid themselves in the Lions' caves. (8)

Some would take shelter in between the river tributaries,
Where also would they be traced by the Mughal forces.
Thus would they save their skin by hiding themselves,
On a dry patch between the two watery features. (9)

With the Mughal forces blocking their way from all sides,
Would the Mughals fire shots to kill them.
As the Singhs would dive into the water and swim,
Would the Mughals shoot them as they surfaced. (10)

Dohra : Ousted from their homes Singhs sought refuge in the wilds,
Driven out of the wilds would they dive into water.
Now with their failing to survive even in the water,
Where else could they move to save their lives?

Chaupai : With the fall of night would the Singhs get some relief,
As the Mughal troops would return to their base camps.
Then would the Singhs throw the dead among them into the river,
And pick up those lying on earth wounded and maimed. (12)

Finding no such territory where they could escape,
Nor did they find any safe sanctuary for their protection.
Someone suggested that they must scatter allover the region,
Another opined that scattering would harm their prestige. (13)

They must keep up their fight against the Mughals,
As no other alternative would solve their problem.
Someone else suggested that they must keep chasing the Mughals.
As continuous strife and fight alone would set things right. (14)

In case they tried to shun fighting with the Mughals,
How could they realize their cherished aim of being sovereigns.
Thus, did the Khalsa Panth arrive at a unanimous resolution,
That they must keep chasing the Mughal troops at all costs. (15)

Must they steal horses from the sleeping Mughals at night,
So that the Singh foot soldiers could also mount those horses.
Hearing this resolution, many Singhs got ready for the venture,
Being desperate to take on the sleeping Mughal troops. (16)

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ਸੂਰੇ ਸਿੰਘਨ ਯਹ ਠਹਰਾਈ । ਸਿੰਘ ਤੁਰੇ ਉਨ ਗੈਲੇ ਧਾਈ ।
ਐਸੀ ਤੌਰ ਸਿੰਘ ਉਠ ਚਲੇ । ਤੁਰਕਨ ਫੌਜ ਕੇ ਸੰਗ ਰਲੇ ।੧੭।
sûrç singhan yah thahrâî. singh turç un gailç dhâî.
aisî taur singh uth chalç. turkan phauj kç sang ralç.17.

ਦੋਹਰਾ : ਸਿੰਘ ਸੁ ਡੇਰਾ ਵੇਖ ਕੇ ਵੜੇ ਫੌਜ ਮੈਂ ਜਾਇ ।
ਤੁਰਕ ਸੁ ਥੱਕੇ ਸੋਇ ਗਏ ਲਗਯੋ ਖਾਲਸੇ ਦਾਇ ।੧੮।
dôhrâ : singh su daçrâ vçkh kç vardç phauj main jâi.
turak su thakkç sôi gaç lagyô khâlsç dâi.18.

ਚੌਪਈ : ਤਬ ਸਿੰਘਨ ਘੋੜੇ ਲਏ ਖੋਲ੍ਹ । ਊਪਰ ਚੜ੍ਹੇ ਸੁ ਸਤਿਗੁਰ ਬੋਲ ।
ਦੂਜੇ ਗੈਲੇ ਲਏ ਲਗਾਇ । ਗੈਲ ਪੜੈ ਤਿਸ ਆਵੈਂ ਘਾਇ ।੧੯।
chaupaî : tab singhan ghôrdç laç khôlah. ûpar chardhç su satigur bôl.
dûjç gailç laç lagâi. gail pardai tis âvain ghâi.19.

ਦੋਹਰਾ : ਜਿਤਨੇ ਘੋੜੇ ਥੇ ਮਰੇ ਉਤਨੇ ਸਿੰਘਨ ਲੀਨ ।
ਨਿਤ ਪ੍ਰਤਿ ਐਸੀ ਬਿਧ ਕਰੈਂ ਫੌਜ ਤੁਰਕ ਭਈ ਖੀਨ ।੨੦।
dôhrâ : jitnç ghôrdç thç març utnç singhan lîn.
nit parti aisî bidh karain phauj turak bhaî khîn.20.

ਦੇਖੋ ਭਾਈ ਗੁਰ ਕਲਾ ਆਏ ਮਾਰਨ ਓਇ ।
ਤੇਊ ਮਾਰੇ ਖਾਲਸੇ ਤੁਰਕ ਘਨੇ ਥੇ ਸੋਇ ।੨੧।
dçkhô bhâî gur kalâ âç mâran ôi.
tçû mârç khâlsç turak ghanç thç sôi.21.

ਚੌਪਈ : ਤੁਰਕ ਫੌਜ ਫਿਰ ਬਹੁਤੀ ਆਵੈ । ਥੋੜੈ ਸਿੰਘ ਸੁ ਤਹਿਂ ਲੁਕ ਜਾਵੈਂ ।
ਤਹਾਂ ਲੁਕੈਂ ਜਹਿਂ ਹੁਇ ਬਡ ਝੱਲ । ਲੇਵੈਂ ਗੜ੍ਹ ਕਾਨਨ ਕੋ ਮੱਲ ।੨੨।
chaupaî : turak phauj phir bahutî âvai. thôrdai singh su tahin luk jâvain.
tahân lukain jahin hui bada jhall. lçvain gardah kânan kô mall.22.

ਰਾਤ ਸਿੰਘ ਹੁਇ ਬਹੁ ਹੁਸ਼ਿਆਰ । ਲੇਵੈਂ ਤੁਰਕਨ ਕੋ ਫਿਰ ਮਾਰ ।
ਦਿਨ ਮੈਂ ਤੁਰਕ ਬਹੁਤ ਮਿਲ ਧਾਵੈਂ । ਲੁਕੇ ਸਿੰਘ ਤਿਨ ਹਾਥ ਨ ਆਵੈਂ ।੨੩।
rât singh hui bahu hushiâr. lçvain turkan kô phir mâr.
din main turak bahut mil dhâvain. lukç singh tin hâth na âvain.23.

ਤੁਰਕ ਸੁ ਡਰਤੇ ਬੜੈਂ ਨ ਝੱਲ । ਝੱਲ ਬੜੈਂ ਸਿੰਘ ਮਾਰਨ ਰੱਲ ।
ਝੱਲੋਂ ਸਿੰਘ ਤੌ ਬਾਹਰ ਜਾਵੈਂ । ਤੁਰਕਨ ਫੌਜ ਦੂਰ ਸੁਨ ਪਾਵੈਂ ।੨੪।
turak su daartç bardain na jhall. jhall bardain singh mâran rall.
jhallôn singh tau bâhar jâvain. turkan phauj dûr sun pâvain.24.

ਮਾਰਨ ਰਸਤੇ ਦਿੱਲੀ ਲਹੌਰ । ਕੋਈ ਮਾਰੈ ਰਾਹ ਪਿਸ਼ੌਰ ।
ਅਗੇ ਪਿਛੈ ਹੁਇ ਲੁਟੈਂ ਲਹੌਰ । ਇਮ ਕਰ ਸਿੰਘ ਮਚਾਵੈਂ ਰੌਰ ।੨੫।
mâran rastç dillî lahaur. kôî mârai râh pishaur.
agç pichhai hui lutain lahaur. im kar singh machâvain raur.25.

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As the brave Singh warriors arrived at this resolute solution,
Rest of the Singhs followed their leaders on this expedition.
Having thus started on this agreed upon expedition,
Did they infiltrate into the ranks of Mughal troops. (17)

Dohra : Spotting out one such night camp of Mughal troops,
Did the Singhs sneak into this Mughal camp.
Mughal troops having fallen asleep after a day's fatigue,
Did the Khalsa Singhs find an opportunity to enter their camp. (18)

Chaupai : Thereupon, picking up the horses from the Mughals' camp,
Did the Singhs mount those horses with God's grace.
Holding out more spare horses from their reins,
Did they slaughter those Mughal soldiers who blocked their way. (19)

Dohra : As many as Singh's own horses had perished in fighting,
Did the Singhs make up their loss from the Mughals' fleet.
As the Singhs continued this practice of stealing horses,
Did the Mughal force get weakened and depleted. (20)

Such being the Divine Will of the Guru,
The invaders had to bite the dust.
Did the Khalsa Singhs vanquish those Mughals,
Who had come in hordes to subdue the Khalsa. (21)

Chaupai : Whenever the Mughal troops attacked in large numbers,
Singhs, being in small strength, would escape and hide.
Spotting out a large tract of wild growth and cover,
They would camouflage themselves among the thick reeds. (22)

At night would the Singhs come out again furtively,
And pounce upon the sleeping Mughal troops.
During the day, would the Mughals invade in large numbers,
But never would the hibernated Singhs fall into their hands. (23)

Being scared, the Mughal troops would not enter the wild,
As the Singhs would slaughter them in case they entered.
As the Singhs emerged out of the wild forest,
The Mughal troops would run to a distant place. (24)

On the main highways to Delhi, Lahore and Peshawar,
Would the Singhs waylay and slaughter the Mughals at night.
They would also ransack the city of Lahore at odd hours,
Thus would the Singhs cause havoc and chaos there. (25)

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ਦੋਹਰਾ : ਸਿੰਘ ਸੁ ਮਾਝਯੋਂ ਕੱਢ ਦਏ ਬੜੇ ਸੁ ਰਾਵੀ ਝੱਲ ।
ਮਾਰ ਲੂਟ ਖਾਵਤ ਫਿਰੈਂ ਰਾਖੈਂ ਮਿਲ ਕਰ ਗੱਲ ।੨੬।
dôhrâ : singh su mâjhyôn kadadah daç bardç su râvî jhall.
mâr lût khâvat phirain râkhain mil kar gall.26.

ਚੌਪਈ : ਇਸੀ ਭਾਂਤ ਸਿੰਘ ਗੁਜ਼ਰ ਕਰਾਹੀਂ । ਫੌਜ ਘਨੀ ਲਖ ਨਠ ਬੀ ਜਾਹੀਂ।
ਮਾਰ ਕਾਫਲੇ ਲੇਵੈਂ ਭਾਰੀ । ਲਹੌਰ ਗਿਰਦ ਤਿਨ ਦਯੋ ਉਜਾਰੀ ।੨੭।
chaupaî : isî bhânt singh guzar karâhîn. phauj ghanî lakh nath bî jâhîn.
mâr kâphlç lçvain bhârî. lahaur girad tin dayô ujârî.27.

ਦੇਖ ਤੁਰਕਨ ਕੋ ਲਾਗੇ ਆਗ । ਮਾਰੈਂ ਸਿੰਘਨ ਗੈਲੇ ਲਾਗ ।
ਮੁੜ ਮੁੜ ਲੁਕ ਲੁਕ ਸਿੰਘ ਸੁ ਲਰੈਂ । ਬਹੁਤਨ ਸੋ ਕਯਾ ਥੋੜੇ ਕਰੈਂ ।੨੮।
dçkh turkan kô lâgç âg. mârain singhan gailç lâg.
murd murd luk luk singh su larain. bahutan sô kayâ thôrdç karain.28.

ਨਾਂਹਿ ਜ਼ਖੀਰੋ ਸਿੰਘਨ ਪਾਸ । ਸ਼ਸਤਰ ਬਸਤਰ ਹੀਨ ਸੋ ਖਾਸ ।
ਨਾਂਗੇ ਖਰੇ ਔ ਭੂਖੇ ਪਯਾਸੋ । ਦਾਰੂ ਸਿੱਕਾ ਨਹਿਂ ਕਛੁ ਪਾਸੋ ।੨੯।
nânhi zakhîrô singhan pâs. shastar bastar hîn sô khâs.
nângç kharç au bhûkhç payâsô. dârû sikkâ nahin kachhu pâsô.29.

ਹਾਟ ਪਟਨ ਬਾਜ਼ਾਰ ਸੁ ਨਾਹੀਂ । ਰੋਗੀ ਔਖਧ ਬਿਨ ਮਰ ਜਾਹੀਂ ।
ਗੁਰ ਬਚਨਨ ਕੀ ਉਨ ਕੋ ਆਸ । ਯਹੀ ਖ਼ਜ਼ਾਨੋਂ ਉਨ ਕੇ ਪਾਸ ।੩੦।
hât patan bâzâr su nâhîn. rôgî aukhadh bin mar jâhîn.
gur bachnan kî un kô âs. yahî khazânôn un kç pâs.30.

ਦੋਹਰਾ : ਤੌ ਭੀ ਸਿੰਘ ਹੋਵੈਂ ਘਨੇ ਨਿਸ ਦਿਨ ਔਰ ਸੁ ਔਰ ।
ਦੂਖ ਦਰਦ ਕਛੁ ਨ ਗਿਨੈਂ ਮਰਨੋਂ ਲਰਨੋਂ ਤੌਰ ।੩੧।
dôhrâ : tau bhî singh hôvain ghanç nis din aur su aur.
dûkh darad kachhu na ginain marnôn larnôn taur.31.

ਚੌਪਈ : ਤਬੈ ਖਾਲਸੇ ਐਸ ਬਿਚਾਰਾ । ਮਾਰੈਂ ਤੁਰਕਨ ਕੇ ਫੁਜਦਾਰਾ ।
ਮਾਰ ਫੌਜ ਕੋ ਸੂਧੇ ਹੋਵੋ । ਲੂਟ ਫੌਜ ਕੋ ਦਾਰਿਦ ਖੋਵੋ ।੩੨।
chaupaî : tabai khâlsç ais bichârâ. mârain turkan kç phujdârâ.
mâr phauj kô sûdhç hôvô. lût phauj kô dârid khôvô.32.

ਹਾਥੀ ਘੋੜੇ ਊਠ ਲਿਆਵੋ । ਰਾਜ ਸਾਜ ਬਿਨ ਰਾਜ ਨ ਪਾਵੋ ।
ਭੂਮ ਮਲੋ ਲੈ ਕਿਲਾ ਚਿਨਾਈ । ਬਿਨਾ ਕਿਲਨ ਨ ਪੁਜੈ ਲੜਾਈ ।੩੩।
hâthî ghôrdç ûth liâvô. râj sâj bin râj na pâvô.
bhûm malô lai kilâ chinâî. binâ kilan na pujai lardâî.33.

ਐਸ ਬਿਚਾਰਤ ਆਗੇ ਗਏ । ਇਮਨਾਬਾਦ ਢਿਗ ਪਹੁੰਚਤ ਭਏ ।
ਆਵੈਂ ਮਗਰ ਤੁਰਕ ਲੈ ਖੋਜ । ਭੂਖੀ ਫਿਰੈ ਸਿੰਘਨ ਕੀ ਫੌਜ ।੩੪।
ais bichârat âgç gaç. imnâbâd dhig pahuñchat bhaç.
âvain magar turak lai khôj. bhûkhî phirai singhan kî phauj.34.

Dohra : Being driven out of the Majha region of Punjab,
The Singhs sneaked into the wilds around the river Ravi[5].
Surviving on what they could lay their hands on,
They maintained a good-coordination among their ranks. (26)

Chaupai : Thus passing their days in hide and seek with the Mughals,
Would the Singhs desert the field being out numbered in strength.
Waylaying and robbing the traveling Mughal caravans,
Had the Singhs ransacked the suburbs of Lahore. (27)

Getting incensed at the sight of militant Singhs,
Would the Mughal troops run in hot pursuit of the Singhs.
Adopting a strategy of hit and run in their fight,
How could a handful of Singhs confront hordes of Mughals directly? (28)

Having neither an abundance of provisions to feed upon,
Nor did the Singhs have any arms and armour of good quality.
Being bereft of any provisions to feed and clothes to put on,
Nor did they have any arms and ammunition in their possession. (29)

Having no access to any shopping markets and other facilities,
Would the sick among them die for want of treatment.
Reposing the faith entirely on the prophetic words of their Guru,
Had the Guru's words become the mainstay of their lives. (30)

Dohra : Despite these odds did the Singhs increase in number,
Gaining strength, day in and day out did they flourish.
Never did the allow their suffering to have the better of them,
During their relentless fight involving life and death. (31)

Chaupai : Thereupon, the Khalsa Panth made another resolution,
That must they kill the commanders of the Mughal troops.
They must equip themselves by plundering the Mughal forces,
And must they get rid of their destitution through loot and plunder. (32)

Must they snatch horses and camels from the Mughals,
As it was impossible to be sovereigns without the trappings of royalty.
Must they occupy land to raise a military fortress,
As it was impossible to wage a war without a fort. (33)

Having resolved thus, did they proceed further,
Reaching the outskirts of the town of Emnabad[6].
Mughal troops too came in hot pursuit of the Singhs,
Being desperate to hunt down the running Singhs. (34)

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ਦੋਹਰਾ : ਇਮਨਾਬਾਦ ਜਗੀਰ ਥੀ ਖੁਦ ਜਸਪਤਹਿ ਦਿਵਾਨ ।
ਊਹਾਂ ਉਗ੍ਰਾਹੀ ਕਰਤ ਥੋ ਬਹੁਤ ਫੌਜ ਕੇ ਤਾਨ ।੩੫।
dôhrâ : imnâbâd jagîr thî khud jaspathi divân.
ûhân ugrâhî karat thô bahut phauj kç tân.35.

ਚੌਪਈ : ਲੇਵੈ ਪੈਸੇ ਦੇ ਕੇ ਦੁੱਖ । ਬੰਧੈ ਪੈਂਚ ਸੁ ਹੋਕੈ ਰੁੱਖ ।
ਕਿਸੈ ਟੰਗੇ ਕਿਸੈ ਕਮਚਨ ਮਾਰੈ । ਐਸ ਭਾਂਤ ਸਿਉਂ ਮੁਲਕ ਉਜਾਰੈ ।੩੬।
chaupaî : lçvai paisç dç kç dukkh. bandhai paiñch su hôkai rukkh.
kisai tangç kisai kamchan mârai. ais bhânt siun mulak ujârai.36.

ਭੂਖੇ ਜੱਟ ਨਠ ਸਿੰਘੀ ਰਲੈਂ । ਘਰ ਦਰ ਛਡਕੇ ਰਲੈਂ ਸੁ ਦਲੈਂ ।
ਜਿਨ ਘਰ ਦੇਣੇ ਜੋਗੋ ਨਾਂਹੀਂ । ਫਿਰੈਂ ਫਰਯਾਦੀ ਖਾਲਸੇ ਪਾਹੀ ।੩੭।
bhûkhç jatt nath singhî ralain. ghar dar chhadakç ralain su dalain.
jin ghar dçnç jôgô nânhîn. phirain pharyâdî khâlsç pâhî.37.

ਫਿਰਤ ਨਠਤ ਗਏ ਰੋੜੀ ਤੀਰ । ਨ੍ਹਾਵਨ ਚਾਹੈਂ ਸੁਫਲ ਸਰੀਰ ।
ਤਿਹ ਸਿੰਘਨ ਆ ਮੇਲਾ ਲਾਯਾ । ਜਸਪਤ ਕੋ ਯੌ ਲਿਖ ਪਠਵਾਯਾ ।੩੮।
phirat nathat gaç rôrdî tîr. nahâvan châhain suphal sarîr.
tih singhan â mçlâ lâyâ. jaspat kô yau likh pathvâyâ.38.

ਦੋਹਰਾ : ਸਿੰਘ ਸੁ ਬਹੁਤੇ ਦਿਨਨ ਕੇ ਭੂਖੇ ਅੰਨ ਕੇ ਤ੍ਰਾਸ ।
ਲਿਖ ਭੇਜੀ ਇਮ ਖਾਲਸੇ ਜਸਪਤਿ ਕੋ ਅਰਦਾਸ ।੩੯।
dôhrâ : singh su bahutç dinan kç bhûkhç ann kç tarâs.
likh bhçjî im khâlsç jaspati kô ardâs.39.

ਚੌਪਈ : ਦਿਵਾਨ ਹਿੰਦੂ ਤੂੰ ਗੁਰੂ ਬਨਾਯਾ । ਜਸਪਤ ਕੋ ਇਮ ਲਿੱਖ ਪਠਾਯਾ ।
ਹਮਰਾ ਤੁਮਰਾ ਬੈਰ ਸੁ ਨਾਂਹੀ । ਬੈਰ ਹਮਾਰਾ ਤੁਰਕਨ ਤਾਂਈ ।੪੦।
chaupaî : divân hindû tûn gurû banâyâ. jaspat kô im likkh pathâyâ.
hamrâ tumrâ bair su nânhî. bair hamârâ turkan tânî.40.

ਰਸਤ ਮੋਲ ਹਮ ਲੈਣੀ ਚਾਹੈਂ । ਸ਼ਹਿਰ ਤੁਮਾਰੋ ਖਰੀਦ ਕਰਾਹੈਂ ।
ਸਿੰਘ ਭੁਖੇ ਬਹੁ ਦਿਨ ਕੇ ਆਂਹੀ । ਤੁਮਰੋ ਕਛੂ ਬਿਗਾਰੈਂ ਨਾਹੀਂ ।੪੧।
rasat môl ham lainî châhain. shahir tumârô kharîd karâhain.
singh bhukhç bahu din kç ânhî. tumrô kachhû bigârain nâhîn.41.

ਮੁਲਖ ਆਪਨਾ ਲੇਹੁ ਬਚਾਇ । ਔਰ ਮੁਲਕ ਹਮ ਬੜਹੈਂ ਜਾਇ ।
ਯਹ ਸੁਨ ਜਸਪਤਿ ਕੀਨੋ ਬੋਜ । ਮੈਂ ਮਾਰੋਂ ਕੱਢ ਤੁਮਰੋ ਖੋਜ ।੪੨।
mulakh âpanâ lçhu bachâi. aur mulak ham bardhain jâi.
yah sun jaspati kînô bôj. main mârôn kadadah tumrô khôj.42.

ਨਿਕਸ ਝੱਲੋਂ ਤੁਮ ਬਾਹਰ ਧਾਏ । ਤੁਮ ਕੋ ਪਕੜ ਸੁ ਜਮ ਲੈ ਆਏ ।
ਸੀਸ ਮੁੰਨੋਂ ਤੁਮ ਜਾਟ ਬਨਾਵੋਂ । ਤੁਮਰੇ ਬਾਲਨ ਮਾਲ੍ਹ ਬਣਾਵੋਂ ।੪੩।
nikas jhallôn tum bâhar dhâç. tum kô pakard su jam lai âç.
sîs munnôn tum jât banâvôn. tumrç bâlan mâlah banâvôn.43.

Dohra : Territorial custody of Emnabad having been granted to him,
Jaspat Rai himself was the custodian of this place.
Revenue collections he used to make from this territory,
Backed by a large contingent of Mughal troops. (35)

Chaupai : He would collect levies on the pain of sufferance,
The village chiefs would he arrest and maltreat.
With booted kicks and canes would he thrash them,
The entire region would he thus ransack with force. (36)

Famished and pauperized would the peasants join the Singhs,
They would abandon their homes and hearths to join Singh contingents.
Those failing to pay the stipulated levis to the custodian,
They would petition the Singhs against their exploitation. (37)

Being on the run thus, did they reach the shrine of Rori Sahib[7] ,
As they wished to have a dip in the sacred pool there.
The Singh having organized a religious congregation here,
They sent the following written proposal to Dewan Jaspat Rai. (38)

Dohra : Singhs being without food for the last so many days,
They were desperately in need of some sort of victuals.
Having drafted a petition to this effect,
Singhs did send this petition to Jaspat Rai. (39)

Chaupai : That a Hindu had been made a custodian by the Guru's Will,
The Singhs reminded him of it in their written petition.
That enmity with the Dewan had Singhs none whatsoever,
Their enmity being alone with the (tyrannical) Mughals. (40)

That the Singh would like to make a purchase of provisions,
From the city of Emnabad falling in the Dewan's territory.
That the Singhs being famished for want of food for days,
They would not cause any harm to his city. (41)

That he could keep his territory free from Singhs,
As the Singhs would then leave for another region.
Hearing this message, Jaspat did take offence,
As he declared to hunt the Singhs down and kill. (42)

Since the Singhs had come out of their hideouts in the wilds,
The Lord of Death himself had brought them out into the open.
Not only would he convert them into Jats with their hair shorn,
He would make ropes out of their shorn hair. (43)

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ਦੋਹਰਾ : ਜੈਸੇ ਗੋਲੀ ਨਥ ਮੰਗੈ ਖਸਮ ਚਾਹੈ ਕਟ ਨੱਕ ।
ਹਮ ਤੁਮ ਚਾਹੈਂ ਮਾਰਨੋ ਤੁਮ ਮਾਂਗੋ ਰਸਤ ਅਸ਼ੱਕ ।੪੪।
dôhrâ : jaisç gôlî nath mangai khasam châhai kat nakk.
ham tum châhain mârnô tum mângô rasat ashakk.44.

ਚੌਪਈ : ਹਮ ਸੋਂ ਅਬ ਤੁਮ ਚਾਹੋ ਰਸਤ । ਤੁਮ ਕੋ ਮਾਰੋਂ ਕਰ ਬੰਦੁਬਸਤ ।
ਭਾਈ ਲਖਪਤਿ ਸੁਨ ਅਬ ਪਾਵੈ । ਮਨੀ ਸਿੰਘ ਜਿਮ ਫੜ ਲੈ ਜਾਵੈ ।੪੫।
chaupaî : ham sôn ab tum châhô rasat. tum kô mârôn kar bandubsat.
bhâî lakhpati sun ab pâvai. manî singh jim phard lai jâvai.45.

ਜਾਇ ਨ੍ਹਾਬ ਕੇ ਅਗੈ ਸਿਟਾਵੈ । ਬੰਦ ਬੰਦ ਤੁਮ ਉਮੈਂ ਕਟਾਵੈ ।
ਸੁਨਤ ਸਿੰਘਨ ਕੋ ਆਯੋ ਯਾਦ । ਕਹਯੋ ਸਿੰਘਨ ਲਿਹੁ ਬਦਲੋ ਤਾਦ ।੪੬।
jâi navâb kç agai sitâvai. band band tum umain katâvai.
sunat singhan kô âyô yâd. kahyô singhan lihu badlô tâd.46.

ਯਾਦ ਕਰਾਈ ਇਸ ਨਿਜ ਮੌਤ । ਸ਼ੇਰ ਜਗਾਯੋ ਫੜ ਮੁੱਛਲ ਸੌਤ ।
ਮਨੀ ਸਿੰਘ ਇਸ ਭ੍ਰਾਇ ਫੜਾਯਾ । ਬਦਲੇ ਲਹੌ ਅਬ ਯਹ ਦਾਇ ਆਯਾ ।੪੭।
yâd karâî is nij maut. shçr jagâyô phard muchchhal saut.
manî singh is bharâi phardâyâ. badlç lahau ab yah dâi âyâ.47.

ਜਬ ਸਿੰਘਨ ਐਸ ਸੁਨ ਪਾਯੋ । ਜਨ ਬਿਛੂ ਤਨ ਡੰਕ ਲਗਾਯੋ ।
ਤਬੀ ਖਾਲਸੇ ਕਰੀ ਅਰਦਾਸ । ਖੱਤ੍ਰੀ ਮਾਰੈਂ ਹੁਇ ਕੰਮ ਰਾਸ ।੪੮।
jab singhan ais sun pâyô. jan bichhû tan daank lagâyô.
tabî khâlsç karî ardâs. khattrî mârain hui kamm râs.48.

ਦੋਹਰਾ : ਵਹਿ ਲੂਟਨ ਚੜ੍ਹਿਓ ਖਾਲਸੇ ਸੋ ਲੀਓ ਖਾਲਸੇ ਲੂਟ ।
ਨਿਬਾਹੂ ਸਿੰਘ ਗਜ ਪੈ ਚੜ੍ਹਯੋ ਮਾਰ ਤੇਗ ਦਿਓ ਸੂਟ ।੪੯।
dôhrâ : vahi lûtan chardhiô khâlsç sô lîô khâlsç lût.
nibâhû singh gaj pai chardhyô mâr tçg diô sût.49.

ਚੌਪਈ : ਨਿਬਾਹੂ ਸਿੰਘ ਚੜ੍ਹ ਗਜ ਪੈ ਗਯੋ । ਸੀਸ ਕਾਟ ਸਭ ਜ਼ੇਵਰ ਲਯੋ ।
ਔਰ ਦਰਬ ਦਈ ਊਪਰੋਂ ਗੇਰ । ਔਰ ਸਿੰਘਨ ਚਕ ਲੀਨੀ ਢੇਰ ।੫੦।
chaupaî : nibâhû singh chardah gaj pai gayô. sîs kât sabh zçvar layô.
aur darab daî ûprôn gçr. aur singhan chak lînî dahçr.50.

ਦੋਹਰਾ : ਠਾਰਾਂ ਸੈ ਚੌਰੋਤਰੋ ਹੁਤੋ ਬਿਕ੍ਰਮ ਨ੍ਰਿਪ ਸਾਲ ।
ਜਸਪਤ ਖਤ੍ਰੀ ਮਾਰ ਕੇ ਲੀਯੋ ਸਿੰਘਨ ਬਹੁ ਮਾਲ ।੫੧।
dôhrâ : thârân sai chaurôtrô hutô bikarm narip sâl.
jaspat khatrî mâr kç lîyô singhan bahu mâl.51.

Dohra : As a maid servant demands a nose-ring,
From a master who intends to chop off her nose,
The Dewan intended to liquidate the Singhs asking for food,
While the Singhs expected a generous response from him. (44)

Chaupai : While the Singhs were expecting a supply of rations from him,
He intended to slaughter them in a systematic manner.
If, perchance, his brother Lakhpat Rai heard about their congregation,
Definitely would he arrest them as he did Bhai Mani Singh[8]. (45)

Not only would he drag them to the Mughal Nawab's court,
But would he get their bodies dismembered as well.
Being reminded of (the merciless persecution of Bhai Mani Singh),
Did the Singhs resolve to take revenge for the martyr's execution. (46)

The impending death of Jaspat Rai had awakened the Singhs,
As one awakened a sleeping lion by pulling at his mustachios.
Since his brother was instrumental in getting Bhai Mani Singh arrested,
Must the Singhs settle scores with this (bragging) enemy. (47)

As the Singhs heard about Jaspat Rai's intentions,
Were they incensed as if strung by a poisonous scorpion.
Thereupon, did the Khalsa Singhs let out a congregational prayer,
Might they set things right by slaughtering their kshtriya Dewan. (48)

Dohra : Thus, was he himself robbed of his own life,
Who had launched a crusade to kill the Singhs.
Climbing up the elephant (which Jaspat Rai was riding),
Did Nibahoo Singh[9] bring him down with a sword's blow. (49)

Chaupai : Thus, Nibahoo Singh mounting upon the elephant,
Took hold of all the jewellery after beheading the Dewan.
Rest of the valuables did he throw down,
Which the Singhs did pick up in a large quantity. (50)

Dohra : It was in the year eighteen hundred seventy-four[10],
As per the Bikrami Samvat of the Indian Calendar,
That had the Singhs taken possession of a lot of treasure,
After beheading the Kshtriya Dewan (of Emnabad). (51)

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੧੧੬. ਸਾਖੀ ਘੱਲੂਘਾਰੇ ਪੜੋਲ ਕਠੂਹੇ ਕੀ
('ਹਿੰਦੂ ਕੋ ਪਾਰਨ, ਤੁਰਕਨ ਗਾਰਨ, ਭਯੋ ਖਾਲਸਾ ਇਸ ਹੀ ਕਾਰਨ')
116. sâkhî ghallûghârç pardôl kathûhç kî
('hindu kô pâran, turkan gâran, bhayô khâlsâ is hî kâran')

ਦੋਹਰਾ : ਪੜੋਲ ਕਠੂਹੋਂ ਬਸੋਹਲੀ ਜੰਬੂ ਜ਼ਿਲੋ ਸੁ ਆਹਿ ।
ਘੱਲੂਘਾਰੋ ਅਤਿ ਬਡੋ ਭਯੋ ਆਦਿ ਥੋ ਵਾਹਿ ।੧।
dôhrâ : pardôl kathûhôn basôhlî jambû zilô su âhi.
ghallûghârô ati badaô bhayô âdi thô vâhi.1.

ਚੌਪਈ : ਜਿਸ ਦਿਨ ਜਸਪਤਿ ਮਾਰ ਸੁ ਲਯੋ । ਸਿੰਘਨ ਟੂਟ ਦਰਿਦ੍ਰ ਗਯੋ ।
ਇਮਨਾਬਾਦ ਭੀ ਸ਼ਹਰ ਸੁ ਟੂਟਾ । ਉਹ ਭੀ ਖਾਲਸੇ ਅੱਛੋ ਲੂਟਾ ।੨।
chaupaî : jis din jaspati mâr su layô. singhan tût daridar gayô.
imnâbâd bhî shahar su tûtâ. uh bhî khâlsç achchhô lûtâ.2.

ਬਹੁਤ ਖ਼ਜ਼ਾਨਾ ਥਾ ਤਿਸ ਸਾਥ । ਲਾਗਯੋ ਭੂਖੇ ਸਿੰਘਨ ਹਾਥ ।
ਤੌ ਫਿਰ ਰਾਜਨ ਰਾਜਾ ਜਾਪੈਂ । ਦੀਸੈਂ ਭੂਪਤਿ ਨਾਂਹਿ ਸਿਵਾਪੈਂ ।੩।
bahut khazânâ thâ tis sâth. lâgyô bhûkhç singhan hâth.
tau phir râjan râjâ jâpain. dîsain bhûpti nânhi siñâpain.3.

ਦੋਹਰਾ : ਯਹੀ ਬਾਤ ਲਖਪਤਿ ਸੁਨੀ ਢਿਗ ਨਵਾਬ ਦਈ ਪਗ ਡਾਰ ।
ਫੇਰ ਆਨ ਮੈਂ ਬੰਧੋਂਗੋ ਸਿੰਘਨ ਕੋ ਪੰਥ ਗਾਰ ।੪।
dôhrâ : yahî bât lakhpati sunî dhig navâb daî pag daâr.
phçr ân main bandhôngô singhan kô panth gâr.4.

ਚੌਪਈ : ਯਹ ਪਰਤੱਗਯਾ ਖੱਤ੍ਰੀ ਕਰੀ । ਮਾਰੋਂ ਸਿੰਘ ਚੜ੍ਹ ਇਤ ਹੀ ਘਰੀ ।
ਐਸ ਬਚਨ ਸੁਨ ਨ੍ਵਾਬ ਉਚਾਰਾ । ਖਰਚੋ ਦਰਬ ਲੈ ਮੇਰਾ ਸਾਰਾ ।੫।
chaupaî : yah partaggyâ khattrî karî. mârôn singh chardah it hî gharî.
ais bachan sun navâb uchârâ. kharchô darab lai mçrâ sârâ.5.

ਦੋਹਰਾ : ਯਹ ਪੰਥ ਫਦੂਲ ਫਦੂਲੀਏ ਖੱਤ੍ਰੀ ਜਾਤ ਸੁ ਕੀਨ ।
ਮੈਂ ਅਬ ਖੱਤ੍ਰੀ ਤੌ ਰਹਾਂ ਪੰਥ ਰਲਾਵੋਂ ਦੀਨ ।੬।
dôhrâ : yah panth phadûl phadûlîç khattrî jât su kîn.
main ab khattrî tau rahân panth ralâvôn dîn.6.

ਚੌਪਈ : ਯਹ ਉਸ਼ਟੰਡ ਇਕ ਖੱਤ੍ਰੀ ਕਯੋ । ਨਾਮ ਖਾਲਸੋ ਜਗਤ ਸੁਨਯੋ ।
ਮੈਂ ਭੀ ਖਤ੍ਰੀ ਤਊ ਕਹਾਵੋਂ । ਪੰਥ ਖਾਲਸੋ ਦੂਰ ਕਰਾਵੋਂ ।੭।
chaupaî : yah ushtand ik khattrî kayô. nâm khâlsô jagat sunyô.
main bhî khatrî taû kahâvôn. panth khâlsô dûr karâvôn.7.

ਨਵਾਬ ਪਾਸ ਯੌ ਕੀਯੋ ਹੰਕਾਰ । ਨਵਾਬ ਕਹਯੋ ਯਹ ਅੱਛੀ ਕਾਰ ।
ਮੁਖਤਯਾਰ ਫੌਜਨ ਕੋ ਲੱਖੂ ਕੀਓ । ਲਸ਼ਕਰ ਸਭ ਤਾਂਕੇ ਸੰਗ ਦੀਓ ।੮।
navâb pâs yau kîyô hankâr. navâb kahyô yah achchhî kâr.
mukhtayâr phaujan kô lakkhû kîô. lashkar sabh tânkç sang dîô.8.

Episode 116
Episode About the Massacre at Parol and Kathuha
(Chhota Ghallughara)
(For protecting the Hindus and decimating the Mughals, was the Khalsa Panth Created)

Dohra : Parol, Kathuha and Basohli[1], were the towns,
Situated were these in the district of Jammu.
Was there a massacre on a large scale,
Which took place at all these three places. (1)

Chaupai : Since the day Jaspat Rai was slaughtered by the Singhs,
No longer did they remain paupers and destitutes.
Not only was the city of Emnabad destroyed,
It was thoroughly ransacked by the Khalsa as well. (2)

A lot of treasure that was in possession of Jaspat Rai,
Did the impoverished Singhs lay their hands upon.
Thus becoming richer than the richest monarchs,
Did the Singhs not care a fig for other monarchs. (3)

Dohra : Hearing the news of Singhs' slaughter of (his brother) Jaspat Rai,
Did Lakhpat Rai place his turban at the Nawab's feet.
His turban would he put on his head only after,
He had decimated the Khalsa Panth of Singhs. (4)

Chaupai : Making a solemn vow to liquidate the Singhs,
Did he determine to invade and kill them instantly.
Hearing this solemn resolution of Lakhpat Rai,
Did the Nawab offer to fund his entire mission. (5)

Dohra : Branding the Khalsa Panth as a good-for-nothing sect,
Was it the creation of one of the Kashtriyas (Guru Nanak).
Vowing himself to be worthy of being called a Kshtriya,
Only after he had converted the Khalsa Panth into Islam. (6)

Chaupai : This Sham organization was created by a Kashtriya,
Which came to be known as the Khalsa Panth in the world.
He vowed to claim himself to be Kshtriya,
Only after had he liquidated the Khalsa Panth. (7)

Thus did he boast of his arrogant bravado,
Of which the Nawab did approve and support.
Making Lakhpat Rai the commander of Mughal troops,
Did the Nawab place all the troops under his command. (8)

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ਨ੍ਹਾਬ ਸੰਗ ਤਿਨ ਯੌ ਗਿਨ ਲਈ । ਮਾਰੋਂ ਸਿੰਘ ਜਹਾਂ ਲੌ ਹਈ ।
ਜੋ ਕੋ ਸਿੰਘ ਕਹਾਵੈ ਨਾਮ । ਮਾਰੋਂ ਤਿਨ ਕੇ ਸਭੀ ਗਰਾਮ ।੯।
navâb sang tin yau gin laî. mârôn singh jahân lau haî.
jô kô singh kahâvai nâm. mârôn tin kç sabhî garâm.9.

ਦੋਹਰਾ : ਪਹਿਲੇ ਪਕੜੇ ਸਿੰਘ ਸੋ ਜੋ ਹੋਤੇ ਚਾਕਰ ਸਾਥ ।
ਕੀਨੇ ਚੂਹੜਨ ਕੇ ਅਗੇ ਕਹਯੋ ਕਟੋ ਇਨ ਮਾਥ ।੧੦।
dôhrâ : pahilç pakrdç singh sô jô hôtç châkar sâth.
kînç chûhrdan kç agç kahyô katô in mâth.10.

ਚੌਪਈ : ਜਬ ਲੋਕਨ ਐਸੇ ਸੁਨ ਪਾਈ । ਹੈ ਹੈ ਕਾਰ ਸਭ ਜਗਤੁ ਕਰਾਈ ।
ਹਿੰਦੂ ਲੋਕ ਇਕੱਤਰ ਭਏ । ਤੇ ਚਲ ਲਖਪਤਿ ਹੀ ਪੈ ਗਏ ।੧੧।
chaupaî : jab lôkan aisç sun pâî. hai hai kâr sabh jagtu karâî.
hindû lôk ikttar bhaç. tç chal lakhpati hî pai gaç.11.

ਪਕੜ ਚਾਕਰ ਸਿੰਘ ਮਾਰੋ ਕਾਹੀਂ । ਇਨ ਕੋ ਦੋਸ਼ ਕਛੂ ਭੀ ਨਾਹੀਂ ।
ਹਮ ਆਏ ਹੈਂ ਤੁਮਰੇ ਪਾਹੀ । ਖਾਤਰ ਇਨ ਸਭਨ ਬਖਸਾਈ ।੧੨।
pakard châkar singh mârô kâhîn. in kô dôsh kachhû bhî nâhîn.
ham âç hain tumrç pâhî. khâtar in sabhan bakhsâî.12.

ਤੁਮ ਘਰ ਆਏ ਸਭ ਹੀ ਭਾਈ । ਹਮਰੀ ਕਹੀ ਚਹੀਏ ਮਨ ਲਾਈ ।
ਕੌੜਾ ਮਲ ਔ ਮੱਲ ਕੁੰਜਾਹੀ । ਕਸ਼ਮੀਰੀ ਮੱਲ ਬੀ ਆਯੋ ਥਾਈ ।੧੩।
tum ghar âç sabh hî bhâî. hamrî kahî chahîç man lâî.
kaurdâ mal au mall kuñjâhî. kashmîrî mall bî âyô thâî .13.

ਲੱਛੀ ਰਾਮ ਥੋ ਪ੍ਰਿਥਮ ਦਿਵਾਨ । ਤਿਸਕੀ ਥੇ ਸਭ ਮਨਤੇ ਆਨ ।
ਕੀਨੀ ਮਿੰਨਤ ਆਨ ਤਿਨ ਤਾਂਹੀ । ਸੂਰਤ ਸਿੰਘ ਦਿਵਾਨ ਪਤਿਸ਼ਾਹੀ ।੧੪।
lachchhî râm thô paritham divân. tiskî thç sabh mantç ân.
kînî minnat ân tin tânhî. sûrat singh divân patishâhî.14.

ਚੌਪਈ : ਦਿਲੇਰਾਮ ਔ ਹਰੀ ਮੱਲ ਔ ਆਯੋ ਬਹਿਲੂ ਮੱਲ ।
ਹਰੀ ਸਿੰਘ ਗੁਲਜ਼ਾਰ ਸਿੰਘ ਭਾਈ ਦੇਸ ਰਾਜ ਯੌਂ ਚੱਲ ।੧੫।
chaupaî : dilçrâm au harî mall au âyô bahilû mall.
harî singh gulzâr singh bhâî dçs râj yaun chall.15.

ਚੌਪਈ : ਔਰ ਹਿੰਦੂ ਜੁੜ ਆਏ ਸਾਰੇ । ਸਿੱਖ ਸੰਤ ਅਰ ਧਰਮ ਪਿਆਰੇ ।
ਸਭ ਮਿਲ ਆਏ ਕਹਿ ਗਏ ਏਹੁ । ਹਮ ਖਾਤਰ ਛਡ ਸਿੰਘਨ ਦੇਹੁ ।੧੬।
chaupaî : aur hindû jurd âç sârç. sikkh sant ar dharam piârç.
sabh mil âç kahi gaç çhu. ham khâtar chhada singhan dçhu.16.

ਔਰ ਲੋਕ ਰਬ ਵਾਸਤੇ ਆਏ । ਫਕੀਰ ਅਤੀਤ ਸਭੀ ਰਲ ਧਾਏ ।
ਸਬਹਨ ਕੋ ਉਨ ਦੀਯੋ ਜਬਾਬ । ਐਸੋ ਪਾਪੀ ਮੂੜ੍ਹ ਖਰਾਬ ।੧੭।
aur lôk rab vâsatç âç. phakîr atît sabhî ral dhâç.
sabhan kô un dîyô jabâb. aisô pâpî mûrdah kharâb.17.

Thus entering into collaboration with the Nawab,
Did Lakhpat Rai vow to eliminate the Singhs everywhere.
Let anyone claim himself to be called a Singh,
Would Lakhpat Rai destroy whole of his village. (9)

Dohra : In the first attempt did he arrest those Singhs,
Who had been in service as officials of the state.
Handing them over to the state executioners,
He ordered them to behead those Sikh officials. (10)

Chaupai : Hearing about such orders having been passed,
Was there a lot of hue and cry among the populace.
Organizing themselves into a joint deputation,
Did all the Hindus approach Lakhpat Rai. (11)

Beseeching him to desist from executing Sikh officials,
As they had no hand whatsoever in any criminal activity.
Claiming to approach him on behalf of those innocents,
Did they plead for forgiveness to those innocent Sikh officials. (12)

Having been approached by all the brothers from his Kshtriya fraternity,
Dewan Lakhpat Rai must heed to their sane advice.
The Kshtriya delegation including Kaura Mal[2] and Kunjahi Mal,
Also had Kashmiri Mal as one of its members. (13)

It also included Lachhi Ram, the chief among the Dewans,
Who was held in high esteem by the whole kshtriya fraternity.
Approaching Jaspat Rai, did they plead for mercy to the Sikh officials,
Their appeal being backed by Dewan Surat Singh. (14)

Dohra : The delegation also included Dilay Ram and Hari Mal,
As well as Behloo Mal who also joined.
Hari Singh and Gulzar Singh too joined the delegation,
Along with Bhai Des Raj (from the Lahore province). (15)

Chaupai : Beside these, most of the Hindus joined the delegation,
Along with the Sikh saints and their devout followers.
All of them pleaded with one voice for mercy,
That the Sikh officials be released for the sake of all the Hindus. (16)

All other people pleaded to Lakhpat Rai for God's sake,
Including the saintly mendicants and those belonging to ascetic orders.
Lakhpat Rai rejected the appeals of all these well meaning people,
Of such an evil and obdurate disposition was he made of. (17)

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ਕਹਯੋ ਲਖੂ ਮੈਂ ਮਾਨਤ ਨਾਂਹੀਂ । ਆਵੈ ਆਪ ਰੱਬ ਮੁਝ ਪਾਹੀ ।
ਤਿਨ ਮਿਲ ਕਹੀ ਫਿਰ ਸਾਚੀ ਬਾਤ । ਸਿੰਘਨ ਦੋਸ਼ ਦੇਤ ਹੂੰ ਕਾਤ ।੧੮।
kahyô lakhû main mânat nânhîn. âvai âp rabb mujh pâhî.
tin mil kahî phir sâchî bât. singhan dôsh dçt hûn kât.18.

ਮਨੀ ਸਿੰਘ ਤੈਂ ਪਕੜ ਕੁਹਾਯੋ । ਤੇਰਾ ਕੀਤਾ ਤੈਂ ਭਾਈ ਪਾਯੋ ।
ਲਾਨਤ ਲਾਨਤ ਕਹਿਤੇ ਗਏ । ਕਛੂ ਸਿਆਣੇ ਠਾਂਢੇ ਰਹੇ ।੧੯।
manî singh tain pakard kuhâyô. tçrâ kîtâ tain bhâî pâyô.
lânat lânat kahitç gaç. kachhû siânç thândhç rahç.19.

ਦੋਹਰਾ : ਹਾਥ ਜੋੜ ਠਾਂਢੇ ਭਏ ਇਤੀ ਬਾਤ ਤੌ ਮਾਨ ।
ਆਜ ਅਮਸਿਆ ਸੋਮਵਤਿ ਕਲ ਕਰੀਂ ਮਨ ਮਾਨ ।੨੦।
dôhrâ : hâth jôrd thândhç bhaç itî bât tau mân.
âj amsiâ sômvati kal karîn man mân.20.

ਚੌਪਈ : ਤਬ ਤਿਨਕੀ ਤਿਨ ਇਤੀ ਨ ਮਾਨੀ । ਦਏ ਮ੍ਹਾਇ ਸਿਖ ਮੂੜ੍ਹ ਅਗਯਾਨੀ ।
ਹੋਕਾ ਦੀਨਾ ਸ਼ਹਿਰ ਬੁਲਾਇ । ਲੇਵੈ ਨ ਕੋਈ ਗੁਰ ਕੋ ਨਾਇ ।੨੧।
chaupaî : tab tinkî tin itî na mânî. daç marâi sikh mûrdah agyânî.
hôkâ dînâ shahir bulâi. lçvai na kôî gur kô nâi.21.

ਜੌ ਗੁਰ ਨਾਮ ਸੁਨਯੋ ਹਮ ਕਾਨ । ਛਾਡੋਂ ਨਾਹੀ ਇਤੇ ਜਹਾਨ ।
ਨਾਨਕ ਕੀ ਕੋਊ ਪੜ੍ਹੈ ਨ ਬਾਨੀ । ਗ੍ਰੰਥ ਲੁਕੋਇ ਪੋਥੀਆਂ ਛਿਪਾਨੀ ।੨੨।
jau gur nâm sunyô ham kân. chhâdaôn nâhî itç jahân.
nânak kî kôû pardhai na bânî. garnth lukôi pôthîân chhipânî.22.

ਜੋ ਗੁਰ ਕੋ ਕੋਊ ਲੇਵੇ ਨਾਮ । ਮੁਸਲਮਾਨ ਉਸ ਕਰੋਂ ਪਛਾਨ ।
ਵਾਹਿਗੁਰੂ ਕੋ ਨਾਮ ਹਟਾਵੋ । ਔਰ ਸਭਨ ਕੋ ਨਾਮ ਜਪਾਵੋ ।੨੩।
jô gur kô kôû lçvç nâm. muslamân us karôn pachhân.
vâhigurû kô nâm hatâvô. aur sabhan kô nâm japâvô.23.

ਦੋਹਰਾ : ਗੁੜ ਕੇ ਕਹਨੇ ਗੁਰ ਕਹੈਂ ਰੋੜੀ ਧ੍ਰਾਯੋ ਨਾਮ ।
ਜੇ ਕੋ ਗੁਰ ਕਹਿ ਕਿਸ ਸਦੇ ਮਾਰੋਂ ਚੜ੍ਹ ਤਿਸ ਗਾਮ ।੨੪।
dôhrâ : gurd kç kahnç gur kahain rôrdî dharâyô nâm.
jç kô gur kahi kis sadç mârôn chardah tis gâm.24.

ਚੌਪਈ : ਐਸ ਉਪੱਦ੍ਰਵ ਲੱਖੂ ਚਾਯਾ । ਚੜ੍ਹ ਸੋ ਖਾਲਸੇ ਊਪਰ ਧਾਯਾ ।
ਤੋਪ ਜੰਬੂਰੇ ਕਸੇ ਬਨਾਇ । ਦਏ ਖਾਲਸੇ ਵੱਲ ਚਲਾਇ ।੨੫।
chaupaî : ais updddarv lakkhû châyâ. chardah sô khâlsç ûpar dhâyâ.
tôp jambûrç kasç banâi. daç khâlsç vall chalâi.25.

ਹਯ ਗਯ ਰਥ ਪੈਦਲ ਲੈ ਪਾਯੋ । ਹੋਰ ਸੁ ਰੱਯਤ ਸਾਥ ਚਲਾਯੋ ।
ਲਿਖ ਨਵਾਬ ਤਬ ਐਸ ਪਠਾਵੈ । ਹਮਰਾ ਸੋ ਜੁ ਦਿਵਾਨ ਸੰਗ ਜਾਵੈ ।੨੬।
hay gay rath paidal lai pâyô. hôr su rayyat sâth chalâyô.
likh navâb tab ais pathâvai. hamrâ sô ju divân sang jâvai.26.

Reiterating that would he never budge an inch from his stand,
Even if God Himself approached him for mercy.
Thereupon, did the whole Kshtriya fraternity declare vociferously,
Truly were the Singhs justified in killing his brother. (18)

Being instrumental in getting Bhai Mani Singh arrested and slaughtered,
Truly had his brother received retribution for his evil deed.
While majority of the Kshtriyas departed cursing him,
Some of the elders did stay behind with Lakhpat Rai. (19)

Dohra : With folded hands did these Venerable elders plead,
That Lakhpat should atleast grant them this little concession.
That day being the auspicious day of Somvati Amavas[3],
He should do what he intended to do on the next day. (20)

Chaupai : Refusing the elders to grant even this little concession,
Did this obdurate ignorant autocrat execute the Sikh officials.
Getting his royal proclamation announced in the city,
Did he prohibit the worship of the Sikh Gurus. (21)

If ever did he hear any of the Sikh Guru's name,
Would he not spare the life of any such offender.
Having prohibited the recitation of Sikh Guru's hymns,
Did the Guru's followers proceed to conceal the sacred texts. (22)

If ever did anyone recite the Sikh Guru's name,
Would he single him out and convert him to Islam.
Reiterating to wipe out the Sikh epithet "Waheguru" for God,
Would he encourage the recitation of all other Divine names. (23)

Dohra : A grocer's usage "Gurd"[4] for jaggery being coterminus with "Gur",
Did Lakhpat order grocers to change its name to "Rordi",
If ever did anyone address anyone else naming him "Gur",
Would he invade and raze his whole village to dust. (24)

Chaupai : Such a havoc did Lakhpat Rai create thereafter,
That he invaded the Khalsa forces (with a vengeance).
Equipping his troops with cannons and small fire arms,
He got those weapons fired at the Khalsa Panth troops. (25)

Ordering his horse, elephant mounted and foot-soldiers to invade,
He also made the general populace to follow the troops.
Thereafter, the Mughal Nawab sent such written dispatches,
That those who professed allegiance to him should support the Dewan. (26)

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ਮੁਲਤਾਨ ਬਹਾਵਲ ਮੁਲਕੇ ਤਾਈਂ । ਦੀਨੀ ਫੌਜ ਨਵਾਬ ਚੜ੍ਹਾਈ ।
ਕਸੂਰ ਆਦ ਲੌ ਅਟਕ ਸੁ ਤਾਕਰ । ਔਰ ਦੁਆਬੇ ਤਿਹਾੜੇ ਲਾ ਕਰ ।੨੭।
multân bahâval mulkç tâîn. dînî phauj navâb chardhâî.
kasûr âd lau atak su tâkar. aur duâbç tihârdç lâ kar.27.

ਲਿਖ ਭੇਜੇ ਤਿਨ ਸਕਲ ਪਹਾੜ । ਨਵਾਬ ਬੁਲਾਏ ਕਰ ਬਹੁ ਤਾੜ ।
ਜੋ ਇਨਮੈਂ ਕੋ ਰਹੈ ਸਿਪਾਹੀ । ਤਿਸਕੀ ਜਾਨ ਬਚੇਗੀ ਨਾਹੀਂ ।੨੮।
likh bhçjç tin sakal pahârd. navâb bulâç kar bahu târd.
jô inmain kô rahai sipâhî. tiskî jân bachçgî nâhîn.28.

ਐਸ ਦਬਾਵ ਨਬਾਬ ਸੁ ਦੇਇ । ਤਿਸਤੇ ਆਕੀ ਰਹੇ ਸੁ ਕੋਇ ।
ਐਸੋ ਕੋ ਜੋ ਚਲੈ ਨ ਕਹੇ । ਮਾਰਨ ਸਿੰਘਨ ਬਹੁ ਜਗ ਚਹੇ ।੨੯।
ais dabâv nabâb su dçi. tistç âkî rahç su kôi.
aisô kô jô chalai na kahç. mâran singhan bahu jag chahç.29.

ਦੋਹਰਾ : ਆਯੋ ਜੋ ਦੀਵਾਨ ਪੈ ਦੇਵਣ ਜੱਸੂ ਕਾਣ ।
ਲੇਵੈ ਜੱਸੂ ਤਿਸ ਸੰਗੈ ਪਾਵੈ ਨਹਿੰ ਘਰ ਜਾਣ ।੩੦।
dôhrâ : âyô jô dîvân pai dçvan jassû kân.
lçvai jassû tis sangai pâvai nahin ghar jân.30.

ਚੌਪਈ : ਔਰ ਨਵੀਂ ਰੱਖ ਲਈ ਸਿਪਾਹਿ । ਆਯੋ ਰਹਣ ਜੁ ਮੋੜਯੋ ਨਾਂਹਿ ।
ਕਹੇ ਦਿਵਸ ਦੋ ਮੈਂ ਲਊਂ ਫੜ ਹੀ । ਫੇਰ ਉਤਾਰੂੰ ਕਰੂੰ ਤੁਰਤ ਹੀ ।੩੧।
chaupaî : aur navîn rakkh laî sipâhi. âyô rahan ju môrdyô nânhi.
kahç divas dô main laûn phard hî. phçr utârûn karûn turat hî.31.

ਚੜ੍ਹਿਓ ਹਾਥੀ ਉਤੇ ਦਿਵਾਨ । ਉਠੀ ਧੂੜ ਰਵਿ ਰੁਕਯੋ ਸਮਾਨ ।
ਐਸੋ ਸ਼ੋਰ ਜਗਤ ਮੈਂ ਭਯੋ । ਅਬੈ ਖਾਲਸੋ ਲੁਕਨ ਨ ਦਯੋ ।੩੨।
chardhiô hâthî utç divân. uthî dhûrd ravi rukyô samân.
aisô shôr jagat main bhayô. abai khâlsô lukan na dayô.32.

ਇਹ ਤੋ ਖਾਲਸੇ ਛਡੇ ਨ ਬੀਜ । ਭਾਈ ਬੈਰ ਲੈਨ ਚੜ੍ਹਿਓ ਖੀਝ ।
ਜੈਸੇ ਆਂਧੀ ਪਾਤ ਉਡਾਵੈ । ਤੈਸੋ ਖਾਲਸੋ ਆਗੈ ਧਾਵੈ ।੩੩।
ih tô khâlsç chhadaç na bîj. bhâî bair lain chardhiô khîjh.
jaisç ândhî pât udaâvai. taisô khâlsô âgai dhâvai.33.

ਦੋਹਰਾ : ਜੋ ਆਏ ਥੇ ਤੁਰਤ ਕੇ ਤੇ ਤੁਰਤ ਤੁਰੇ ਘਰ ਓਰ ।
ਰਹੇ ਸਿੱਖ ਜੋ ਥੇ ਪਕੇ ਸਤਿਗੁਰ ਊਪਰ ਜੋਰ ।੩੪।
dôhrâ : jô âç thç turat kç tç turat turç ghar ôr.
rahç sikkh jô thç pakç satigur ûpar jôr.34.

ਚੌਪਈ : ਜਿਮ ਜਿਮ ਲੋਕਨ ਸ਼ੁਹਰਤ ਭਈ । ਤਿਮ ਤਿਮ ਫੌਜ ਸਿੰਘਨ ਪਰ ਗਈ ।
ਮਾਤ ਪਿਤਨ ਸਿੰਘ ਚਿੰਤਾ ਪਈ । ਮੋੜ ਲਿਆਏ ਪੁੱਤਨ ਕਈ ।੩੫।
chaupaî : jim jim lôkan shuhrat bhaî. tim tim phauj singhan par gaî.
mât pitan singh chintâ paî. môrd liâç puttan kaî.35.

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Alerting the Mughal troops deployed upto Multan[5] and Bahawalpur,
Did the Nawab order his troops to invade the Singhs.
This included the troops deployed upto Kasur and Attock,
As well as the troops stationed in the Doab triangle[6]. (27)

Despatching the state messengers to all the hill chiefs,
Did the Nawab summon them through very stern orders.
He told them not to keep any active soldier at home,
As he would not spare his life who shirked his duty. (28)

So stern being the orders of the Mughal Nawab,
Who could dare to defy his royal proclamation?
As nobody could dare to disobey his orders,
All the people wished to run for the Singhs lives. (29)

Dohra : Whosoever paid a visit to Dewan Lakhpat Rai,
By way of mourning the death of Jaspat Rai.
Such a visitor would also join the ranks of deceased Jaspat,
As he would never be allowed to return home alive. (30)

Chaupai : Making fresh recruitment to his Mughal army,
Everyone was recruited whosoever came to be enlisted.
Boasting of overpowering Singhs in a couple of days,
Would he rest only after his mission was completed. (31)

As the Dewan Lakhpat Rai mounted his elephant,
Even the sun seemed to be eclipsed with war's dust and din.
Such indeed did the din and noise rise in the whole region,
That no where could the Khalsa be allowed to take shelter. (32)

Appearing to uproot the Khalsa root and branch,
Did the incensed Nawab proceed to avenge his brother's death.
As do the dry leaves fly before a raging storm,
So did the Singhs run for shelter ahead of Mughal invasion. (33)

Dohra : Those who had joined the Singhs for instant favours,
Instantly did they desert the Singhs ranks and went home.
Those who had reposed their faith in their Guru,
Did they stick to their mission, being firm in faith. (34)

Chaupai : As this information about war spread among the populace,
So did the Mughal forces went in hot pursuit of Singhs.
Many parents being concerned about their sons' safety,
Did bring back their progeny home (through persuasions). (35)

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ਕੇਈ ਦੌੜੇ ਮੋੜਨ ਤਾਈਂ । ਪੁੱਤ੍ਰ ਰਲੇ ਥੇ ਲੁੱਟਨ ਤਾਈਂ ।
ਕਹੈ ਮਾਤ ਤੁਮ ਘਰ ਸੁਤ ਚੱਲੋ । ਸੀਸ ਮੁਨਾਇ ਜੱਟਨ ਵਿੱਚ ਰੱਲੋ ।੩੬।
kçî daurdç môrdan tâîn. puttar ralç thç luttan tâîn.
kahai mât tum ghar sut challô. sîs munâi jattan vichch rallô.36.

ਦੋਹਰਾ : ਜੋ ਪੱਕੇ ਥੇ ਸੋ ਰਹੇ ਕੱਚੇ ਗਏ ਸੁ ਭਾਜ ।
ਮਰੇ ਗਏ ਸਭ ਸੁਰਗ ਨੋ ਜੀਏ ਕਰਯੋ ਤਿਨ ਰਾਜ ।੩੭।
dôhrâ : jô pakkç thç sô rahç kachchç gaç su bhâj.
març gaç sabh surag nô jîç karyô tin râj.37.

ਚੌਪਈ : ਅਸਲ ਖਾਲਸਾ ਸੋਊ ਰਹਯੋ । ਪਰਯੋ ਮੁਕਾਬਲ ਦੁਹੂ ਵਲ ਤਹਿਯੋ ।
ਤੁਰਕ ਸੁ ਆਟਾ ਸਿੰਘ ਸੁ ਲੂਣ। ਤੁਰਕ ਘਟਾ ਸਿੰਘ ਬਿੱਜਲ ਊਨ।੩੮।
chaupaî : asal khâlsâ sôû rahyô. paryô mukâbal duhû val tahiyô.
turak su âtâ singh su lûn. turak ghatâ singh bijjal ûn.38.

ਦੋਹਰਾ : ਦੇਖ ਸੁ ਲਸ਼ਕਰ ਅਤਿ ਘਣਾ ਸਭ ਖਾਲਸੇ ਲਾਯੋ ਦਿਵਾਨ ।
ਇਨ ਸੋ ਸਨਸੁਖ ਕਿਮ ਲਰੈਂ ਇਹ ਚਲ ਅਯੋ ਜਹਾਨ ।੩੯।
dôhrâ : dçkh su lashkar ati ghanâ sabh khâlsç lâyô divân.
in sô sansukh kim larain ih chal ayô jahân.39.

ਜੇਊ ਸੂਰ ਸਿਰ ਬਾਹਰੇ ਤੇਊ ਕਹੈਂ ਲੜੋ ਆਜ ।
ਜੋਊ ਸਿਆਨੇ ਸੋ ਕਹੈਂ ਲੜੋ ਸੁ ਮੁੜ ਮੁੜ ਭਾਜ ।੪੦।
jçû sûr sir bâhrç tçû kahain lardô âj.
jôû siânç sô kahain lardô su murd murd bhâj.40.

ਚੌਪਈ : ਸਯਾਨਨ ਨੇ ਯੋ ਬਾਤ ਸੁਨਾਈ । ਲੜਾਈ ਕੇ ਫੱਟ ਕਹੈ ਸੁ ਢਾਈ ।
ਮਿਲਨ ਭਜਨ ਇਹ ਸਾਰ ਦੋਇ । ਲੜ ਮਰ ਮੁੱਕਣ ਆਧਾ ਸੋਇ ।੪੧।
chaupaî : sayânan nç yô bât sunâî. lardâî kç phatt kahai su dhâî.
milan bhajan ih sâr dôi. lard mar mukkan âdhâ sôi.41.

ਹਮੇਂ ਗੁਰੂ ਨੇ ਭਜਣ ਬਤਾਯਾ । ਭਜ ਭਜ ਲੜਨੋਂ ਬਡ ਯਹ ਦਾਯਾ ।
ਭਜ ਭਜ ਲੜਿਓ ਸਤਿਗੁਰ ਆਪ । ਭਜ ਭਜ ਲੜਨੋ ਨਹਿਂ ਕਛੁ ਪਾਪ ।੪੨।
hamçn gurû nç bhajan batâyâ. bhaj bhaj lardnôn bada yah dâyâ.
bhaj bhaj lardiô satigur âp. bhaj bhaj lardnô nahin kachhu pâp.42.

ਕਈ ਬਾਰ ਭਜ ਗਯੋ ਭਗਵਾਨ । ਮੱਧ ਸਮੁੰਦਰ ਕੀਨੋ ਥਾਨ ।
ਪਾਂਡਵ ਭੀ ਥੇ ਭਜ ਕੇ ਬਚੇ । ਮੰਦਰ ਥੇ ਜਹ ਲੱਖੀ ਰਚੇ ।੪੩।
kaî bâr bhaj gayô bhagvân. maddh samundar kînô thân.
pândav bhî thç bhaj kç bachç. mandar thç jah lakkhî rachç.43.

ਦੋਹਰਾ : ਜੋਊ ਸਯਾਨਨ ਨੇ ਕਹੀ ਮਨੀ ਸੂਰਨ ਸੋ ਗੱਲ ।
ਲਰਤ ਭਜਤ ਆਗੇ ਤੁਰੇ ਲਯੋ ਆਸਰੋ ਝੱਲ ।੪੪।
dôhrâ : jôû sayânan nç kahî manî sûran sô gall.
larat bhajat âgç turç layô âsrô jhall .44.

Many parents rushed to bring such youth home,
As had joined the Singh ranks for robbing and plundering.
Beseeching their sons to return home for safety,
Their (desperate) mothers asked them to have their hair shorn. (36)

Dohra : Steadfast remained those who by their faith did abide,
Deserted all those who in their faith did waver.
To the heavens did their souls go who had sacrificed,
Sovereigns of the land did they become who survived. (37)

Chaupai : Stood their ground those alone as were the true Khalsa Singhs,
When a direct confrontation took place between the two combatants.
Though Singhs strength was as insignificant as a pinch of salt in a heap of flour,
Yet they were as visible among Mughals as a spark of lightening among dark clouds. (38)

Dohra : Reckoning the strength of Mughal forces to be large in number,
The Khalsa Singhs did assemble in a religious congregation.
How should the Khalsa fight with the Mughal troops,
As they had launched an invasion in their largest strength. (39)

Those being hot-headed and brave among the Singhs,
Did they vote for an instant spat with the Mughals.
Those being seasoned and battle-hardened veterans,
Did they advise to adopt a hit and run strategy. (40)

Chaupai : Rightly had the elders narrated a war strategy,
That hit and run indeed was the best kind of battle.
Confrontation and desertion being equally valid strategies,
Fight or perish were indeed half as good as hit and run. (41)

Opportunate desertion being approved by the Guru as a good strategy,
Hit and run strategy indeed was the best policy.
Guru himself having deserted the field while battling,
Was there indeed nothing sinful about hitting and running. (42)

Many a time did Lord Krishna[7] desert the field of battle,
In the mid-ocean he had to sit for protection.
Pandavas[8] to had to run away to save their lives,
Seeking protection inside the Lakhi temple under-construction. (43)

Dohra : As advised by elderly veterans among the Khalsa Panth,
The brave Singh warriors did obey their sane advice.
Hitting and running did they proceed further,
Taking shelter among the wilds (as and when required). (44)

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ਚੌਪਈ : ਤਬਹਿ ਸਿੰਘਨ ਕੋ ਲਗ ਗਯੋ ਦਾਇ । ਪ੍ਰਿਥਮ ਹਰੌਲ ਤੁਰਕ ਕੀਓ ਘਾਇ ।
ਤਬ ਦਿਵਾਨ ਯੌ ਚਿੰਤਾ ਪਰੀ । ਬਿਨ ਤਤਬੀਰ ਫੌਜ ਸੋ ਮਰੀ ।੪੫।
chaupaî : tabhi singhan kô lag gayô dâi. paritham haraul turak kîô ghâi.
tab divân yau chintâ parî. bin tatbîr phauj sô marî.45.

ਔਰ ਤਤਬੀਰ ਫੌਜ ਕੀ ਕਰੀਐ । ਤੋਪ ਘੋੜਨ ਕੀ ਆਗੈ ਧਰੀਐ ।
ਤਿਹਿ ਪਾਛੇ ਕੀਨੀ ਹਥ ਨਾਲ । ਤਿਸੈ ਜੰਬੂਰਨ ਲਾਈ ਪਾਲ ੪੬।
aur tatbîr phauj kî karîai. tôp ghôrdan kî âgai dharîai.
tihi pâchhç kînî hath nâl. tisai jambûran lâî pâl.46.

ਤਿਸਕੇ ਪਾਛੇ ਕਰੀ ਸਿਪਾਹਿ । ਫੌਜ ਅਸਲ ਨਿਜ ਰਾਖੀ ਪਾਹਿ।
ਰਚੀ ਚਮੂੰ ਦਿਵਾਨ ਉਲਟੇ ਰਾਹਿ । ਸਭ ਤੇ ਪਾਛੇ ਡਰਤ ਸੁ ਜਾਇ ।੪੭।
tiskç pâchhç karî sipâhi. phauj asal nij râkhî pâhi.
rachî chamûn divân ultç râhi. sabh tç pâchhç daarat su jâi.47.

ਜੌ ਸਿੰਘ ਮੁੜ ਕਰ ਕਰੈਂ ਲੜਾਈ । ਨਹਿਂ ਤੋਪਨ ਸੋਂ ਕਛੁ ਬਸਾਈ ।
ਤੌ ਸਿੰਘ ਫੇਰ ਵੜੈਂ ਮੁੜ ਝੱਲ । ਐਸੀ ਭਈ ਖਾਲਸੇ ਗੱਲ ।੪੮।
jau singh murd kar karain lardâî. nahin tôpan sôn kachhu basâî.
tau singh phçr vardain murd jhall. aisî bhaî khâlsç gall.48.

ਵੜੈਂ ਤਾਂਹਿ ਜਹਿਂ ਤੋਪ ਨ ਜਾਵੈ । ਘੜਿਆਲਨ ਨਹਿਂ ਕਛੂ ਬਸਾਵੈ ।
ਛਡੀ ਫੌਜ ਲੇਹਿਂ ਸਿੰਘ ਉਸ ਮਾਰ । ਇਸ ਬਿਧ ਸਿੰਘ ਬਚੇ ਕਈ ਬਾਰ ।੪੯।
vardain tânhi jahin tôp na jâvai. ghaiâlan nahin kachhû basâvai.
chhadaî phauj lçhin singh us mâr. is bidh singh bachç kaî bâr.49.

ਤਬਹਿ ਦਿਵਾਨ ਬਿਲਦਾਰ ਬੁਲਾਏ । ਬਿਕਟ ਠੌਰ ਤਹਿਂ ਰਾਹ ਬਨਵਾਏ ।
ਝੱਲ ਗਾੜ੍ਹੇ ਤਹਿਂ ਫੂਕ ਜਲਾਵੈ । ਸੇਧ ਧਰੇ ਤੁਰ ਤੋਪ ਚਲਾਵੈਂ ।੫੦।
tabhi divân bildâr bulâç. bikat thaura tahin râh banvâç.
jhall gârdhç tahin phûk jalâvai. sçdh dharç tur tôp chalâvain.50.

ਤਬ ਸਿੰਘਨ ਕੋ ਬਹੁਤ ਸਤਾਯਾ । ਖਾਣੇ ਨੂੰ ਕੁਛ ਹੱਥ ਨ ਆਯਾ ।
ਭੁੱਖੇ ਹੁਇ ਸਿੰਘ ਆਗੈ ਤੁਰੈ । ਝੱਲੋਂ ਬਾਹਰ ਸਿੰਘ ਨਿਕਰੇ ।੫੧।
tab singhan kô bahut satâyâ. khânç nûn kuchh hatth na âyâ.
bhukkhç hui singh âgai turai. jhallôn bâhar singh nikarç.51.

ਦੋਹਰਾ : ਕਿਤੇ ਉਰਾਰ ਸੁ ਝਲ ਵੜੇ ਕਿਤੇ ਪਾਰ ਝੱਲ ਮਾਂਹਿ ।
ਐਸੇ ਐਸੇ ਜਤਨ ਸੋਂ ਸਿੰਘ ਸੁ ਆਗੇ ਜਾਂਹਿ ।੫੨।
dôhrâ : kitç urâr su jhal vardç kitç pâr jhall mânhi.
aisç aisç jatan sôn singh su âgç jânhi.52.

ਚੌਪਈ : ਤਬ ਦਰਿਆਇ ਭਯੋ ਅਤਿ ਤਾਰੂ । ਸਿੰਘ ਹੁਇ ਗਏ ਰਾਵੀ ਪਾਰੂ ।
ਪਾਰ ਪਾਰ ਸਿੰਘ ਮੁਹਰੇ ਜਾਵੈਂ । ਪਾਛੇ ਫੌਜ ਤੁਰਕ ਕੀ ਆਵੈ ।੫੩।
chaupaî : tab dariâi bhayô ati târû. singh hui gaç râvî pârû.
pâr pâr singh muhrç jâvain. pâchhç phauj turak kî âvai.53.

Chaupai : Thereafter, making a good use of a favourable opportunity,
Did the Singhs slaughter the Mughal troops leading from the front.
Thereupon feeling concerned at such a colossal loss of life,
Did Dewan (Lakhpat Rai) attribute this loss to the lack of strategy. (45)

Adopting an alternative strategy of troop deployment of his forces,
He decided to deploy horse-mounted cannons in the front.
Supporting this cavalry column by hand-operated guns from behind,
He deployed a full column of small fire-arms wielding soldiers. (46)

Deploying the columns of foot-soldiers at the rear end of his army,
He kept the real striking force under his own command.
Thus, turning the whole professional strategy topsy-turvy,
Dewan Lakhpat, being scared of Singhs, himself remained in the rear. (47)

As and when the running Singhs returned to hit the Mughals,
They found themselves helpless in the face of canon fire.
Being helpless, would the Singhs return to enter the wilds,
Such being the ordeal confronting the Khalsa Panth. (48)

Beyond the cannon's range, would the Singhs retreat into the wilds,
But little could they do to escape the attack from the Mughal cavalry.
Would the Singhs kill those who got separated from the main army,
Thus did the Singhs survive the ordeal many a time. (49)

Thereafter, summoning the forest guards (managing the forest),
The Dewan made them layout footpaths through the thick forest.
Setting on fire the thick bushes to make inroads,
The guns were positioned to take aim at the Singhs. (50)

The Singhs being harassed and hounded to the extreme,
Could not find anything to feed on and survive.
Thus, being famished, did the Singhs retreat further,
And emerged out of the wilds (being helpless). (51)

Dohra : While some took refuge in the wilds on this side of the river,
Others hid themselves in the wilds on the other side of the river.
Adopting such diverse tactics to save themselves,
Did the Singhs carry on their march forward. (52)

Chaupai : Reaching a point where the river Ravi could be swum across,
Did the Singhs Swim through the river to reach the other bank.
With the Singhs marching along the river's other bank,
Were they chased and pursued by the Mughal forces. (53)

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ਨਹਿਂ ਡੇਰੋ ਸਿੰਘ ਕਰਨਾ ਮਿਲੈ । ਕਹੂੰ ਰਾਤ ਕਹੂੰ ਦਿਨਹੁੰ ਚਲੈਂ ।
ਨਹਿਂ ਸਿੰਘਨ ਕਛੁ ਰਹਿਓ ਪੱਲੈ । ਭਾਰ ਬਰਦਾਰੀ ਬਿਨ ਕਯਾ ਚੱਲੈ ।੫੪।
nahin daçrô singh karnâ milai. kahûn rât kahûn dinhun chalain.
nahin singhan kachhu rahiô pallai. bhâr bardârî bin kayâ challai.54.

ਗੋਲੀ ਦਾਰੂ ਕਹੂੰ ਪਹੁੰਚੈ ਨਾਹੀਂ । ਕਾ ਸੋਂ ਸਿੰਘ ਸੁ ਕਰੈਂ ਲਰਾਈ ।
ਸ਼ਸਤਰ ਕਾਟਤ ਖੁੰਢੇ ਹੋਏ । ਰਾਤ ਦਿਵਸ ਸਿੰਘ ਨਾਂਹੀ ਸੋਏ ।੫੫।
gôlî dârû kahûn pahuñchai nâhîn. kâ sôn singh su karain larâî.
shastar kâtat khundhç hôç. rât divas singh nânhî sôç.55.

ਗਈ ਕਮਾਨ ਟੂਟ ਸੋ ਚਲਤੀ । ਤੀਰ ਮੁਕੇ ਫਿਰ ਮਿਲੈ ਨ ਭਰਤੀ ।
ਨੇਜ਼ੇ ਫਲ ਰਹੇ ਦੁਸ਼ਮਨ ਤਨ ਮੇਂ । ਘਾਤੂ ਲਭੈ ਸੁ ਨਾਹੀ ਬਨ ਮੇਂ ।੫੬।
gaî kamân tût sô chaltî. tîr mukç phir milai na bhartî.
nçzç phal rahç dushman tan mçn. ghârdû labhai su nâhî ban mçn.56.

ਬਿਨ ਦਾਣੇ ਭਏ ਘੋੜੇ ਮਾੜੇ । ਬਿਨ ਬਸਤਰ ਤਨ ਧੂਪ ਸੁ ਸਾੜੇ ।
ਆਟਾ ਦਾਣਾ ਨਹੀਂ ਕਯਾ ਪਾਵੈਂ । ਪਾਣੀ ਭੀ ਤਹਿਂ ਹੱਥ ਨ ਆਵੈ ।੫੭।
bin dânç bhaç ghôrdç mârdç. bin bastar tan dhûp su sârdç.
âtâ dânâ nahîn kayâ pâvain. pânî bhî tahin hatth na âvai.57.

ਦੋਹਰਾ : ਅੱਧੀ ਮੌਤ ਮੁਸਾਫਰੀ ਸਾਰੀ ਮੌਤ ਸੁ ਭੁੱਖ ।
ਊਹਾਂ ਆਇ ਦੋਊ ਮਿਲੀ ਯਹ ਭਯੋ ਖਾਲਸੇ ਦੁੱਖ ।੫੮।
dôhrâ : addhî maut musâphrî sârî maut su bhukkh.
ûhân âi dôû milî yah bhayô khâlsç dukkh.58.

ਚੌਪਈ : ਤਬ ਸਿੰਘਨ ਨੇ ਬਹੁ ਦੁਖ ਪਾਯਾ । ਹਿੰਦਵਾਇਣ ਕੋ ਕੋਣਾ ਤਕਾਯਾ ।
ਵੜੇ ਸੁ ਜਾਇ ਪਹਾੜਨ ਝੱਲ । ਕਰਹਿਂ ਹਿੰਦੂ ਕਛੁ ਹਮਰੀ ਵੱਲ ।੫੯।
chaupaî : tab singhan nç bahu dukh pâyâ. hindvâin kô kônâ takâyâ.
vardç su jâi pahârdan jhall. karhin hindû kachhu hamrî vall.59.

ਹਿੰਦੂ ਕੋ ਪਾਰਨ ਤੁਰਕਨ ਗਾਰਨ । ਭਯੋ ਖਾਲਸਾ ਇਸ ਹੀ ਕਾਰਨ ।
ਨਹਿਂ ਜਾਨਯੋ ਯਹਿ ਤੁਰਕਨ ਭਾਈ । ਹਮਰੇ ਸੰਗ ਬਹੁ ਕਰੈਂ ਬੁਰਾਈ ।੬੦।
hindû kô pâran turkan gâran. bhayô khâlsâ is hî kâran.
nahin jânyô yahi turkan bhâî. hamrç sang bahu karain burâî.60.

ਜਿਨ ਬੰਦੇ ਸੋ ਦਗਾ ਕਮਾਈ । ਸੱਦਯੋ ਬੰਦਾ ਕੁਮਕੈ ਤਾਂਈ ।
ਜਬ ਬੰਦੇ ਨੇ ਤੁਰਕ ਸੁ ਮਾਰੇ । ਕਰਾਈ ਬੰਦੇ ਕੀ ਇਨ ਫਿਰ ਹਾਰੇ ।੬੧।
jin bandç sô dagâ kamâî. saddyô bandâ kumkai tânî.
jab bandç nç turak su mârç. karâî bandç kî in phir hârç.61.

ਦੋਹਰਾ : ਸਿੰਘਨ ਸਮਝਯੋ ਨਾਂਹਿ ਯੌ ਦਗੇ ਬਾਜ਼ ਇਹ ਆਦ ।
ਬੰਦਈ ਸਿੰਘ ਇਨ ਫੜ ਦਏ ਰਖੀ ਨ ਸਿੰਘਨ ਯਾਦ ।੬੨।
dôhrâ : singhan samjhayô nânhi yau dagç bâz ih âd.
bandî singh in phard daç rakhî na singhan yâd.62.

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Failing to put up a camp at any vantage point of safety,
Did the Singhs continue their march day and night.
Running short of every kind of provisions and equipment,
How could they carry anything without any kind of carriage? (54)

Having no access to any kind of arms and ammunition,
How could the Singhs pick up a fight with the Mughal troops.
Their weapons having been blunted with continuous usage,
The Singhs too had gone without sleep for days together. (55)

The bows having been broken with a long use and wielding,
They could get no more arrows to fill their quivers.
Blades of their spears having remained struck in enemy's bodies,
They could find no blacksmiths to sharpen their blades. (56)

Their horses having become listless for want of proper feed,
Their own bodies got sun burnt without proper clothing.
Not to talk of any provisions in the form of food grains,
Even potable drinking water became a scarce commodity. (57)

Dohra : Travelling (on foot) proverbially Known as partial death,
Starvation is taken to be synonymous with (complete) death.
Both these calamities having struck the Singhs together,
These proved to be most catastrophic for the Khalsa Panth. (58)

Chaupai : Having been stretched to the extreme with these calamities,
The Singhs thought of seeking assistance from the Hindu brotherhood.
Sneaking into the wilds on the slopes of hilly terrain,
They expected to find some favours from their Hindu brethren. (59)

For protection of the Hindus and decimation of the Mughals,
Truly was the Khalsa Panth created (by the Divine Guru).
Knowing little that these (hilly) Hindus being allies of the Mughals,
They would certainly play foul with the Singhs. (60)

After having invited Banda Bahadur to lend them support,
They had played a fraud with Banda Singh Bahadur.
After Banda Bahadur had slaughtered the Mughals,
They were instrumental in getting Banda Bahadur defeated. (61)

Dohra : The Singhs did not realize the hilly Hindu's treachery,
That they had been traitors since the beginning.
The Singhs had really forgotten (their past records),
That they had handed over Banda Bahadur's followers to the Mughals. (62)

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ਚੌਪਈ : ਵੱਲ ਬਸੋਹਲੀ ਸਿੰਘ ਸੁ ਤੁਰੇ । ਅਗੈ ਬਸੋਲ੍ਹੀ ਬਹੁ ਪ੍ਰਬਤੀ ਜੁੜੇ ।
ਸਿੰਘ ਸਮਝੀ ਹਮ ਵਲ ਕਰੇਂ । ਕਈ ਸਿੰਘ ਜਾ ਤਿਨ ਮੋ ਰਲੇ ।੬੩।
chaupaî : vall basôhlî singh su turç. agai basôlhî bahu parbtî jurdç.
singh samjhî ham val karçn. kaî singh jâ tin mô ralç.63.

ਤਬ ਤਿਨ ਤੁਰਤ ਸੁ ਦੀਨੇ ਮਾਰ । ਕਈ ਪਕਰਾਏ ਤੁਰਕਨ ਵਾਰ ।
ਤੁਰਤ ਤੁਰਕਨ ਸੋ ਦੀਨੇ ਮਾਰੀ । ਸਿੰਘਨ ਰਾਤ ਬਿਧਨ ਭਈ ਭਾਰੀ ।੬੪।
tab tin turat su dînç mâr. kaî pakrâç turkan vâr.
turat turkan sô dînç mârî. singhan rât bidhan bhaî bhârî.64.

ਦੋਹਰਾ : ਪੜੋਲ ਕਠੂਹੇ ਭਾਂਤ ਇਤ ਸਿੰਘ ਫਸੇ ਜੋ ਜਾਇ ।
ਲੀਨੇ ਲੂਟ ਔ ਕੁਟ ਕਰ ਨੱਠੇ ਸੁ ਫਿਰ ਪਛੁਤਾਇ ।੬੫।
dôhrâ : pardôl kathûhç bhânt it singh phasç jô jâi.
lînç lût au kut kar natthç su phir pachhutâi.65.

ਚੌਪਈ : ਸਿੰਘਨ ਤਬੈ ਪਹਾੜ ਤਕਾਯਾ । ਡੇਰਾ ਤਿਸ ਸੋ ਵੱਲ ਚਲਾਯਾ ।
ਆਗੈ ਪੂਰਯੋ ਲਖਯੋ ਪਹਾੜ । ਕੜੇ ਖੜੇ ਥੇ ਸ਼ਸਤ੍ਰਨ ਨਾਲ ।੬੬।
chaupaî : singhan tabai pahârd takâyâ. daçrâ tis sô vall chalâyâ.
âgai pûryô lakhyô pahârd. kardç khardç thç shastarn nâl.66.

ਦੋਹਰਾ : ਸਾਥ ਪਹਾੜ ਪਹਾੜੀਏ ਲਏ ਨਿਬਾਬ ਬੁਲਾਇ ।
ਉਪਰ ਪਹਾੜ ਸੁ ਆ ਖੜੇ ਦਿਖ ਸਿੰਘ ਸੰਸਾ ਆਇ ।੬੭।
dôhrâ : sâth pahârd pahârdîç laç nibâb bulâi.
upar pahârd su â khardç dikh singh sansâ âi.67.

ਚੌਪਈ : ਫੇਰ ਖਾਲਸੇ ਪਿਛਾ ਤਕਾਯਾ । ਤੁਰਕ ਫੌਜ ਸੋਂ ਜੰਗ ਮਚਾਯਾ ।
ਪੁਠੀ ਸਿੱਧੀ ਖੁੰਢੀ ਤਲਵਾਰ । ਮਾਰਹਿਂ ਬਲ ਸੋਂ ਹੋ ਜਾਇ ਪਾਰ ।੬੮।
chaupaî : phçr khâlsç pichhâ takâyâ. turak phauj sôn jang machâyâ.
puthî siddhî khundhî talvâr. mârhin bal sôn hô jâi pâr.68.

ਇਕ ਫਲ ਨੇਜੋ ਰਹੈ ਜੁ ਬੀਚ । ਮਾਰਹਿਂ ਸਿਰ ਤਹਿਂ ਛੜ ਕੌ ਖੀਚ ।
ਤੁਟੀ ਕਮਾਨ ਸਿਰ ਮਾਰਹਿਂ ਤਾਨ । ਸੀਸ ਸੁ ਫੋੜਹਿਂ ਬਲੀ ਜੁਆਨ ।੬੯ ।
ik phal nçjô rahai ju bîch. mârhin sir tahin chhard kau khîch.
tutî kamân sir mârhin tân. sîs su phôrdhin balî juân.69.

ਟੋਲੈਂ ਲੱਖੂ ਜੁ ਪਾਵੈਂ ਕਹੀਂ । ਰਹੈ ਪਿਛੈ ਸੋ ਲੱਭੈ ਨਹੀਂ ।
ਬਲੀ ਸਿੰਘ ਜੋ ਸ਼ਸਤਰ ਮਾਰੈਂ । ਤੁਰਕ ਸੁ ਮੁੰਡੀਆ ਕਾਟ ਬਿਡਾਰੈਂ ।੭੦।
tôlain lakkhû ju pâvain kahîn. rahai pichhai sô labbhai nahîn.
balî singh jô shastar mârain. turak su mundîâ kât bidaârain.70.

ਦੋਹਰਾ : ਫੇਰ ਫਿਰੇ ਬਲ ਨਹਿਂ ਚਲੈ ਤੋਪ ਜੰਬੂਰਨ ਨਾਲ ।
ਤਕਯੋ ਤਬਹਿ ਦਰਯਾਉ ਤਿਨ ਹੋਈਏ ਜਿਮ ਤਿਮ ਪਾਰ ।੭੧।
dôhrâ : phçr phirç bal nahin chalai tôp jambûran nâl.
takyô tabhi daryâu tin hôîç jim tim pâr.71.

Chaupai : Thereafter, towards Basohali as the Singhs did proceed,
They came across a large assembly of hilly people there.
Expecting to receive a favourable response from them,
Many Singhs proceeded to join the assembled Hindus.

Instantly did the hilly Hindus slaughter the Singhs,
While many of them were handed over to the Mughals.
Instantly did the Mughals slaughter those captive Singhs,
Such a catastrophe had struck the Singhs in this darkest moment. (64)

Dohra : In the like manner, those who had proceeded towards Parol and Kathuha,
Those Singhs, too, had landed themselves in the snare.
Having been robbed and demobbed by the Hindus,
They ran for their lives repenting over their misadventure. (65)

Chaupai : Thinking of taking a shelter among the mountains,
The Singhs moved their camp towards the hilly heights.
Noticing the mountainous range completely occupied by troops,
They found hilly troops in full battle gear for war. (66)

Dohra : These hill troops along with their respective hill chiefs,
Had been summoned by the Nawab of Lahore.
Seeing these hilly troops guarding the mountain tops,
Did the Singhs feel concerned and threatened by them. (67)

Chaupai : Thereafter, thinking of beating a hasty retreat for safety,
Did the Singhs engage themselves in battling with the Mughal troops.
Wielding their blunted swords in whatever side they could,
Did the Singhs strike with a force to pierce through the enemy. (68)

If, perchance, blade of a spear got stuck inside enemy's body,
Would the Singhs strike forcefully with a bare handle.
Striking their adversary with a broken bow so strongly,
The brave Singhs would rip apart the enemy's skull. (69)

Hunting desperately for spotting out Lakhpat Rai,
He could not be traced being hidden in the rear.
The Bravest Singhs wherever they attacked with a sword,
They chopped off the heads of their Mughal enemy. (70)

Dohra : Turning again and again they failed to make any dent,
As the enemy had fortified their defences with cannons and muskets.
Turning towards the river once again in desperation,
They decided to cross the river somehow or the other. (71)

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ਚੌਪਈ : ਜਾਇ ਖੜੇ ਦਰਿਯਾਇ ਕਿਨਾਰੇ । ਅਗੇ ਦਰਯਾਇ ਸੁ ਲਹਰਨ ਮਾਰੇ ।
ਸ਼ੂੰਕੈ ਫੂੰਕੇ ਚਕ ਚਕ ਡੰਡ । ਘੁੰਮਨ ਘੇਰਨ ਭਯਾਨ ਪ੍ਰਚੰਡ ।੭੨।
chaupaî : jâi khardç dariyâi kinârç. agç daryâi su lahran mârç.
shûnkai phûnkç chak chak daand. ghumman ghçran bhayân parchand.72.

ਬਹੁਤ ਜ਼ੋਰ ਸੋਂ ਗਾਜਤ ਆਵੈ । ਬਹੁਤ ਬ੍ਰਿਛਨ ਕੀ ਜੜ੍ਹਾਂ ਪੁਟਾਵੈ ।
ਉਹਾਂ ਪੁਰਸ਼ ਕੀ ਕੌਨ ਚਲਾਵੈ । ਤੋੜਤ ਸਿਲਾ ਪੱਥਰ ਕੀ ਆਵੈ ।੭੩।
bahut zôr sôn gâjat âvai. bahut barichhan kî jardhân putâvai.
uhân purash kî kaun chalâvai. tôrdat silâ patthar kî âvai.73.

ਦੋਹਰਾ : ਕਹਯੋ ਉਹਾਂ ਖੜ ਖਾਲਸੇ ਕੋਊ ਯਾਹ ਲਿਆਵੈ ਥਾਹੁ ।
ਯਾਂਕੇ ਪਾਛੈ ਸਭ ਲੰਘੈ ਐਸ ਬਤਾਵੈ ਰਾਹੁ ।੭੪।
dôhrâ : kahyô uhân khard khâlsç kôû yâh liâvai thâhu.
yânkç pâchhai sabh langhai ais batâvai râhu.74.

ਚੌਪਈ : ਰਹਤ ਸਿੰਘ ਥੇ ਡੱਲੇਵਾਲ । ਖਤ੍ਰੀ ਜਾਤ ਸੁ ਭਾਈ ਚਾਰ ।
ਸੂਰਬੀਰ ਬਡ ਜਾਪਹਿਂ ਭੂਪ । ਉਮਦੇ ਘੋੜੇ ਬਹੁਤ ਅਨੂਪ ।੭੫।
chaupaî : rahat singh thç daallçvâl. khatrî jât su bhâî châr.
sûrbîr bada jâphin bhûp. umdç ghôrdç bahut anûp.75.

ਕਹੇ ਸਿੰਘਨ ਦੁਇ ਵੜਤ ਸੁ ਭਏ । ਖਾ ਗਏ ਗ਼ੋਤੇ ਨਹਿਂ ਫਿਰ ਅਏ ।
ਗੁਰਦਯਾਲ ਸਿੰਘ ਕੇ ਭਾਈ ਓਈ । ਮਿਸਲ ਡੱਲੇਵਾਲ ਜਿਨ ਤੇ ਹੋਈ ।੭੬।
kahç singhan dui vardat su bhaç. khâ gaç ghôtç nahin phir aç.
gurdayâl singh kç bhâî ôî. misal daallçvâl jin tç hôî.76.

ਤਬਹਿ ਖਾਲਸੇ ਐਸ ਬਿਚਾਰਾ । ਹਮ ਸਿਰ ਆਯੋ ਉਹ ਵਖਤ ਭਾਰਾ ।
ਇਕਲੇ ਕਿਮ ਡੁਬ ਮਰੈਂ ਦਰਯਾਇ । ਮਰੋ ਤੁਰਕ ਸੰਗ ਲੈ ਦਸ ਭਾਇ ।੭੭।
tabhi khâlsç ais bichârâ. ham sir âyô uh vakhat bhârâ.
iklç kim daub marain daryâi. marô turak sang lai das bhâi.77.

ਦੋਹਰਾ : ਤਬਹਿ ਬਿਚਾਰਯੋ ਖਾਲਸੇ ਆਯੋ ਵੇਲਾ ਸੋਇ ।
ਜੋ ਚੰਡੀ ਸ੍ਰੀ ਆਖਯੋ ਸਤਿਗੁਰ ਸਨਮੁਖ ਹੋਇ ।੭੮।
dôhrâ : tabhi bichâryô khâlsç âyô vçlâ sôi.
jô chandî sarî âkhyô satigur sanmukh hôi.78.

ਚੌਪਈ : ਸਿੱਧੋ ਮੁਖ ਕਰ ਮਰੈ ਜੁ ਸੂਰਾ । ਸਵਾ ਲਾਖ ਮੈਂ ਲੇਉਗਾ ਪੂਰਾ ।
ਤੌ ਛਾਡੋਂ ਤਬ ਪੰਥ ਖਿਆਲ । ਕਰਯੋ ਪਤਿਸ਼ਾਹੀ ਫਿਰ ਸੁਖ ਨਾਲ ।੭੯।
chaupaî : siddhô mukh kar marai ju sûrâ. savâ lâkh main lçugâ pûrâ.
tau chhâdaôn tab panth khiâl. karyô patishâhî phir sukh nâl.79.

ਦੋਹਰਾ : ਬਚਨ ਕਹੇ ਜੋ ਖਾਲਸੇ ਲਏ ਪੰਥ ਸੋਈ ਮਾਨ ।
ਚਹੂੰ ਓਰ ਮੁਖ ਕਰ ਚੜ੍ਹੇ ਮੋੜਯੋ ਮੁੱਖ ਨ ਕਾਨ ।੮੦।
dôhrâ : bachan kahç jô khâlsç laç panth sôî mân.
chahûn ôr mukh kar chardhç môrdyô mukkh na kân.80.

Chaupai : As the Singhs stood on the river bank after beating a retreat,
Was the river flowing in full torrent and flood.
Resounding with the rise and fall of its tumultuous current,
Were its waters gurgling with the formation of horrible whirlpools. (72)

Flowing with its powerful resounding water current,
It was uprooting many a tree standing on its banks.
How could a human being dare to run through this current,
Which was knocking down even the big boulders? (73)

Dohra : Throwing an open challenge, the Khalsa Panth asked everyone,
Could anyone of them measure the depth and flow of the current?
So that all the Khalsa force could cross the river,
Could anyone lead and pave the way through the current? (74)

Chaupai : Were there Singhs who had been inhabitants of Dalewal[9],
Of being Kashtriya lineage were they four brothers.
Appearing to be of a royal disposition and warrior like looks,
Were they in possession of horses of fine exotic breed. (75)

Responding to the Khalsa' appeal two of them plunged into the river,
Diving and emerging could they never come out.
They were brothers of Gurdial Singh[10] of Dalewal[11],
Whose name came to be associated with the Dalewal principality. (76)

Thereafter, did the Khalsa Panth come to the conclusion,
That they were really confronted with a moment of extreme exigency.
Better than getting drowned in the river one by one,
Would it be much better to die killing ten others from the enemy ranks. (77)

Dohra : Thereafter, resolved the Khalsa after deep contemplation,
That the moment of truth had indeed arrived.
Truly had the revered Guru (Guru Gobind Singh) said,
Standing in front of the Khalsa had he declared: (78)

"The (Sikh) warrior who dies fighting facing the enemy in battle,
Would the Guru reckon him among the rarest of the rare warriors."
Thereafter, giving up the plan to cross through the river,
Did the Khalsa choose the sovereign way of fighting well. (79)

Dohra : Honouring the unanimous resolution of the Khalsa Panth,
Did the Singhs obey the Khalsa Panth's dictat.
Advancing in the four directions facing the enemy ranks,
Did they never turn their faces from the formidable enemy. (80)

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ਚੌਪਈ : ਜੇਊ ਵਲ ਪਹਾੜ ਥੇ ਖੜੇ । ਹਿੰਮਤ ਕਰ ਪਹਾੜ ਸੋ ਚੜ੍ਹੇ ।
ਅੱਗੇ ਖੜੀ ਪਹਾੜ ਸਿਪਾਹ । ਸੋ ਦੇਵੈ ਨਹੀਂ ਸਿੰਘਨ ਰਾਹ ।੮੧।
chaupaî : jçû val pahârd thç khardç. himmat kar pahârd sô chardhç.
aggai khardî pahârd sipâh. sô dçvai nahîn singhan râh.81.

ਮਾਰਹਿਂ ਪਾਥਰ ਇਟਨ ਬੰਦੂਕ । ਆਵੈਂ ਤੋਪਨ ਗੋਲ ਸੋ ਕੂਕ ।
ਜਹਾਂ ਲਗੈ ਤਨ ਜਾਵੈ ਟੂਟ । ਅਗੇ ਸਿਪਾਹੀ ਖੜੇ ਰਾਜਪੂਤ ।੮੨।
mârhin pâthar itan bandûk. âvain tôpan gôl sô kûk.
jahân lagai tan jâvai tût. agç sipâhî khardç râjpût.82.

ਦੋਹਰਾ : ਤੌ ਸਿੰਘਨ ਨੇ ਜੋਸ਼ ਕਰ ਇਕ ਲਯੋ ਮੋਰਚੋ ਮਾਰ ।
ਓਹੂ ਆਇ ਬਹੁਤੇ ਪੜੇ ਉਨ ਦੀਏ ਫੇਰ ਉਤਾਰ ।੮੩।
dôhrâ : tau singhan nç jôsh kar ik layô môrachô mâr.
ôhû âi bahutç pardç un dîç phçr utâr.83.

ਚੌਪਈ : ਤੌ ਸਿੰਘਨ ਫਿਰ ਕੀਓ ਉਪਾਉ । ਤੱਕਯੋ ਉਪਰ ਚੜ੍ਹਨ ਕੋ ਦਾਉ ।
ਲੁਕੇ ਪਹਾੜ ਜੜ੍ਹਨ ਮੈਂ ਧਾਇ । ਖੋਦ ਮਿਟੀ ਲੁਕਨ ਕੀਯੋ ਥਾਇ ।੮੪।
chaupaî : tau singhan phir kîô upâu. takkyô upar chardahn kô dâu.
lukç pahârd jardahn main dhâi. khôd mitî lukan kîyô thâi.84.

ਜਿਮ ਸਿਰ ਲੁਕੇ ਸੁ ਉਪਰ ਵਾਇ। ਤਿਸ ਬਿਧ ਮਿੱਟੀ ਸਿੰਘਨ ਪੁਟਾਇ ।
ਕਰਦਨ ਛੁਰੀਅਨ ਸਾਥ ਕਟਾਰੀ । ਨੇਜਨ ਬਰਛਨ ਸੰਗ ਤਲਵਾਰੀ ।੮੫।
jim sir lukç su upar vâi. tis bidh mittî singhan putâi.
kardan chhurîan sâth katârî. nçjan barchhan sang talvârî.85.

ਦੋਹਰਾ : ਠਹਰ ਥਾਉਂ ਪਗ ਧਰਨ ਕਰ ਕੀਨੋਂ ਸਿੰਘਨ ਜੋਰ ।
ਜਾਇ ਚੜ੍ਹੇ ਤਿਹ ਥਾਂ ਖੜੇ ਅੜੇ ਭਿੜੇ ਤਿਨ ਘੋਰ ।੮੬।
dôhrâ : thahar thâun pag dharan kar kînôn singhan jôr.
jâi chardhç tih thân khardç ardç bhirdç tin ghôr.86.

ਚੌਪਈ : ਤਬ ਪਹਾੜੀਏ ਅਏ ਕਰ ਸ਼ੋਰ । ਮਗਰੇ ਕੀਨੋ ਸਿੰਘਨ ਜ਼ੋਰ ।
ਸਿੰਘਨ ਹਥਹੁੰ ਸ਼ਸਤਰ ਛੁੱਟੇ । ਲਗੇ ਪ੍ਰਬਤੀਅਨ ਫਿਰੇ ਅਪੁੱਠੇ ।੮੭।
chaupaî : tab pahârdîç aç kar shôr. magrç kînô singhan zôr.
singhan hathhun shastar chhuttç. lagç parbtîan phirç aputthç.87.

ਗੈਲ ਸੁ ਸਿੰਘਨ ਬਹੁਤ ਦਬਾਈ । ਲਿਯੋ ਸੁ ਟਿੱਬਾ ਸਿੰਘਨ ਛੁਡਾਈ ।
ਜੋਊ ਸਜਾਦੇ ਚੜ੍ਹੇ ਉਤਾਹੀ । ਘੋੜੇ ਉਨ ਕੇ ਚੜ੍ਹੇ ਸੁ ਨਾਹੀ ।੮੮।
gail su singhan bahut dabâî. liyô su tibbâ singhan chhudaâî.
jôû sajâdç chardhç utâhî. ghôrdç un kç chardhç su nâhî.88.

ਔਰ ਤਕਾਯੋ ਚੜ੍ਹ ਇਕ ਰਾਹੁ । ਦਰਯਾਉ ਕਰਤ ਥਾ ਜਿਤ ਵਲ ਢਾਹੁ ।
ਸ਼ਸਤ੍ਰਨ ਸਿਉਂ ਤਿਹ ਰਾਹ ਖੁਦਾਯਾ । ਘੋੜੇ ਕਉ ਤਿਹ ਚਰਨ ਰਖਾਯਾ ।੮੯।
aur takâyô chardah ik râhu. daryâu karat thâ jit val dhâhu.
shastarn siun tih râh khudâyâ. ghôrdç kau tih charan rakhâyâ.89.

Chaupai : Those Singhs as were camping on the hill side,
Did they make attempt to climb up the hills.
But the hill troops column which guarded the hills,
Did they not allow any passage of escape to the Singhs. (81)

Pelting a volley of stones, bricks and bullets from above,
Their cannon balls hissed past the climbing Singhs.
Ripping apart the Singh's bodies wherever these did hit,
Were the enemy defences managed by Rajput soldiers. (82)

Dohra : Nevertheless, exercising their utmost zeal and energy,
The Singhs did succeed in capturing an enemy post.
But the enemy soldiers being in far greater strength,
Did they throw the Singhs back again from the captured post. (83)

Chaupai : Thereafter, making a fresh attempt (to consolidate themselves),
Did the Singhs make a plan to climb up the mountains.
For sheltering themselves in the foot hills of the mountains,
Did the Singhs dig up trenches to shelter themselves. (84)

For keeping their heads out of the harm's way from above,
Did the Singhs dig underground bunkers for their safety.
Doing all this digging of earth with knives, daggers and small arms,
Did the Singhs use spears, blades and swords for digging. (85)

Dohra : Cutting step-ladders for stepping up the steep mountains,
Did the Singhs push their way up with full force.
Climbing up to the level of enemy held positions,
Did the Singhs engage themselves in a fierce battle with the enemy. (86)

Chaupai : Thereupon, as the hill troops advanced amidst shouts,
The Singhs, too, confronted them with full force.
As the Singhs wielded their weapons upon the enemy,
The hilly troops turned back after being hit. (87)

Following the retreating hilly troops in hot pursuit,
The Singh succeeded in wresting the hill feature from the enemy.
While those on foot among the Singhs climbed up,
Those on horses could they not go up the mountains. (88)

Thereupon, they located another passage to move,
Which was to the lee side of the mountain towards the river.
Cutting some earth with swords for making steps,
They made their horses set their feet on those steps. (89)

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ਕੋਈ ਬਚੈ ਕੋਈ ਗਿਰ ਜਾਵੈ । ਗਿਰੈ ਤਹਾਂ ਸੁ ਦਰਯਾਉ ਡੁਬਾਵੈ ।
ਮਿਲੈਂ ਨ ਪਿਛਲਨ ਫਿਰ ਸੋ ਅਗਲੇ । ਜਿਤਕ ਸੇ ਤਿਤ ਗਏ ਸੁ ਵਗਲੇ ।੯੦।
kôî bachai kôî gir jâvai. girai tahân su daryâu dubâvai.
milain na pichhlan phir sô aglç. jitak sç tit gaç su vaglç.90.

ਅਗੇ ਲਖਨ ਕੀ ਜਗਾ ਨ ਪੱਯੇ । ਪਿਛੇ ਕਿਤ ਬਿਧਿ ਪਲਟ ਨ ਜੱਯੇ ।
ਭਈ ਭੀੜ ਬਹੁ ਭਰ ਗਯੋ ਰਾਹੁ । ਤਿਲਕੇ ਫਿਲਕੇ ਡੁਬੇ ਦਰਯਾਹੁ ।੯੧।
agç lakhan kî jagâ na payyç. pichhç kit bidhi palat na jayyç.
bhaî bhîrd bahu bhar gayô râhu. tilkç philkç dubç daryâhu.91.

ਦੋਹਰਾ : ਅਗਲੇ ਕਹੈਂ ਪਿਛਲੇ ਭਲੇ ਪਿਛਲੇ ਅਗਾਂਹ ਤਕਾਹਿਂ ।
ਕੋਊ ਕਿਸੈ ਨ ਕਹਿ ਸਕੈ ਲਗੈ ਕਾਹੁ ਤਹਿਂ ਜਾਹਿਂ ।੯੨।
dôhrâ : aglç kahain pichhlç bhalç pichhlç agânh takâhin.
kôû kisai na kahi sakai lagai kâhu tahin jâhin.92.

ਚੌਪਈ : ਰਿਜ਼ਕ ਖਾਨ ਕੀ ਕੌਨ ਚਲਾਵੈ । ਪਾਣੀ ਪੀਣੋਂ ਨਹਿਂ ਬਣ ਆਵੈ ।
ਪਰ ਕਿਛ ਕਲਾ ਸੁ ਧਰੀ ਸਰੀਰ । ਗਿਰੇ ਨ ਚਲਨੋ ਧਰੁ ਸੁ ਧੀਰ ।੯੩।
chaupaî : rizak khân kî kaun chalâvai. pânî pînôn nahin ban âvai.
par kichh kalâ su dharî sarîr. girç na chalnô dharu su dhîr.93.

ਕਈ ਦਿਨਨ ਕੇ ਭੂਖੇ ਸਿੱਖ । ਮੰਗਤ ਉਨ ਨਹਿਂ ਲੱਭੈ ਭਿੱਖ ।
ਸਗਵਾਂ ਮਾਰੈਂ ਦੇਖ ਸੁ ਥਾਇ । ਪਾਇ ਰਸੇ ਦੇਇ ਤੁਰਕਨ ਫੜਾਇ ।੯੪।
kaî dinan kç bhûkhç sikkh. mangat un nahin labbhai bhikkh.
sagvân mârain dçkh su thâi. pâi rasç dçi turkan phardâi.94.

ਦੋਹਰਾ : ਮਾਰਤ ਮਰਤੇ ਦੇਖ ਜਨ ਗਈ ਭਾਜ ਉਨ ਭੂਖ ।
ਭਯੋ ਸੰਤੋਖ ਸੋ ਖਾਲਸੇ ਹਰੇ ਦੇਖ ਕੇ ਰੂਖ ।੯੫।
dôhrâ : mârat martç dçkh jan gaî bhâj un bhûkh.
bhayô santôkh sô khâlsç harç dçkh kç rûkh.95.

ਉਪੱਰ ਚੜ੍ਹੇ ਸੁ ਖੜ ਰਹੇ ਸੁਨੋ ਤਲਨ ਕੀ ਬਾਤ ।
ਜਿਹ ਬਿਧ ਸੁਨੀ ਪਿਤਾ ਤੇ ਕਰੋਂ ਸੋਊ ਵਖਯਾਤ । ੯੬।
uparr chardhç su khard rahç sunô talan kî bât.
jih bidh sunî pitâ tç karôn sôû vakhyât. 96.

ਚੌਪਈ : ਨੀਹਲ ਤੁਰਕਨ ਪਾਯੋ ਜੋਰ । ਜਾਣਯੋਂ ਸਿੰਘਨ ਭਾਜਣ ਤੌਰ ।
ਸਿੰਘਨ ਊਪਰ ਹੱਲਾ ਕਰਾਯੋ । ਛਾਡ ਨਿਸ਼ਾਨਨ ਬਾਜੈ ਬਜਾਯੋ ।੯੭।
chaupaî : nîhal turkan pâyô jôr. jânyôn singhan bhâjan taur.
singhan ûpar hallâ karâyô. chhâda nishânan bâjai bajâyô.97.

ਹੁਕਮ ਦੀਯੋ ਅਰ ਨਕੀਬ ਫਿਰਾਯੋ । ਪਹਿਲੇ ਲੂਟ ਨ ਕਰਨੀ ਪਾਯੋ ।
ਲਯਾਵੇ ਸਿੱਖਨ ਕੋ ਸਿਰ ਜੋਈ । ਪੰਜ ਰੁਪਯੇ ਸਿਰ ਦਿਉਂ ਤੋਈ ।੯੮।
hukam dîyô ar nakîb phirâyô. pahilç lût na karnî pâyô.
layâvç sikkhan kô sir jôî. pañj rupyç sir diun tôî.98.

With some surviving, some others stumbling on steps,
The river drowned those who tumbled down the slopes.
While those in the rear failed to join others in front,
Everyone came under a siege wherever he was. (90)

Neither could they find any room to march forward,
Nor could they beat a retreat in anyway whatsoever.
The narrow hilly passage getting overcrowed with them,
Many drowned in the river who slipped and stumbled from above. (91)

Reckoning those in the rear to be at a vantage point,
Those in the rear considered the front runners to be better placed.
Without anybody suggesting any escape route to anybody else,
The Singhs proceeded in whatever way each could find. (92)

Chaupai : What to think of feeding oneself with any foodstuff,
It was impossible even to drink a drop of water.
But with some mysterious power pushing their bodies,
They did not stop their march with their grit and determination. (93)

Having gone without food for many days together,
Could the Singhs not get a morsel of bread even on begging.
Instead the hill troops would rush to kill the Singhs,
Or hand them over to the Mughals after putting them in fetters. (94)

Dohra : Observing so much blood-letting, gore, killing and being killed,
Did the Singh lose all sense of appetite and hunger.
The famished Singhs had to content themselves perforce,
By having a mere glimpse of the green trees on the hills. (95)

Those standing on hill tops kept perched there,
Those standing at the foothills need to be described.
Would I (the author) narrate the same account,
As I had heard it described from my father. (96)

Chaupai : The Mughals stepped up their pressure on the Singhs in the foothills,
As they reckoned the Singhs were about to desert.
The Mughals launched an attack on the Singhs,
With the blowing of a bugle instead of the drum beat. (97)

Making a public proclamation through a court announcer,
They prohibited the robbing of Singhs under siege.
Putting a price on the head of each Sikh captive,
They promised a payment of five rupees for each Sikh's head. (98)

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ਪਾਛੈ ਲੂਟ ਮਾਫ ਮੈਂ ਕਰੋਂ । ਡੇਰਾ ਸਭ ਜਬ ਕਤਲੋ ਕਰੋਂ ।
ਪਹਿਲੋ ਲੂਟਨ ਕੋ ਤਮ ਪਰੇ । ਮਤਿ ਕਤ ਭਾਜ ਸਿੰਘ ਫਿਰ ਵਰੇਂ ।੯੯।
pâchhai lût mâph main karôn. daçrâ sabh jab katlô karôn.
pahilô lûtan kô tam parç. mati kat bhâj singh phir varçn.99.

ਤਬ ਸਿੰਘਨ ਕੇ ਸਿਰ ਭਈ ਮਾਰ । ਛੂਟਤ ਭਈ ਤੋਪ ਤਲਵਾਰ ।
ਘੋੜਨ ਸੋਂ ਸਿੰਘ ਦਏ ਪਿਛਾਰੇ । ਤਬ ਸਿੰਘਨ ਭੀ ਸ਼ਸਤ੍ਰ ਸੰਭਾਰੇ ।੧੦੦।
tab singhan kç sir bhaî mâr. chhûtat bhaî tôp talvâr.
ghôrdan sôn singh daç pichhârç. tab singhan bhî shastar sambhârç.100.

ਔ ਪੁਨ ਗੁਰ ਕੇ ਬਚਨ ਬਿਚਾਰੇ । ਹੋ ਠਾਂਢੇ ਕਿਛ ਅਗੇ ਸਿਧਾਰੇ ।
ਤੁਰਕਨ ਹੱਲਾ ਫੇਟਾ ਕਰਯੋ । ਤੁਰਕਨ ਦਲ ਫਿਰ ਪਿਛੇ ਹਟ ਰਹਯੋ ।੧੦੧।
au pun gur kç bachan bichârç. hô thândhç kichh agç sidhârç.
turkan hallâ phçtâ karyô. turkan dal phir pichhç hat rahyô.101.

ਦੋਹਰਾ : ਸੁੱਖਾ ਸਿੰਘ ਤਬ ਯੌਂ ਕਹੀ ਮੈਂ ਪਰੋਂ ਲੱਖੂ ਪਰ ਜਾਇ ।
ਹਮਰੇ ਸੰਗ ਆਵੈ ਸੋਊ ਜੋ ਪਿੱਛੈ ਕਰੈ ਨ ਪਾਇ ।੧੦੨।
dôhrâ : sukkhâ singh tab yaun kahî main parôn lakkhû par jâi.
hamrç sang âvai sôû jô pichchhai karai na pâi.102.

ਚੌਪਈ : ਸੁੱਖਾ ਸਿੰਘ ਤਬ ਸਦ ਹਲਕਾਰੇ । ਰਹਿ ਦਿਵਾਨ ਜਹਿਂ ਦੱਸੋ ਸਾਰੇ ।
ਹਲਕਾਰੇ ਕਹੀ ਸੁ ਹੱਥ ਨ ਆਵੈ । ਬਹੁ ਫੌਜਨ ਕੇ ਮੱਧ ਰਹਾਵੈ ।੧੦੩।
chaupaî : sukkhâ singh tab sad halkârç. rahi divân jahin dassô sârç.
halkârç kahî su hatth na âvai. bahu phaujan kç maddh rahâvai.103.

ਊਚੋ ਹਾਥੀ ਅੰਬਾਰੀ ਲਾਲ । ਰਹੇ ਤਹਾਂ ਨਹ ਡਰਤ੍ਰ ਨਾਲ ।
ਲਘੁ ਹਾਥੀ ਕੇ ਊਪਰ ਬਹੇ । ਕਬੀ ਘੋੜਾ ਕਬ ਪਾਲਕੀ ਬਹੇ ।੧੦੪।
ûchô hâthî ambârî lâl. rahç tahân nah daartav nâl.
laghu hâthî kç ûpar bahç. kabî ghôrdâ kab pâlkî bahç.104.

ਰਖੇ ਚੁਫੇਰੇ ਪੈਦਲ ਘਨੀ । ਫਿਰ ਅਸਵਾਰੀ ਫੌਜ ਜਹਿਂ ਬਨੀ ।
ਆਗੇ ਰਾਖੈ ਊਠ ਜੰਬੂਰੇ । ਆਗੇ ਤੋਪਨ ਕੀ ਬਿਧਿ ਪੂਰੇ ।੧੦੫।
rakhç chuphçrç paidal ghanî. phir asavârî phauj jahin banî.
âgç râkhai ûth jambûrç. âgç tôpan kî bidhi pûrç.105.

ਦੋਹਰਾ : ਸੁੱਖਾ ਸਿੰਘ ਸੁ ਨਹਿਂ ਟਰਯੋ ਕਰੀ ਤਿਸੈ ਪੈ ਦੌੜ ।
ਜੰਬੂਰੇ ਕਾ ਗੋਲਾ ਲਗਯੋ ਦਈ ਟਾਂਗ ਤਿਸ ਤੋੜ ।੧੦੬।
dôhrâ : sukkhâ singh su nahin taryô karî tisai pai daurd.
jambûrç kâ gôlâ lagyô daî tâng tis tôrd.106.

ਚੌਪਈ : ਟੁਟੀ ਟੰਗ ਦੇਹ ਬਿਹਬਲ ਭਈ । ਪਹੁੰਚ ਨ ਸਕਯੋ ਮਨ ਕੀ ਮਨ ਰਹੀ ।
ਲੀਨੀ ਟੰਗ ਹੰਨੇ ਸਿਉਂ ਬੰਧ । ਆਗੈ ਲਗੈ ਨ ਚੜ੍ਹਨੋਂ ਫੰਧ ।੧੦੭।
chaupaî : tutî tang dçh bihbal bhaî. pahuñch na sakyô man kî man rahî.
lînî tang hannç siun bandh. âgai lagai na chardhnôn phandh.107.

Lakhpat Rai promised to condone the robbing of Sikhs,
Only after had all of them been slaughtered by Mughals.
In case the public indulged in robbing before killing the Singhs,
They might escape and sneak into the wilds. (99)

After this order, did the Singhs come under a swear attack,
As the Mughals attacked them with cannon fire and sword blows.
Being kicked and crushed by the Mughal horses' hooves,
The Singhs, too, picked up their weapons to combat the attack. (100)

Recalling the Gurus' inspiring words (at the time of adversity),
The Singhs made a thrust forward girding up their loins.
After hitting the Singhs with horse's kicks and hooves,
The Mughal force did make a hasty retreat. (101)

Dohra : Sukha Singh then made a (solemn) declaration,
That he would make an attempt at Lakhpat Rai.
He alone should accompany him (Sukha Singh) in this mission,
Who would never withdraw his steps at any cost. (102)

Chaupai : Therafter, sending a spy on intelligence gathering,
Did he ask him to locate the whereabouts of Lakhpat Rai.
Informing that it would be impossible to get at Lakhpat Rai,
The spy informed about the heavy security cordon around him. (103)

Lakhpat Rai was seen to be mounted on a red-seated elephant,
Where he sat majestically without an iota of fear.
He kept on changing his locations on various elephants,
Now mounting a horse and then sitting in a palanquin soon after. (104)

He kept himself surrounded by many foot soldiers,
Who were further encircled by horse-mounted troops,
Ahead of these, there was a column of camel-loaded guns,
Beyond which were the cannons positioned systematically. (105)

Dohra : Not getting deterred by the reports of top-heavy security,
Sukha Singh did make an attempt at Lakhpat Rai.
Being hit by a fire ball from a small cannon,
One of his legs was ripped apart by a deadly hit. (106)

Chaupai : Getting crippled with an unbearable pain from a broken leg,
He failed to accomplish his cherished desire.
Strapping his seriously wounded leg to the horses' saddle,
He could not muster his courage to proceed further. (107)

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ਤਬੈ ਸੁਖਾ ਸਿੰਘ ਪਾਛੇ ਮੁੜਾ । ਕਬੀ ਮੁੜੈ ਕਬੀ ਹੋ ਰਹਿ ਖੜਾ ।
ਤੌ ਭੀ ਸਿੰਘ ਜੀ ਰਖੈ ਹਥਯਾਰ । ਹਠ ਔ ਤਪ ਕੇ ਬਲਹਿ ਸੰਭਾਰ ।੧੦੮।
tabai sukhâ singh pâchhç murdâ. kabî murdai kabî hô rahi khardâ.
tau bhî singh jî rakhai hathyâr. hath au tap kç balhi sambhâr.108.

ਜਹਾਂ ਹੋਇ ਸਿੰਘਨ ਕੋ ਭੀੜ । ਤਹੀਂ ਸੁ ਡਾਹੇ ਜਾਇ ਸਰੀਰ ।
ਔਰ ਸੁਨੋਂ ਅਬ ਅਗਲੀ ਬਾਤ । ਕਿਛ ਪਰਬਤ ਕਿਛ ਨੀਹਲ ਘਾਤ ।੧੦੯।
jahân hôi singhan kô bhîrd. tahîn su daâhç jâi sarîr.
aur sunôn ab aglî bât. kichh parbat kichh nîhal ghât.109.

ਯੌਂ ਤਬ ਖਾਲਸੇ ਮਤਾ ਪਕਾਯਾ । ਹਮ ਤੇ ਤੁਰਕ ਨ ਜਾਤ ਭਜਾਯਾ ।
ਏ ਬਹੁਤੇ ਹਮ ਹੈਂ ਅਤਿ ਥੋੜੇ । ਭੂਖੇ ਹਮ ਔ ਭੂਖੇ ਘੋੜੇ ।੧੧੦।
yaun tab khâlsç matâ pakâyâ. ham tç turak na jât bhajâyâ.
ç bahutç ham hain ati thôrdç. bhûkhç ham au bhûkhç ghôrdç.110.

ਅਬ ਹਮ ਇਨ ਤੇ ਜਾਵੈਂ ਭਾਜ । ਸੂਧੇ ਹੋਇ ਫਿਰ ਕਰਿ ਹੈਂ ਕਾਜ ।
ਚਾਰੋਂ ਕੁੰਟਨ ਕੋ ਭਜ ਜਾਵੋ । ਅਬ ਤੋ ਨਠ ਕਰ ਵਕਤ ਲੰਘਾਵੋ ।੧੧੧।
ab ham in tç jâvain bhâj. sûdhç hôi phir kari hain kâj.
chârôn kuntan kô bhaj jâvô. ab tô nath kar vakat langhâvô.111.

ਹਮ ਕੋ ਨਠਨਾ ਗੁਰੂ ਬਤਾਯਾ । ਢਾਈ ਫੱਟ ਮੈਂ ਫੱਟ ਗਿਣਾਯਾ ।
ਦੈਤਨ ਤੇ ਦੇਵਤੇ ਭਜ ਗਏ । ਅਪਨੋ ਦੇਸ਼ ਲੇਤ ਫਿਰ ਭਏ ।੧੧੨।
ham kô nathnâ gurû batâyâ. dhâî phatt main phatt ginâyâ.
daitan tç dçvtç bhaj gaç. apnô dçsh lçt phir bhaç.112.

ਕਿਸ਼ਨ ਆਪ ਲੁਕ ਗਯੋ ਕਈ ਬਾਰ । ਭਏ ਜੁ ਆਪ ਬਿਸਨੁ ਅਵਤਾਰ ।
ਭਸਮੰਤਰ ਤੇ ਸ਼ਿਵ ਗਏ ਭਾਜ । ਫਿਰ ਅਪਨੋ ਕਰ ਲੀਨੋ ਕਾਜ ।੧੧੩।
kishan âp luk gayô kaî bâr. bhaç ju âp bisnu avtâr.
bhasmantar tç shiv gaç bhâj. phir apnô kar lînô kâj.113.

ਦੋਹਰਾ : ਸੁੱਖਾ ਸਿੰਘ ਤਿਖਾਣ ਥੋ ਜੋ ਕੰਬੋ ਮਾੜੀ ਵਾਲ ।
ਲੱਖੂ ਕੇ ਸਨਮੁਖ ਰਹੈ ਥੰਨੇ ਸਿੰਘਨ ਨਾਲ ।੧੧੪।
dôhrâ : sukkhâ singh tikhân thô jô kambô mârdî vâl.
lakkhû kç sanmukh rahai thannç singhan nâl.114.

ਚੌਪਈ : ਤਬਹਿ ਖਾਲਸੇ ਐਸ ਠਹਿਰਾਈ । ਆਪ ਆਪਨੀ ਓਰ ਤਕਾਈ ।
ਜੋਊ ਪਹਾੜੀ ਚੜ੍ਹਯੋ ਨ ਜਾਈ । ਤਿਨ ਸਿੰਘਨ ਸੋਂ ਐਸ ਸੁਨਾਈ ।੧੧੫।
chaupaî : tabhi khâlsç ais thahirâî. âp âpnî ôr takâî.
jôû pahârdî chardhyô na jâî. tin singhan sôn ais sunâî.115.

ਹਮ ਸੁ ਪਹਾੜੀ ਨਾਂਹਿ ਚੜ੍ਹਾਈ । ਹਮ ਕੋ ਬਚਨ ਪਿਛੇ ਕੋ ਕਰਾਹੀ ।
ਪਹਾੜ ਘੋੜੇ ਤੇ ਚੜ੍ਹਯੋ ਨ ਜਾਵੈ । ਬਿਨ ਘੋੜੇ ਹਮ ਕਿੱਕਰ ਧਾਵੈਂ ।੧੧੬।
ham su pahârdî nânhi chardhâî. ham kô bachan pichhç kô karâhî.
pahârd ghôrdç tç chardhyô na jâvai. bin ghôrdç ham kikkar dhâvain.116.

Beating a retreat from where he was hit,
He kept on returning and positioning to hit back,
Refusing to disarm himself despite a grievous wound,
He kept his morale high on the basis of his determination. (108)

Wherever he found the Singhs in danger in the battlefield,
Would he put himself in the highest danger.
(Dear readers), listen further to the account of battle,
That raged partly on the mountains, partly on the foothills. (109)

Thereafter, the Khalsa Panth made a fresh resolution,
That they would not be able to defeat the Mughals at that stage.
The Mughals being in majority and the Singhs in minority,
The Singhs and their horses too had been without food. (110)

Now would the Khalsa Panth force desert the field,
Would they certainly return with full preparation to deal with the Mughals.
Must they escape for the present in all the four directions,
They should bide the time by deserting for the time being. (111)

Opportunate desertion as strategy having been taught by the Guru,
Hitting and running tactics had also been included in it.
Even Gods had been deserting the field against the demons,
Recovering their territory from demons after some time. (112)

Lord Krishna[12] too had to run from the field many a time,
Despite his being an incarnation of Lord Vishnu.
Lord Shiva[13] too had to run to escape demon Bhasmantar's blow.
But destroying the demon later on after a gap of sometime. (113)

Dohra : Sukha Singh who came from a family of carpenters,
Was he a native of village Mari-Kambo-Ki[14].
He would keep opposing Lakhpat Rai's movement,
Leading a contingent of Singhs from the front. (114)

Chaupai : Thereafter, the Khalsa Panth arrived at a resolution,
That each one of them should try to protect himself.
Those who were not able to come up the hill with their horses,
They shouted in their loudest voices to their colleagues. (115)

Since they could not climb the hill with their horses,
They would better retreat to save their lives.
As their horses could not climb up the steep hills,
They would not be able to attack without their horses. (16)

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ਦੋਹਰਾ : ਤਬੇ ਖਾਲਸੇ ਨੇ ਕਹੀ ਖਿੰਡੋ ਸੁ ਚਾਰੋਂ ਓਰ ।
ਫਿਰ ਮਾਝੇ ਹੋ ਏਕਠੇ ਆਨ ਮਚਾਵੈਂ ਸ਼ੋਰ ।੧੧੭।
dôhrâ : tabç khâlsç nç kahî khindô su châr̂on ôr.
phir mâjhç hô çkthç ân machâvain shôr.117.

ਚੌਪਈ : ਤਬ ਸੁੱਖਾ ਸਿੰਘ ਕਰੀ ਸਲਾਹ । ਆਵੋ ਹਮ ਸੰਗ ਪਿਛਲੇ ਦਾਇ ।
ਜੋ ਹੈ ਕੋਊ ਸਜਾਦਾ ਸਿੰਘ । ਚੜ੍ਹੋ ਪਹਾੜੀ ਕਰੋ ਨ ਢਿੱਲ ।੧੧੮।
chaupaî : tab sukkhâ singh karî salâh. âvô ham sang pichhlç dâi.
jô hai kôû sajâdâ singh. chardhô pahârdî karô na dhill.118.

ਜੋ ਅਸਵਾਰ ਸੁ ਹਮ ਸੰਗ ਆਵੋ । ਸੋਊ ਪਹਾੜਨ ਪੈਰ ਨ ਪਾਵੋ ।
ਜਬ ਲਗ ਚੜ੍ਹੇਂ ਪਹਾੜ ਪਯਾਦੇ । ਤੌ ਲਗ ਹਮ ਨਹਿਂ ਛਡ ਉਨ ਜਾਂਦੇ ।੧੧੯।
jô asavâr su ham sang âvô. sôû pahârdan pair na pâvô.
jab lag chardhçn pahârd payâdç. tau lag ham nahin chhada un jândç.119.

ਦੋਹਰਾ : ਜਬ ਸੁੱਖਾ ਸਿੰਘ ਖਾਲਸੇ ਯੌਂ ਦੀਨੋ ਫੁਰਮਾਇ।
ਬੇਟਾ ਮਿਲਯੋ ਨ ਬਾਪ ਕੋ ਭਾਈ ਮਿਲਯੋ ਨ ਭਾਇ ।੧੨੦।
dôhrâ : jab sukkhâ singh khâlsç yau dînô phurmâi.
bçtâ milyô na bâp kô bhâî milyô na bhâi.120.

ਜਬ ਸੁੱਖਾ ਸਿੰਘ ਨੇ ਲਖੇ ਚੜ੍ਹੇ ਸਜਾਦੇ ਪਹਾੜ ।
ਕਿਛੁ ਦਰਿਆ ਸੋ ਬੰਧ ਤੁਲ੍ਹੇ ਵੜੇ ਸੁ ਹੋਣੇ ਪਾਰ ।੧੨੧।
jab sukkhâ singh nç lakhç chardhç sajâdç pahârd.
kichhu dariâ sô bandh tulhç vardç su hônç pâr.121.

ਚੌਪਈ : ਤਬ ਸੁੱਖਾ ਸਿੰਘ ਕਰੀ ਸਲਾਹਿ । ਅਬ ਲੱਖੂ ਪਰ ਪਰੀਐ ਜਾਇ ।
ਜੋ ਦੇਵੇ ਕੋ ਹਮੈ ਬਤਾਇ । ਉਸੈ ਮਾਰੋਂ ਕੈ ਰਹੋਂ ਮਰਾਇ ।੧੨੨।
chaupaî : tab sukkhâ singh karî salâhi. ab lakkhû par parîai jâi.
jô dçvç kô hamai batâi. usai mârôn kai rahôn marâi.122.

ਤਬੇ ਦਨਾਵਾਂ ਐਸੇ ਕਹੀ । ਅਬ ਹਮ ਲੜਨੇ ਹਿੰਮਤ ਨਹੀ ।
ਅਬ ਹਮ ਚਲੋ ਇਹਾਂ ਤੇ ਦੌੜ । ਮੁਲਖ ਮਾਲਵੇ ਕਰਾਯੋ ਗ਼ੌਰ ।੧੨੩।
tabç danâvân aisç kahî. ab ham lardnç himmat nahî.
ab ham chalô ihân tç daurd. mulakh mâlvç karâyô gaur.123.

ਦੋਹਰਾ : ਫੌਜ ਸੁ ਆਗੈ ਬਹੁਤ ਹੈ ਕਿਮ ਕਰ ਲੰਘਯੋ ਜਾਇ ।
ਤੋਪ ਜੰਬੂਰੇ ਬਹੁ ਚਿਣੇ ਨਹੀਂ ਵੇਹਲ ਕਿਤ ਜਾਇ ।੧੨੪।
dôhrâ : phauj su âgai bahut hai kim kar langhyô jâi.
tôp jambûrç bahu chinç nahîn vçhal kit jâi.124.

ਚੌਪਈ : ਕੋਊ ਕਹੈਂ ਕੋਊ ਰਾਹੁ ਤਕਾਓ । ਥੋੜੀ ਫੌਜ ਵਲੋਂ ਨਠ ਜਾਓ ।
ਕੋਊ ਕਹੈ ਦਰਿਯਾ ਮੈਂ ਵੜੋਂ । ਕੋਊ ਕਹੈ ਫਿਰ ਪਹਾੜੀਂ ਚੜੋ ।੧੨੫।
chaupaî : kôû kahain kôû râhu takâô. thôrdî phauj valôn nath jâô.
kôû kahai dariyâ main vardôn. kôû kahai phir pahârdîn chardô.125.

Dohra : Thereupon the Khalsa Panth made a loud declaration,
That they must scatter themselves in all the directions.
Thereafter, they should reassemble in the Majha region,
To create havoc and anarchic conditions once again. (117)

Chaupai : Thereafter, Sukha Singh counseled the Singhs,
That they must follow him from the backside.
Whosoever was on foot among the Singh soldiers,
He must climb up the hill without any loss of time. (118)

Those mounted on their horses must follow them,
In no case should they venture to climb up the hill.
As long as those on foot kept climbing up the steep hill,
Would those on horses keep providing them protection. (119)

Dohra : No sooner did Sukha Singh make a declaration,
Counseling the Singhs to disperse for their personal safety,
Then every father departed from his son,
Even as a brother got separated from his brother. (120)

After Sukha Singh had made an assessment,
That all the Singh foot-soldiers had reached the hill top,
His contingent endeavoured to cross through the river,
By making some sort of improvised wooden boats. (121)

Chaupai : Thereafter, Sukha Singh again made a suggestion,
That they must pounce upon Lakhpat Rai.
Would that somebody could let him know his location,
He (Sukha Singh) would either kill Lakhpat Rai or sacrifice his own life. (122)

Thereupon, did the seasoned veterans proffer an advice,
That the Singhs were not in a position to fight for the present.
They must desert that place for the time being,
Making the Malwa region as their next destination. (123)

Dohra : There being positioned a large Mughal force in front,
How could they cross through the Mughal column?
So much with cannons and guns had the Mughals fortified the passage,
That there was hardly any space to sneak through their defences. (124)

Chaupai : Someone suggested to find a passage for escape,
Where there was less concentration of Mughal troops.
Some other suggested to cross through the flooded river,
Still another suggested to climb up the steep hill. (125)

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ਦੋਹਰਾ : ਤਬ ਸੁੱਖਾ ਸਿੰਘ ਨੇ ਕਹਯੋ ਲੁਕ ਛਿਪ ਕਿਸੈ ਬਚਾਹਿਂ ।
ਬਿਨਾ ਲੜਾਈ ਕੇ ਕੀਏ ਹਮਰੋ ਨਾਂਹਿ ਨਿਬਾਹਿ ।੧੨੬।
dôhrâ : tab sukkhâ singh nç kahyô luk chhip kisai bachâhin.
binâ lardâî kç kîç hamrô nânhi nibâhi.126.

ਚੌਪਈ : ਸੁਖਾ ਸਿੰਘ ਤਬ ਕਹਯੋ ਪੁਕਾਰੀ । ਆਵੋ ਹਮ ਸੰਗ ਫੌਜ ਸੁ ਸਾਰੀ ।
ਮਾਰੋ ਮੋਰਚੋ ਜੋ ਹੈ ਭਾਰੀ । ਅਬ ਨਹਿਂ ਕਰੋ ਸੁ ਜਾਨ ਪਿਆਰੀ ।੧੨੭।
chaupaî : sukhâ singh tab kahyô pukârî. âvô ham sang phauj su sârî.
mârô môrachô jô hai bhârî. ab nahin karô su jân piârî.127.

ਯੌ ਕਹਿ ਸਿੰਘਨ ਧੀਰ ਬੰਧਾਈ । ਪਰਯੋ ਮੋਰਚੈ ਊਪਰ ਜਾਈ ।
ਆਗੇ ਤੇ ਸੋ ਦੂਰ ਸੁ ਭਏ । ਦਯੋ ਰਾਹ ਛਡ ਨਠ ਨਠ ਗਏ ।੧੨੮।
yau kahi singhan dhîr bandhâî. paryô môrchai ûpar jâî.
âgç tç sô dûr su bhaç. dayô râh chhada nath nath gaç.128.

ਜੋ ਅੜਿਆ ਸੋ ਲੀਨੋ ਮਾਰ । ਉਨ ਕੇ ਲੀਨੇ ਲੂਟ ਹਥਿਆਰ ।
ਅੱਗੇ ਬੇਲਾ ਲੀਓ ਤਕਾਇ । ਤਹਿ ਠਹਿਰਯੋ ਸੁਖਾ ਸਿੰਘ ਜਾਇ ।੧੨੯।
jô aiâ sô lînô mâr. un kç lînç lût hathiâr.
aggç bçlâ lîô takâi. tahi thahiryô sukhâ singh jâi.129.

ਜਿਸ ਹੀ ਰਾਹ ਸੁਖਾ ਸਿੰਘ ਗਯੋ । ਤਿਸ ਹੀ ਪਾਛੇ ਬਹੁ ਦਲ ਭਯੋ ।
ਫੇਰ ਦੁਵੱਲੋਂ ਤੁਰਕ ਸੁ ਆਏ । ਸਿੰਘਨ ਪਿੱਛਾ ਲੀਓ ਦਬਾਏ ।੧੩੦।
jis hî râh sukhâ singh gayô. tis hî pâchhç bahu dal bhayô.
phçr duvllôn turak su âç. singhan pichchhâ lîô dabâç.130.

ਦੁਹੂੰ ਵੱਲ ਤੇ ਤੋਪ ਸ਼ਸਤਰ ਚੱਲੈਂ । ਉਪਰ ਸਿੰਘਨ ਕਰ ਪਏ ਸੁ ਹੱਲੇ ।
ਦੁਹੂੰ ਵੱਲ ਤੇ ਤੋਪ ਚਲਾਵੈਂ । ਮਧ ਸਿੰਘਨ ਘੇਰ ਤੁਰਕ ਸੁ ਘਾਵੈਂ ।੧੩੧।
duhûn vall tç tôp shastar challain. upar singhan kar paç su hallç.
duhûn vall tç tôp chalâvain. madh singhan ghçr turak su ghâvain.131.

ਜੋ ਸਿੰਘ ਆਏ ਕਰਕੇ ਗੱਠ । ਤੇ ਲੰਘੇ ਉਨ ਲਾ ਕੇ ਸੱਟ ।
ਜੋ ਪਿੱਛੇ ਤੇ ਲੀਨੇ ਤੋੜ । ਤੇ ਮਾਰੇ ਸਾਰੇ ਉਨ ਜੋੜ ।੧੩੨।
jô singh âç karkç gatth. tç langhç un lâ kç satt.
jô pichchhç tç lînç tôrd. tç mârç sârç un jôrd.132.

ਸੁੱਖਾ ਸਿੰਘ ਮੁੜ ਖੜ੍ਹੈ ਰਲਾਵੈ । ਬਹੁਤ ਫੌਜ ਸੋਂ ਨਾਂਹਿ ਬਸਾਵੈ ।
ਲੜਤ ਭਿੜਤ ਕਛੁ ਵੜੇ ਸੁ ਝੱਲ । ਤੁਰਕ ਵੜੇ ਤਿਹ ਮਗਰੇ ਚੱਲ ।੧੩੩।
sukkhâ singh murd khardhai ralâvai. bahut phauj sôn nânhi basâvai.
lardat bhirdat kachhu vardç su jhall. turak vardç tih magrç chall.133.

ਜੋ ਤੁਰਕਨ ਕੇ ਹਾਥ ਸੁ ਆਯੋ । ਤੁਰਤ ਫੁਰਤ ਉਨ ਮਾਰ ਗਵਾਯੋ ।
ਕੀਯੋ ਗਮਨ ਸਿੰਘਨ ਵਲ ਝੱਲ । ਰਤਨ ਸਿੰਘ ਕਹਿ ਤਿਨ ਅਬ ਗੱਲ ।੧੩੪।
jô turkan kç hâth su âyô. turat phurat un mâr gavâyô.
kîyô gaman singhan val jhall. ratan singh kahi tin ab gall.134.

Dohra : Thereupon, Sukha Singh did make a declaration,
They (Singhs) would never survive through stealth.
Without coming into a direct confrontation with the Mughals,
Had they not been left with anyother alternative. (126)

Chaupai : Thereafter, Sukha Ssingh gave an open call to all the Sikhs,
That the entire Khalsa Panth force should follow after him.
Must the Singhs invade the strongest Mughal defences,
Without caring for the safety of their own lives. (127)

After this boosting of morale by Sukha Singh,
Did the Singhs attack the posts held by the enemy.
The ones defending those posts ran away to far off places,
Making way for the Singhs while fleeing from their posts. (128)

Those who resisted were they killed by the Singhs,
As were they dispossessed of their weapons as well.
After this, spotting out a wild growth ahead of them,
Did Sukha Singh sneak into the wild. (129)

The direction in which had Sukha Singh proceeded,
Did majority of Singhs proceed in the self-same direction.
But soon did the Mughal troops converge from both the sides,
Who had been following the Singhs in hot pursuit. (130)

Opening a volley of cannon fire from both the Mughal flanks,
Did the Mughals rush to attack the besieged Singhs.
Firing cannon balls at the Singhs from both the sides,
Did the Mughals start slaughtering the encircled Singhs. (131)

The Singhs who proceeded in a group together,
They did escape while hitting at the Mughal troops.
Those who got separated in the rear guard,
Were they killed by the Mughals in a combined lot. (132)

Would Sukha Singh halt and wait for others to join,
But little could Singhs resist being out numbered in strength.
Fighting and resisting as the Singhs did enter the wild,
The Mughals, too, did keep their chase in the jungle. (133)

Whosoever among the Singhs fell into the Mughal's hands,
Did the Mughals despatch him to death in an instant.
The Singhs who had proceeded towards the wild,
Would Rattan Singh narrate how it passed with them. (134)

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ਸਿੰਘਨ ਝੱਲ ਵੜ ਪੈ ਗਈ ਰਾਤ । ਤੁਰਕ ਫੌਜ ਭਈ ਡੇਰੇ ਜਾਤ ।
ਸਿੰਘਨ ਝੱਲ ਮੈ ਪਾਯੋ ਗ੍ਰਾਮ । ਲੂਟ ਕੂਟ ਤਹਿਂ ਕੀਯੋ ਬਿਸ੍ਰਾਮ ।੧੩੫।
singhan jhall vard pai gaî rât. turak phauj bhaî daçrç jât.
singhan jhall mai pâyô garâm. lût kût tahin kîyô bisrâm.135.

ਆਧੀ ਰੈਨ ਤਹਾਂ ਤੇ ਤੁਰੇ । ਤੁਰਕ ਫੌਜ ਤੋਂ ਗੈਲੇ ਜੁਰੇ ।
ਸਿੰਘਨ ਕੋ ਤੇ ਲਾਗੇ ਖੋਜ । ਡਿੱਗੇ ਢੱਠੇ ਕੋ ਮਾਰੈਂ ਸੋਜ ।੧੩੬।
âdhî rain tahân tç turç. turak phauj tôn gailç jurç.
singhan kô tç lâgç khôj. daiggç dhatthç kô mârain sôj.136.

ਥੱਕੇ ਭੁੱਖੇ ਨੰਗੇ ਥੇ ਖਰੇ । ਥੋੜੇ ਥੋੜੇ ਜਾਤ ਥੇ ਤੁਰੇ ।
ਆਇ ਫੌਜ ਨੇ ਤਹਿਂ ਫਿਰ ਘਿਰੇ । ਤਿਨ ਸੋਂ ਲਰਨ ਸਿੰਘ ਫਿਰ ਫਿਰੇ ।੧੩੭।
thakkç bhukkhç nangç thç kharç. thôrdç thôrdç jât thç turç.
âi phauj nç tahin phir ghirç. tin sôn laran singh phir phirç.137.

ਜੋਊ ਝਲ ਕੇ ਅੰਦਰ ਆਯੋ । ਸੋ ਸਿੰਘਨ ਨੇ ਲਯੋ ਦਬਾਯੋ ।
ਝੱਲੋਂ ਬਾਹਰ ਸਿੰਘ ਜਿਨ ਪਾਯੋ । ਸੋਊ ਉਨ ਨੇ ਮਾਰ ਖਪਾਯੋ ।੧੩੮।
jôû jhal kç andar âyô. sô singhan nç layô dabâyô.
jhallôn bâhar singh jin pâyô. sôû un nç mâr khapâyô.138.

ਤਬੈ ਖਾਲਸੇ ਮਤਾ ਪਕਾਯਾ । ਨੱਠ ਖਾਲਸੋ ਜਾਣ ਕਦ ਪਾਯਾ।
ਮੁੜ ਮੁੜ ਲੜੋ ਔ ਤੁਰਤੇ ਜਾਵੋ । ਔਰ ਵੱਡਾ ਕੋ ਝੱਲ ਤਕਾਵੋ ।੧੩੯।
tabai khâlsç matâ pakâyâ. natth khâlsô jân kad pâyâ.
murd murd lardô au turtç jâvô. aur vadadaâ kô jhall takâvô.139.

ਦੋਹਰਾ : ਛੋਟੇ ਝੱਲ ਜਬ ਸਿੰਘ ਵੜੈਂ ਕਰੈਂ ਤੁਰਕ ਬਹੁ ਖ੍ਵਾਰ ।
ਵੱਡੇ ਝੱਲ ਮਹਿਂ ਖਾਲਸਾ ਵੜ ਤੁਰਕਨ ਲੇਹਿ ਮਾਰ ।੧੪੦।
dôhrâ : chhôtç jhall jab singh vardain karain turak bahu khavâr.
vadadaç jhall mahin khâlsâ vard turkan lçhi mâr.140.

ਚੌਪਈ : ਤਬ ਤੁਰਕਨ ਇਕ ਮਤਾ ਪਕਾਯਾ । ਮੁਲਕ ਇਕੱਠਾ ਕਰ ਤਿਨੈਂ ਮੰਗਾਯਾ ।
ਦਈਏ ਝੱਲ ਮੈਂ ਰੱਯਤ ਵਾੜ । ਇਨ ਸਿੰਘਨ ਕੋ ਲੇਵੈ ਮਾਰ ।੧੪੧।
chaupaî : tab turkan ik matâ pakâyâ. mulak iktthâ kar tinain mangâyâ.
daîç jhall main rayyat vârd. in singhan kô lçvai mâr.141.

ਤਬ ਦਿਵਾਨ ਨੇ ਰੱਯਤ ਮੰਗਾਈ । ਆਈ ਰੱਯਤ ਢੋਲ ਬਜਾਈ ।
ਦੀਨੇ ਸੋਊ ਬੇਲੇ ਪੇਲ । ਸਾਥ ਬੰਦੂਕਨ ਔ ਹਥ ਸੇਲ ।੧੪੨।
tab divân nç rayyat mangâî. âî rayyat dahôl bajâî.
dînç sôû bçlç pçl. sâth bandûkan au hath sçl.142.

ਦੋਹਰਾ : ਸੋ ਸਿੰਘਨ ਸਿਉਂ ਆ ਭਿੜੇ ਕਰ ਕਰ ਕਈ ਉਪਾਇ ।
ਤੌ ਸਿੰਘਨ ਔਖੀ ਬਨੀ ਲਭੈ ਨਹੀਂ ਕਹੂੰ ਰਾਹਿ ।੧੪੩।
dôhrâ : sô singhan siun â bhirdç kar kar kaî upâi.
tau singhan aukhî banî labhai nahîn kahûn râhi.143.

Darkness did descend as did the Singhs enter the wild,
So did the Mughal troops return to their base camp.
Thus did the Singhs get a (temporary) shelter in the wild,
Thus did they cool their nerves after a bout of loot and fight. (135)

At midnight did the Singhs begin their march again,
When they were again followed by the Mughal troops.
As the Mughals were continuously hunting for the Singhs,
They did kill those Singhs whom they found lying wounded. (136)

Fatigued, famished and naked were Singhs rendered,
Very few among them being up and moving.
They were again surrounded by the Mughal troops,
These emaciated Singhs started fighting once again. (137)

Whichever Mughal soldier dared to enter the wild,
The Singhs did pounce upon him and killed him.
Whichever Singh ventured to get out of the wild,
The Mughals too did attack and despatch him to death. (138)

Thereafter the Khalsa Singhs took another decision,
That desertion and escape alone would not avail.
They must keep hitting-running hitting again and again,
Till they could reach a bigger patch of jungle for shelter. (139)

Dohra : As the Singhs attempted to enter a smaller patch,
Would the Mughal troops harass the Singhs a lot,
But as the Singhs got into a bigger patch,
Would the Singh kill the Mughals in large numbers. (140)

Chaupai : Thereafter, the Mughals decided upon another plan,
That they must summon a large gathering of people.
They must push this crowd into the jungle,
Which would then eliminate all these Singhs. (141)

Thereafter, as the Dewan called the public with a beat of drum,
The public gathered there in response to this proclamation.
As the Mughals pushed these subjects into the wild,
They were armed with muskets and sharp spears. (142)

Dohra : Thus did these subjects confront the Singhs,
Adopting several kinds of tactics and maneavours.
This intrusion did create a piquant situation,
As the Singhs were at their wit's ends to deal with public. (143)

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ਜੇ ਅਬ ਇਨਕੋ ਲਈਏ ਮਾਰ । ਤੌ ਬੇਲੇ ਮੈਂ ਰਹੀਏ ਸੁਖਾਰ ।੧੪੪।
chaupaî : sukkhâ singh tab aisî kahî. bin mârç ham bachain su nahîn.
jç ab inkô laîç mâr. tau bçlç main rahîç sukhâr.144.

ਜੇ ਹਮ ਤੇ ਇਹ ਹੋਹਿ ਨ ਮਾਰ । ਤੌ ਏਹ ਹਮ ਕੋ ਲੈ ਹੈਂ ਮਾਰ ।
ਫਸੇ ਚੋਰ ਜਿਮ ਤਿਨ ਹੱਠ ਕੀਆ । ਸਤਿਗੁਰ ਰਖਣੋਂ ਖਾਲਸੋ ਥੀਆ ।੧੪੫।
jç ham tç ih hôhi na mâr. tau çh ham kô lai hain mâr.
phasç chôr jim tin hatth kîâ. satigur rakhnôn khâlsô thîâ.145.

ਦੋਹਰਾ : ਤੌ ਸਿੰਘ ਹੱਲਾ ਕਰ ਪਏ ਜੱਟ ਚਲੇ ਸੁ ਅੱਗੇ ਲਾਗ ।
ਜੋ ਲੱਭੇ ਸੋ ਖੋਹ ਲਏ ਦਏ ਜਾਣ ਬਹੁ ਭਾਗ ।੧੪੬।
dôhrâ : tau singh hallâ kar paç jatt chalç su aggç lâg.
jô labbhç sô khôh laç daç jân bahu bhâg.146.

ਚੌਪਈ : ਕਈ ਸੁ ਤਿਨ ਕੀ ਘੋੜੀ ਲਈ । ਬਸਤਰ ਸ਼ਸਤਰ ਦੇ ਗਏ ਕਈ ।
ਫੇਰ ਸਿੰਘ ਹੁਇ ਤੁਰੇ ਸੁਖਾਰੇ । ਜੋ ਲਰਨ ਵਾਰੇ ਤੇ ਸਭ ਹਾਰੇ ।੧੪੭।
chaupaî : kaî su tin kî ghôrdî laî. bastar shastar dç gaç kaî.
phçr singh hui turç sukhârç. jô laran vârç tç sabh hârç.147.

ਕਿਛਕੁ ਸਿੰਘਨ ਕੋ ਬੇਹਲ ਭਯੋ । ਤਬ ਮਾਝੇ ਕੋ ਵਤਨੋ ਠਯੋ ।
ਆਗੇ ਦੇਸ਼ ਰਾਮੇ ਕੋ ਆਹਿ । ਏਕ ਰਾਤ ਮੈ ਸੋ ਲਖਿ ਜਾਹੁ ।੧੪੮।
kichhku singhan kô bçhal bhayô. tab mâjhç kô vatnô thayô.
âgç dçsh râmç kô âhi. çk rât mai sô lakhi jâhu.148.

ਸਿੰਘ ਕਹੈਂ ਅਬ ਟਪੀਐ ਦਰਯਾਉ । ਕੀਓ ਉਦਮ ਤਬ ਲਖਨੇ ਕਾਉ ।
ਸਿਖਰ ਦੁਪਹਿਰੀ ਤੀਰ ਦਰਯਾਏ । ਦਿੱਭ ਖਿੱਭ ਕੇ ਤੁਲ੍ਹੇ ਬਨਾਏ ।੧੪੯।
singh kahain ab tapîai daryâu. kîô udam tab lakhnç kâu.
sikhar duphirî tîr daryâç. dibbh khibbh kç tulhç banâç.149.

ਭਯੋ ਖਾਲਸੇ ਇਮਹਿ ਉਰਾਰ । ਉਹਾਂ ਖੜੇ ਰਹੇ ਘਰੀ ਦੁਇ ਚਾਰ ।
ਸਵਾਰ ਕਾਠੜੇ ਤੰਗ ਖਿਚਵਾਇ । ਤੁਰੇ ਸਿੰਘ ਤੌ ਅਗਲੇ ਦਾਇ ।੧੫੦।
bhayô khâlsç imhi urâr. uhân khardç rahç gharî dui châr.
savâr kâthrdç tang khichvâi. turç singh tau aglç dâi.150.

ਦੋਹਰਾ : ਜੋ ਰਹਯੋ ਥੋ ਸਿੰਘਨ ਪਹਿ ਸੋ ਡੁਬਿਓ ਦਰਿਆਇ ।
ਅੱਗੈ ਤੱਤੇ ਰੇਤ ਸੋਂ ਜਲੈਂ ਸੁ ਨੰਗੇ ਪਾਇ ।੧੫੧।
dôhrâ : jô rahyô thô singhan pahi sô daubiô dariâi.
aggai tattç rçt sôn jalain su nangç pâi.151.

ਚੌਪਈ : ਬਹੁਤ ਸੁ ਘਨੀ ਬਰੇਤੀ ਆਈ । ਜਨੁ ਕਰ ਤੱਤੀ ਤਵੀ ਬਿਛਾਈ ।
ਤਬ ਸਿੰਘਨ ਨੇ ਕਪੜੇ ਪਾੜੇ । ਪੈਰੀਂ ਬੰਧੇ ਬਚੇ ਨਹਿਂ ਸਾੜੇ ।੧੫੨।
chaupaî : bahut su ghanî barçtî âî. janu kar tattî tavî bichhâî.
tab singhan nç kapardç pârdç. pairîn bandhç bachç nahin sârdç.152.

Chaupai : Thereupon, did Sukha Singh make a declaration,
That the Singhs had to kill the people for their own survival.
They could stay in the wild in peace and safety,
Only after they had done away with these intruders. (144)

Would these civilian intruders eliminate the Singhs,
In case the Singhs failed to get rid of these subjects.
Thus did besieged Singhs survive with the daring of a burglar alone,
As the Divine Satguru had ordained the Khalsa's survival. (145)

Dohra : As the Singhs rushed upon to pounce on the intruders,
The Jat intruders started fleeing before them.
As the Singhs robbed those whom they caught,
They let many of those escape who chose to flee. (146)

Chaupai : The Singhs snatched the horses of many an intruder,
While many others left their robes and weapons behind.
Thus, did the Singhs proceed being well-equipped,
Though the prominent warriors had all exhausted. (147)

As the Singhs got a temporary relief from fighting,
Did they decide to head for the Majha region.
As the next immediate region belonged to wicked Rama Randhawa[15] ,
Did the Singhs resolve to cross this region in a single night. (148)

As the Singhs confabulated how to cross the river,
Did they endeavour to wade through this river.
Camping upon the river's bank under the searing heat at noon,
Did the Singhs make make-shift boats of reeds and grass. (149)

As the Singhs waded through the river to the other bank,
Did they take rest there for a few hours to relax.
Thereafter, saddling the horses by tying their buckles,
Did the Singhs launch on their march on an onward mission. ((150)

Dohra : Whatever equipage had the Singhs carried with them,
It got drowned in water during their passage through the river.
They got their feet scorched in the hot sands,
As they had to walk through the sandy terrain barefooted. (151)

Chaupai : So intensely hot and sandy was the river plateau,
As if somebody had laid out a hot plate.
The Singhs had to tear off their dresses to make footpads,
So that they could protect their feet from being scorched. (152)

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ਦੋਹਰਾ : ਚਰਨ ਲਪੇਟਨ ਕੋ ਤਊ ਬੈਠੇ ਚਿੱਤੜ ਟਿਕਾਇ ।
ਤਿਨਕੇ ਚਿੱਤੜ ਜਾਹਿਂ ਜਲ ਕਰੈਂ ਸਿੰਘ ਹਾਇ ਹਾਇ ।੧੫੩।
dôhrâ : charan lapçtan kô taû baithç chittard tikâi.
tinkç chittard jâhin jal karain singh hâi hâi.153.

ਚੌਪਈ : ਇਸ ਬਿਧਿ ਸਿੰਘ ਉਤਰੇ ਦਰਿਆਇ । ਵੜੇ ਸਿੰਘ ਮਾਝੇ ਮੇਂ ਆਇ ।
ਫੇਰ ਲੰਘੇ ਜਹਿਂ ਦੁਇ ਦਰਿਆਇ । ਇਮ ਕਰ ਪੁੱਜੇ ਜੰਗਲ ਜਾਇ ।੧੫੪।
chaupaî : is bidhi singh utrç dariâi. vardç singh mâjhç mçn âi.
phçr langhç jahin dui dariâi. im kar pujjç jangal jâi.154.

ਹੈ ਜੈਤੋ ਕੇ ਊਹਾਂ ਗਰਾਮ । ਉਤਰੇ ਸਿੰਘ ਕਰ ਉਹਾਂ ਧਾਮ ।
ਸੁਖਾ ਸਿੰਘ ਤਹਿਂ ਟੰਗ ਖੁਲ੍ਹਾਏ । ਸੱਦ ਸਿਆਣੇ ਬੈਦ ਲਗਾਏ ।੧੫੫।
hai jaitô kç ûhân garâm. utrç singh kar uhân dhâm.
sukhâ singh tahin tang khulhâç. sadd siânç baid lagâç.155.

ਤੇਲ ਪਾਇ ਟੰਗ ਧਰੀ ਪਨਾਰੇ । ਪੈ ਮੰਜੇ ਸਿੰਘ ਮਨੀਆ ਹਾਰੇ ।
ਫਿਰ ਕਾਰੀਗਰ ਕਰੀ ਤਿਆਰੇ । ਮਹੀਨੇ ਪੰਜ ਛੀ ਪੁੱਜੇ ਸਾਰੇ ।੧੫੬।
tçl pâi tang dharî panârç. pai mañjç singh manîâ hârç.
phir kârîgar karî tiârç. mahînç pañj chhî pujjç sârç.156.

ਫਿਰ ਸਿੰਘ ਮਜਨ ਕਰ ਸ਼ਸਤ੍ਰ ਪਹਰੇ। ਚੜ੍ਹਯੋ ਘੋੜੇ ਮੁਖ ਉਸ ਹੀ ਲਹਰੇ।
ਇਮ ਹਮ ਸੁਨੀ ਪਿਤਾ ਤੇ ਬਾਤ । ਸੁੱਖਾ ਸਿੰਘ ਤਿਸ ਲਯਾਯੋ ਸਾਥ ।੧੫੭।
phir singh majan kar shastar pahrç. chardhyô ghôrdç mukh us hî lahrç.
im ham sunî pitâ tç bât. sukkhâ singh tis layâyô sâth.157.

੧੧੭. ਔਰ ਪ੍ਰਸੰਗ ('...ਸਿੰਘ ਨ ਨਿਖੁੱਟੇ ਰਹੇ ਕਛੂ ਬਾਕ')
117. aur parsang ('...singh na nikhuttç rahç kachhu bâk')

ਚੌਪਈ : ਅਬ ਮੈਂ ਉਨਕੀ ਬਾਤ ਸੁਨਾਊਂ । ਰਹੇ ਜੋ ਪੜੋਲ ਕਠੂਹੈ ਥਾਊਂ ।
ਬਚੇ ਘੋੜੇ ਸੋ ਇਹ ਦਿਸ਼ ਆਏ । ਬਿਨਾਂ ਘੋੜੇ ਤੇ ਪਹਾੜ ਚੜ੍ਹਾਏ ।੧।
chaupaî : ab main unkî bât sunâûn. rahç jô pardôl kathûhai thâûn.
bachç ghôrdç sô ih dish âç. binân ghôrdç tç pahârd chardhâç.1.

ਚਹੁੰ ਵਲ ਹੋ ਗਏ ਸਿੰਘਨ ਕੇ ਫੇਰੇ । ਐਸੇ ਭਏ ਦੁਖਨ ਕੇ ਘੇਰੇ ।
ਉਤੈ ਦਰਯਾਇ ਸੁ ਤੁਰਤ ਰੁੜ੍ਹਾਵੈ । ਉਤੇ ਪਹਾੜੀਏ ਗਲ ਰੱਸੀ ਪਾਵੈਂ ।੨।
chahun val hô gaç singhan kç phçrç. aisç bhaç dukhan kç ghçrç.
utai daryâi su turat rurdhâvai. utç pahârdîç gal rassî pâvain.2.

ਇਤੋ ਫੌਜ ਦਿਵਾਨ ਸੁ ਠਈ । ਸੋਊ ਸਿੰਘਨ ਕੋ ਕਾਟਤ ਭਈ ।
ਅਗੈ ਰਾਹਿ ਨਹਿਂ ਲਭੈ ਪਹਾਰੀਂ । ਐਸੀ ਭਈ ਸਮੇਂ ਕੀ ਕਾਰੀ ।੩।
itô phauj divân su thaî. sôû singhan kô kâtat bhaî.
agai râhi nahin labhai pahârîn. aisî bhaî samçn kî kârî.3.

Dohra : As the Singhs attempted to wrap up their feet in rags,
They squatted on their haunches on the hot sand.
As their bottoms got scorched by the hot sands,
Did the Singhs let out a desperate cry in pain. (153)

Chaupai : Thus did the Singhs cross the riverine terrain,
And finally sneaked into their (native) Majha region.
Finally crossing at the confluence[16] of both the rivers,
The Singhs did reach the outskirts of (Lakhi) jungle. (154)

There being located a village by the name Jaito[17],
The Singhs did put up a camp there for a while.
There removing the bandage from the wounded leg,
Sukha Singh got his fracture repaired by the experts. (155)

There putting the fractured leg in a pipe in a lubricated plaster,
Sukha Singh had to rest in bed much against his wishes.
Even with all the efforts of experts to repair the fracture,
It took five to six months to heal the whole wound. (156)

Thereafter thorough ablutions did Sukha Singh wear his armour,
Did he mount his horse again with the same missionary zeal.
Thus had the author heard the whole account from his father,
As his father had brought Sukha Singh home with him to his native place. (157)

Episode 117
Another Episode
(Some of the Singhs still did survive the massacre)

Chaupai : Let me (the author) narrate the account of those Singhs,
Who were left behind around Parol[1] and Kathua[2] towns.
Those who survived on horses entered this region,
Those on foot climbed up the mountains to survive. (1)

The Singhs had to scatter in all the four directions,
With such adversity were the Singhs taken over.
Did the river drown those who fell into its water,
Even as the hilly people arrested those who climbed up the hills. (2)

On another flank was positioned Dewan Lakhpat Rai's army,
Which did keep slaughtering the (fleeing) Singhs.
Truly was it difficult to find an escape route in the hilly terrain,
Such being the tyranny and adversity of the times. (3)

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ਦੋਹਰਾ : ਔਰ ਬਾਤ ਕਛੂ ਨਹਿਂ ਬਨੇ ਸਿੰਘਨ ਯਹ ਮਤ ਕੀਨ ।
ਉਤਰੇ ਸਭੇ ਪਿਆਦ ਹੁਇ ਡਿਗ ਡਿਗ ਪਰੇ ਜ਼ਮੀਨ ।੪।
dôhrâ : aur bât kachhû nahin banç singhan yah mat kîn.
utrç sabhç piâd hui daig daig parç zamîn.4.

ਚੌਪਈ : ਪਾਛੇ ਪੜੇ ਪਹਾੜੀਏ ਫੇਰ । ਸਿੰਘਨ ਮਾਰੇ ਕੂਟੇ ਘੇਰ ।
ਸਿੰਘਨ ਉਚੇ ਪ੍ਰਬਤ ਤਕਾਏ । ਹੱਥ ਨ ਪਹੁੰਚਯੋ ਤਬ ਫਿਰ ਆਏ ।੫।
chaupaî : pâchhç pardç pahârdîç phçr. singhan mârç kûtç ghçr.
singhan uchç parbat takâç. hatth na pahuñchyô tab phir âç.5.

ਐਸੀ ਆਨ ਚੁਫੇਰੀ ਪਈ । ਸਿੰਘਨ ਪੌਰਖ ਨਾਂਹਿ ਬਸਈ ।
ਲੁਟ ਨਹਿਂ ਸਕਹਿਂ ਮੋਲ ਨਹਿ ਪਾਵੈਂ । ਇਤ ਕਰ ਭੂਖੇ ਮਰ ਮਰ ਜਾਵੈਂ ।੬।
aisî ân chuphçrî paî. singhan paurakh nânhi basaî.
lut nahin sakahin môl nahi pâvain. it kar bhûkhç mar mar jâvain.6.

ਜਿੱਧਰ ਜਾਵੈਂ ਉਧਰੋਂ ਮਰਾਵੈਂ । ਖੜ ਖੜ ਸਿੰਘ ਚੌਫੇਰ ਤਕਾਵੈਂ ।
ਤਬ ਸਿੰਘਨ ਨੇ ਯਹ ਮਤ ਠਈ । ਹਮਹਿ ਪ੍ਰਬਤੀਅਨ ਬੁਰੀ ਨ ਕਈ ।੭।
jiddhar jâvain udhrôn marâvain. khard khard singh chauphçr takâvain.
tab singhan nç yah mat thaî. hamhi parbtîan burî na kaî.7.

ਸਗਵਾਂ ਪ੍ਰਬਤੀਅਨ ਕੇ ਰਿਪੁ ਮਾਰੇ । ਹਮ ਨੇ ਇਨਕੇ ਕਾਜ ਸਵਾਰੇ ।
ਹਮ ਤੁਰਕਨ ਸੋਂ ਜੰਗ ਮਚਾਵੈਂ । ਇਨ ਕੇ ਉਪਰ ਆਨ ਨ ਪਾਵੈਂ ।੮।
sagvân parbtîan kç ripu mârç. ham nç inkç kâj savârç.
ham turkan sôn jang machâvain. in kç upar ân na pâvain.8.

ਹਮ ਨੇ ਜੀਤ ਤੁਰਕ ਅਬ ਮਾਰੇ । ਏ ਟਕਿਅਨ ਤੇ ਭਏ ਸੁਖਾਰੇ ।
ਏ ਪਹਾੜੀਏ ਕੱਚੇ ਆਦਿ । ਕਰਯੋ ਇਨੈਂ ਹਮ ਗੁਰ ਸੋਂ ਬਾਦ ।੯।
ham nç jît turak ab mârç. ç takian tç bhaç sukhârç.
ç pahârdîç kachchç âdi. karyô inain ham gur sôn bâd.9.

ਅਸ ਕਹਿ ਸਿੰਘ ਸੁ ਚੜ੍ਹੇ ਪਹਾੜੀ । ਆਗੇ ਹੋ ਕੇ ਆਪ ਉਜਾੜੀ ।
ਕਈ ਹਜਾਰ ਸਿੰਘ ਪਰਬਤ ਧਸਿਆ । ਨਠੋ ਪਹਾੜ ਕਛੂ ਰਹੈ ਨ ਬਸਿਆ ।੧੦।
as kahi singh su chardhç pahârdî. âgç hô kç âp ujârdî.
kaî hajâr singh parbat dhasiâ. nathô pahârd kachhu rahai na basiâ.10.

ਪਾਛੇ ਤੁਰਕ ਸੁ ਲਾਗੇ ਜਾਵੈਂ । ਡਿਗੇ ਪੜੇ ਤਿਸੁ ਸੀਸ ਕਟਾਵੈਂ ।
ਕਾਟਤ ਕੂਟਤ ਵੈ ਗਏ ਥਾਕ। ਸਿੰਘ ਨ ਨਿਖੁੱਟੇ ਰਹੇ ਕਛੂ ਬਾਕ ।੧੧।
pâchhç turak su lâgç jâvain. daigç pardç tisu sîs katâvain.
kâtat kûtat vai gaç thâk. singh na nikhuttç rahç kachhu bâk.11.

ਦੋਹਰਾ : ਕਹੂੰ ਕਹੂੰ ਸਿੰਘ ਲੜ ਪੜੈਂ ਕਹੂੰ ਭੂਖੇ ਖਾਵੈਂ ਲੂਟ ।
ਜਹਿਂ ਮੁੱਲ ਦੇਵੈਂ ਨਾ ਤਹਾਂ ਖਾਵੈਂ ਪਟਤ ਸੁ ਬੂਟ ।੧੨।
dôhrâ : kahûn kahûn singh lard pardain kahûn bhûkhç khâvain lût.
jahin mull dçvain nâ tahân khâvain patat su bûta.12.

Dohra : Failing to find any escape route to survive,
Thus did the Singh arrive at a conclusion.
Let all those Singhs on foot come down the hills,
Fall flat on the ground to escape arrest. (4)

Chaupai : There too were the Singhs chased by the hilly troops,
As they kept on circling around and killing the Singhs.
The Singhs who had reckoned the steep hills to provide protection,
Had to return to the base failing to find a foothold. (5)

Such was the catastrophe from all sides that fell upon Singhs,
That no initiative on the part of Singhs could be of any avail.
Neither could they ransack anyone nor could they buy anything,
For want of any food did the Singhs keep dying of starvation. (6)

As the Singhs kept on being killed in whatever direction they proceeded,
Did the Singhs keep standing still in extreme desperation.
Thereupon did the Singhs arrive at this conclusion,
That they had never done any harm to the hilly people. (7)

The Khalsa Panth had rather killed the enemies of hill chiefs,
As well as done deeds of good to the hilly people.
The Singhs had all along been fighting with the Mughals,
So that the latter could not overpower the hilly regions. (8)

As the Singhs had exterminated and killed the Mughals,
The hill chiefs had been relieved of paying revenue to the Mughals.
Had these hill chiefs been traitors from the beginning,
As they had even played foul with the (tenth) Sikh Guru. (9)

After this observation, did the Singhs climb up the mountains,
Proceeding with a rush to ransack that region.
Thus thousands of Singhs crossed through the mountains,
As they could no longer afford to stay put among the hills. (10)

With Mughal troops being in hot pursuit of the Singhs,
They kept on being beheaded as had fallen on the way.
Even as the Mughals got fed up with massacring the Singhs,
Some of the Singhs still did survive this massacre. (11)

Dohra : At places would the Singhs get into a fight with the Mughals,
At places would the famished Singhs rob others for food.
At places where they could not buy provisions even for a price,
Would the Singhs survive on pulling and eating vegetation. (12)

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ਚੌਪਈ : ਤਹਾਂ ਲਚਾਰ ਰਿਜਕ ਕੀ ਭਈ । ਸਿੰਘ ਸੁ ਮਰ ਗਏ ਭੁੱਖੇ ਕਈ ।
ਮੁੱਲ ਜੁ ਮੰਗੈਂ ਨਾ ਢੁੱਕੈਂ ਦੁਵਾਰੇ । ਜੌ ਲੂਟੈਂ ਤੌ ਰਾਜੇ ਮਾਰੇਂ ।੧੩।
chaupaî : tahân lachâr rijak kî bhaî. singh su mar gaç bhukkhç kaî.
mull ju mangain nâ dhukkain duvârç. jau lûtain tau râjç mârçn.13.

ਖ੍ਰੀਦਨ ਗਏ ਸੁ ਦੇਵੈਂ ਨਹੀਂ । ਖਾਲਸੇ ਕੋ ਯਹਿ ਖਵਾਰੀ ਭਈ ।
ਕੋਉ ਕਹੈ ਏ ਬੰਦੇ ਸੰਗ ਆਏ । ਲੂਟ ਕੂਟ ਇਨ ਹਮ ਸੰਤਾਏ ।੧੪।
kharîdan gaç su dçvain nahîn. khâlsç kô yahi khavârî bhaî.
kôu kahai ç bandç sang âç. lût kût in ham santâç.14.

ਬਹੁਤਨ ਦੇਖ ਸੁ ਜਾਵੈਂ ਭਾਜ । ਥੋੜਨ ਕੋ ਲੁਟ ਕਰੈਂ ਇਲਾਜ ।
ਕੋਊ ਨ ਰਾਜਾ ਧੀਰ ਧਰਾਵੈ । ਕੋਈ ਨ ਰਾਜਾ ਗੈਲ ਛੁਡਾਵੈ ।੧੫।
bahutan dçkh su jâvain bhâj. thôrdan kô lut karain ilâj.
kôû na râjâ dhîr dharâvai. kôî na râjâ gail chhudaâvai.15.

ਤਬ ਸਿੰਘਨ ਨੇ ਭੇਖ ਵਟਾਯੋ । ਕੇਸਨ ਬਾਂਧ ਸਿਰ ਜਟ ਠਹਿਰਾਯੋ ।
ਚਾਕਰ ਹੋਨੇ ਕਰੇ ਬਨਾਇ । ਮੰਡੀ ਕੁਲੂ ਲੌ ਪਹੁੰਚਯੋ ਜਾਇ ।੧੬।
tab singhan nç bhçkh vatâyô. kçsan bândh sir jat thahirâyô.
châkar hônç karç banâi. mandî kulû lau pahuñchyô jâi.16.

ਔਰ ਰਾਣੀ ਕੋਉ ਨਕਟੀ ਕਹਾਵੈ । ਤਿਹ ਥਾਂ ਜਾਇ ਦਿਨ ਕਟੈਂ ਸੁਖਾਵੈ ।
ਐਸੇ ਪੰਜ ਛੇ ਕਟੇ ਮਹੀਨੇ । ਫਿਰ ਮੁੜ ਆਏ ਕੀਰਤਪੁਰੀ ਮੇਂ ।੧੭।
aur rânî kôu naktî kahâvai. tih thân jâi din katain sukhâvai.
aisç pañj chhç katç mahînç. phir murd âç kîrtapurî mçn.17.

ਦੋਹਰਾ : ਜੋਊ ਬਚਯੋ ਇਸ ਮੌਤ ਤੇ ਵਿਚ ਪਹੁੰਚ ਪਹਾੜੀ ਔਖ ।
ਕੀਰਤਪੁਰ ਫਿਰ ਆ ਪੁਜੇ ਜੋ ਕੋ ਬਚਿਓ ਚੌਖ ।੧੮।
dôhrâ : jôû bachyô is maut tç vich pahuñch pahârdî aukh.
kîrtapur phir â pujç jô kô bachiô chaukh.18.

ਛਠੇ ਮਹੀਨੇ ਲਿਖ ਚਿਠੇ ਸਿੰਘਨ ਭਯੋ ਮਿਲਾਨ ।
ਜੋ ਬਚਿਓ ਔ ਮਰ ਗਯੋ ਆਈ ਤਬਹਿ ਪਛਾਨ ।੧੯।
chhathç mahînç likh chithç singhan bhayô milân.
jô bachiô au mar gayô âî tabhi pachhân.19.

੧੧੮. ਔਰ ਪ੍ਰਸੰਗ ('... ਉਨਕੇ ਸੀਸਨ ਬੁਰਜ ਉਸਾਰੇ')
118. aur parsang ('... unkç sîsan buraj usârç')

ਚੌਪਈ : ਅਬ ਸੁਨ ਫਿਰ ਸਬਹਨ ਕੀ ਬਾਤ । ਜਿਨ ਜਿਨ ਆਈ ਥੀ ਬਿੱਧਨ ਰਾਤ ।
ਜੋ ਜੰਗਲ ਮੈਂ ਪੁਜੇ ਸੁ ਬਚੈ । ਕਛੁ ਕੁ ਮਾਝੇ ਵੜ ਲੁਕ ਮੁੜ ਹਠੈ ।੧।
chaupaî : ab sun phir sabhan kî bât. jin jin âî thî biddhan rât.
jô jangal main pujç su bachai. kachhu ku mâjhç vard luk murd hathai.1.

Chaupai : Being desperate and helpless for want of food,
Did many a Singh perish and shed their mortal frame.
For buying provisions were the Singhs barred from entering any town,
For robbing and waylaying were they punished by the state. (13)

Would the Singhs be denied provisions even for a price,
Such being the ordeal faced by the Khalsa Panth.
Branding them as the companions of Banda Bahadur,
Were the Singhs accused of having harassed the populace. (14)

Would the Singhs desert being out numbered by the enemy,
Would they provide themselves while outnumbering the enemy.
Neither did any sovereign lend a moral support to the Singhs,
Nor did any king took up cudgels on their behalf. (15)

Thereafter, did the Singhs get into a disguise,
Tying their long hair in knots and flowing locks.
Thus did they succeed in reaching Mandi[3] and Kullu[4],
Disguising themselves as menials and daily wagers. (16)

Thus did they spend a few days in peace in a place,
Being known as the region belonging to a queen with a clipped nose.
Thus did the Singhs spend five six months in peace,
Returning thereafter to Kiratpur[5] (a holy Sikh shrine). (17)

Dohra : Whosoever survived from the jaws of death,
Had he to pass through the hills with great effort.
Whatever miniscule number out of thousands survived,
Did they manage to reach Kiratpur, the holy shrine. (18)

Thereafter, was the head count of Khalsa forces made in the sixth month,
After sending written dispatches to the scattered Singh contingents.
Only after this head count were all the Singhs identified,
As to who had survived and who had perished then. (19)

Episode 118
Another Episode – The Head count of Singhs Martyred in *Chhota Ghallughara I*[1]
(Their heads were piled up in dome-shaped heaps)

Chaupai : (Dear readers) now listen to the narrative of all those Singhs,
Who had passed through this dark night of death and destruction.
Of those who had survived by sneaking into the wilds,
As well as of those who had taken refuge in Majha region after return. (1)

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ਔ ਜੁ ਪੜੋਲ ਫੜੇ ਸੋ ਮਾਰੇ । ਕਈ ਪਹਾੜਨ ਮੈਂ ਰਹੇ ਹਾਰੇ ।
ਬਹੁਤੇ ਜੇਹਲ ਬਸੋਲੀਅਨ ਕਰਕੇ । ਹੱਥ ਹਥੌੜੀ ਗਲ ਟੰਕ ਭਰਕੇ ।੨।
au ju pardôl phardç sô mârç. kaî pahârdan main rahç hârç.
bahutç jçhal basôlîan karkç. hatth hathaurdî gal tank bharkç.2.

ਪਾਸ ਨਿਬਾਬ ਗਏ ਤੇ ਸਾਰੇ । ਉਨਕੇ ਸੀਸਨ ਬੁਰਜ ਉਸਾਰੇ ।
ਬਚੇ ਸਿੰਘ ਕਿਛ ਹਿੱਸਾ ਥੋਰਾ । ਰਹਯੋ ਨ ਤਿਨ ਪੈ ਚੜ੍ਹਨੋ ਘੋੜਾ ।੩।
pâs nibâb gaç tç sârç. unkç sîsan buraj usârç.
bachç singh kichh hissâ thôrâ. rahyô na tin pai chardhnô ghôrdâ.3.

ਦੋਹਰਾ : ਸੁੱਖਾ ਸਿੰਘ ਸੰਗ ਜੋ ਗਏ ਹਜ਼ਾਰ ਦੋਇ ਕੈ ਤੀਨ ।
ਇਨ ਪੈ ਘੋੜੇ ਜੋ ਬਚਯੋ ਬੀਜ ਮਾਤ੍ਰ ਗਿਨ ਲੀਨ ।੪।
dôhrâ : sukkhâ singh sang jô gaç hazâr dôi kai tîn.
in pai ghôrdç jô bachyô bîj mâtar gin lîn.4.

ਚੌਪਈ : ਕੋਊ ਕਹੈ ਮੋਏ ਚਾਲੀ ਹਜ਼ਾਰ । ਕੋਊ ਕਹੈ ਸਿੰਘ ਬਹੁ ਭਏ ਮਾਰ ।
ਕੋਊ ਕਹੈ ਮੋਏ ਚਾਲੀ ਸਾਰੇ । ਤਿਨ ਮੈਂ ਬਚੇ ਛੇ ਸਤ ਕੁ ਸਾਰੇ ।੫।
chaupaî : kôû kahai môç châlî hazâr. kôû kahai singh bahu bhaç mâr.
kôû kahai môç châlî sârç. tin main bachç chhç sat ku sârç.5.

ਕੋਊ ਕਹੈ ਦਲ ਆਹਿ ਪਚਾਸ । ਤਿਨ ਮੈਂ ਭਯੋ ਚਾਲੀ ਕੋ ਨਾਸ ।
ਕੋਊ ਕਹੈ ਸਿੰਘ ਹੋਤੇ ਘਨੇ । ਪਰਤ ਨਹੀਂ ਜੋ ਮੂਏ ਗਨੇ ।੬।
kôû kahai dal âhi pachâs. tin main bhayô châlî kô nâs.
kôû kahai singh hôtç ghanç. parat nahîn jô mûç ganç.6.

ਸੋ ਲਿਖ ਦੀਨੀ ਜੋ ਹਮ ਸੁਨੀ । ਪਰਤ ਨਹੀਂ ਕਛ ਗਿਨਤੀ ਗਨੀ ।
ਜੋ ਮੁਹਿ ਪਿਤਾ ਥੋ ਮੋਹਿ ਸੁਨਾਯੋ । ਰਤਨ ਸਿੰਘ ਨੇ ਸੋਊ ਲਿਖਾਯੋ ।੭।
sô likh dînî jô ham sunî. parat nahîn kachh gintî ganî.
jô muhi pitâ thô môhi sunâyô. ratan singh nç sôû likhâyô.7.

ਦੋਹਰਾ : ਸੰਮਤ ਠਾਰਾਂ ਸੈ ਹੁਤੋ ਉਪਰ ਤੀਨ ਸੁ ਸਾਲ ।
ਘੱਲੂ ਘਾਰੋ ਵਡ ਕਹਯੋ ਤੁਰਕਨ ਸਿੰਘਨ ਨਾਲ ।੮।
dôhrâ : sammat thârân sai hutô upar tîn su sâl.
ghallû ghârô vada kahyô turkan singhan nâl.8.

੧੧੯. ਸਾਖੀ ਲੱਖੂ ਔ ਸ਼ਾਹ ਨਿਵਾਜ਼ ਸਿਰ ਹੋਣੀ ਕੀ (ਐਸੀ ਕੌੜਾ ਮਲ ਕਰੀ ਲੱਖੂ ਬਾਬ ਬਣਾਇ')
119. sâkhî lakkhû au shâh nivâz sir hônî kî (aisî kaurdâ mal karî lakkhû bâb banâi')

ਦੋਹਰਾ : ਸ਼ਾਹ ਨਵਾਜ਼ ਗਰਰੋ ਵਧਯੋ ਸਿੰਘਨ ਕੋ ਤਬ ਮਾਰ ।
ਕਹਿ ਪਤਿਸ਼ਾਹੀ ਮੈਂ ਕਰੂੰ ਜਾ ਦਿੱਲੀ ਤਖਤ ਸੰਭਾਰ ।੧।

Of those who had been captured and killed at Parol,
As well as of those who exhausted themselves in the mountains.
Majority of them having been imprisoned in jail at Basoli,
After being put in fetters around their necks and hands. (2)

Were these prisoners taken to the Nawab (Shah Nawaz) at Lahore,
Who piled up their heads in heaps (after beheading them).
Very few of those Singhs who had survived this ordeal,
Were they left with no horses to mount and survive. (3)

Dohra : Those who had gone and survived under Sukha Singh's command,
Were they between two to three thousands in total strength.
Whatever number of horses were left with these Singhs,
Were these negligible in number (for any armed struggle). (4)

Chaupai : Someone put the figure of those killed at forty thousand,
Some others put this figure of those slaughtered still higher.
Someone else put their total number at forty thousand,
Of whom six to seven thousands had survived. (5)

Some others reckoned the number of those killed at fifty thousand,
Of whom forty thousand had been done to death.
Still others put this figure much higher than fifty thousand,
As no definite head count of those killed could be made. (6)

Truly had I (the author) narrated what I had heard indeed,
As no exact head count of the survivors and the dead was possible.
Whatever account had my father narrated to me,
So have I (Rattan Singh) got it recorded to (David Murray). (7)

Dohra : It was in the year eighteen hundred and three[2] ,
(of the Indian calendar as per Bikrami Samvat era).
That a massacre on such a massive scale occurred,
Which the Mughals had perpetrated on the Singhs. (8)

Episode 119
Episode about the destined death of Lakhu[1] and Shah Nawaz[2]
(Thus did Kaura Mal chastise Lakhu (Lakhpat Rai)

Dohra : Highly arrogant did Nawab Shah Nawaz become indeed,
After the massacre that he perpetrated on the Singhs.

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dôhrâ : shâh navâz garrô vadhyô singhan kô tab mâr.
kahi patishâhî main karûn jâ dillî takhat sambhâr.1.

ਲੱਖੂ ਸ਼ਾਹ ਨਿਵਾਜ਼ ਸਿਰ ਆਈ ਬੁਰਾਈ ਦੋਇ ।
ਦੇਖੋ ਸਤਿਗੁਰ ਕੀ ਕਲਾ ਕਯਾ ਉਨ ਸਿਰ ਹੋਣੀ ਹੋਇ ।੨।
lakkhû shâh nivâz sir âî burâî dôi.
dçkhô satigur kî kalâ kayâ un sir hônî hôi.2.

ਹੈ ਭਾਵੀ ਕੋ ਭਾਵ ਯੌ ਬਡ ਪਾਪੀਓਂ ਪਾਪ ਕਰਾਇ ।
ਭਾਰੋ ਭਾਰੋ ਹੁਇ ਵਜ਼ਨ ਤੇ ਬੇੜੋ ਭਰਯੋ ਡੁਬਾਇ ।੩।
hai bhâvî kô bhâv yau bada pâpîôn pâp karâi.
bhârô bhârô hui vazan tç bçrdô bharyô daubâi.3.

ਔਰ ਕਹਣ ਤਿਸ ਕਯਾ ਕਹੋਂ ਗੁਰ ਕਹਨੋ ਦੀਓ ਹਟਾਇ ।
ਗੁੜ ਕਹਣੇ ਮੈਂ ਗੁਰ ਸੁਨਯੋਂ ਮਿਠਾਈ ਦੀਯੋ ਅਖਾਇ ।੪।
aur kahan tis kayâ kahôn gur kahnô dîô hatâi.
gurd kahnç main gur sunyôn mithâî dîyô akhâi.4.

ਚੌਪਈ : ਤਬ ਲੱਖੂ ਨੇ ਹੋਕਾ ਦਿਵਾਯੋ । ਨਾਨਕ ਕੋ ਨਾਨੂ ਕਹਿਵਾਯੋ ।
ਨਾਨਕ ਬਾਣੀ ਸੁਨੈ ਜੋ ਕਾਂਨ । ਤਾਂਹਿ ਕਰਾਵੋ ਮੁਸਲਮਾਨ ।੫।
chaupaî : tab lakkhû nç hôkâ divâyô. nânak kô nânû kahivâyô.
nânak bânî sunai jô kânn. tânhi karâvô muslamân.5.

ਗ੍ਰੰਥ ਪੋਥੀ ਹਥ ਆਵਹਿ ਵਾਹਿ । ਮਧ ਦਰਿਆਇ ਡੁਬਾਵੈ ਤਾਂਹਿ ।
ਕਹਿ ਮੈਂ ਨਾਨਕ ਪੰਥ ਮਿਟਾਊਂ । ਮੈਂ ਭੀ ਖੱਤ੍ਰੀ ਤਉ ਕਹਾਊਂ ।੬।
garnth pôthî hath âvahi vâhi. madh dariâi daubâvai tânhi.
kahi main nânak panth mitâûn. main bhî khattrî taû kahâûn.6.

ਦੋਹਰਾ : ਜਬੈ ਜਗਤ ਮੈਂ ਯੌ ਭਈ ਸੁਨੀ ਬਾਤ ਦਰਗਾਹਿ ।
ਤੋਂ ਪਾਰਖਦ ਕਰਤੇ ਪੁਛੈ ਯਹ ਕਯਾ ਭਈ ਰਜਾਇ ।੭।
dôhrâ : jabai jagat main yau bhaî sunî bât dargâhi.
tau pârkhad kartç puchhai yah kayâ bhaî rajâi.7.

ਚੌਪਈ : ਤਬੈ ਪਾਰਖਦ ਐਸੀ ਕਹੀ । ਨਾਨਕ ਕੀ ਨਿੰਦਯਾ ਜਗ ਭਈ ।
ਤੁਮ ਤਾਕੋ ਕੁਛ ਵੱਟਾ ਨਾ ਲਾਯੋ । ਯੌ ਅੰਧੇਰ ਹ੍ਵੈ ਜਗ ਮੈਂ ਆਯੋ ।੮।
chaupaî : tabai pârkhad aisî kahî. nânak kî nindyâ jag bhaî.
tum tâkô kuchh vattâ nâ lâyô. yau andhçr havai jag main âyô.8.

ਦੋਹਰਾ : ਜਿਮ ਅੰਧੇਰ ਘਰ ਦੀਪ ਹੁਇ ਮਧ ਸੂਰਜ ਚੜ੍ਹੇ ਅਕਾਸ਼ ।
ਤਿਮ ਥੀ ਬਾਨੀ ਨਾਨਕਹਿ ਸੁਨ ਜਗ ਹੋਤ ਪ੍ਰਕਾਸ਼ ।੯।
dôhrâ : jim andhçr ghar dîp hui madh sûraj chardhç akâsh.
tim thî bânî nânkahi sun jag hôt parkâsh.9.

Laying his claim to the sovereignty over India,
Did he dream of occupying the Mughal throne at Delhi. (1)

Thus were both (Lakhu) Lakhpat Rai and (Nawab) Shah Nawaz,
Doomed to be burdened with doing evil deeds.
Such indeed being the will of the Satguru Divine,
Destined were these two to be damned indeed. (2)

Such indeed is the working of the fate inexorable,
That it makes sinners commit more and more sins.
Having committed sins in such great excess,
Do they sink and perish under the burden of their own sins. (3)

What to talk of their bigger atrocities and excesses,
They even prohibited the uttering of the word 'Guru'.
The word 'Gurd' (jaggery) being co-terminus with word 'Guru',
They ordered its nomenclature to be changed to 'sweets'. (4)

Chaupai : Thereafter, did Lakhpat Rai make a public proclamation,
That the word 'Nanak' be mispronounced as 'Nanu'.
That whosoever was found listening to hymns of Nanak,
Let he be immediately converted to Islam under duress. (5)

That wherever he happened to lay his hands upon the Sikh sacred text,
He ordered it to be thrown instantly into the river.
That after he had wiped out the name of Nanak's Khalsa Panth,
Would he claim himself to be a true Kshtriya indeed. (6)

Dohra : As such atrocities and excesses occurred in this world,
The information about these reached the Divine Court.
Summoning the divine messengers visiting the earth,
The Divine Lord enquired how did all these excesses happen? (7)

Chaupai : Narrating the whole account the Divine messengers did say,
That (Guru) Nanak's name was being maligned in the world.
As the Divine Lord did not punish the evil-doers,
There spread darkness of evil throughout the world. (8)

Dohra : As darkness disappears with the lighting of a lamp at home,
As the whole sky gets illuminated with the rise of the sun,
So illuminating were the hymns of (Guru) Nanak indeed,
That the whole mankind got enlightenment from his hymns. (9)

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ਚੌਪਈ : ਤਬ ਕਰਤੇ ਨੇ ਯੌਂ ਫੁਰਮਾਈ । ਨਿੰਦਕ ਦਿਹੋ ਸਜਾਇ ਬਨਾਈ ।
ਜਿਨ ਕੀਨੀ ਸੋ ਤਿਸੈ ਭੁੰਚਾਵੋਂ । ਤੁਰਤ ਸੁ ਤਿਸ ਹੀ ਅਗੈ ਲਿਆਵੋਂ ।੧੦।
chaupaî : tab kartç nç yaun phurmâî. nindak dihô sajâi banâî.
jin kînî sô tisai bhuñchâvôn. turat su tis hî agai liâvôn.10.

ਜਬ ਕਰਤੇ ਨੇ ਐਸੀ ਕਹੀ । ਕਰਨੇ ਹਾਰਨ ਵੈਸੀ ਠਈ ।
ਖੜੇ ਕਰਾਯੋ ਕਾਬਲੋਂ ਸ਼ਾਹਿ । ਸੋਊ ਤੁਰਾਯੋ ਲਹੌਰਹਿ ਰਾਹਿ ।੧੧।
jab kartç nç aisî kahî. karnç hâran vaisî thaî.
khardô karâyô kâblôn shâhi. sôû turâyô lahaurhi râhi.11.

ਜਿਮ ਕੰਟੇ ਸੋਂ ਕੰਟਾ ਨਿਕਾਰਨ । ਤਿਮ ਤੁਰਕਨ ਕੂੰ ਤੁਰਕ ਸੁ ਗਾਰਨ ।੧੨।
jim kantç sôn kantâ nikâran. tim turkan kûn turak su gâran.12.

ਦੋਹਰਾ : ਠਾਰਾਂ ਸੈ ਚਰੋਤ੍ਰੈ ਉਠਯੋ ਉਪੱਦ੍ਰਵ ਧਾਇ ।
ਨਾਦਰ ਸ਼ਾਹਿ ਕੋ ਮਾਰਿ ਕੈ ਆਯੋ ਆਹਿਮਦ ਸ਼ਾਹਿ ।੧੩।
dôhrâ : thârân sai charôtrai uthyô upddarv dhâi.
nâdar shâhi kô mâri kai âyô âhimad shâhi.13.

ਚੌਪਈ : ਤਮੂਰ ਸ਼ਾਹਿ ਉਸ ਬੇਟਾ ਥੋਊ । ਦਿੱਲੀ ਦੇਖ ਗਏ ਥੇ ਦੋਊ ।
ਸੋ ਦਿੱਲੀ ਦਿਲ ਤਿਨ ਕੇ ਬਸੀ । ਆਇ ਲਹੌਰ ਤਬ ਉਨ ਨੇ ਖਸੀ ।੧੪।
chaupaî : tamûr shâhi us bçtâ thôû. dillî dçkh gaç thç dôû.
sô dillî dil tin kç basî. âi lahaur tab un nç khasî.14.

ਲੱਖੂ ਕਾਬਲੀ ਸੋਂ ਮਿਲ ਪਯੋ । ਸ਼ਾਹ ਨਵਾਜ਼ ਭੀ ਉਨੈਂ ਮਿਲਯੋ ।
ਯਹੀ ਬਦੀ ਤਬ ਲੱਖੂ ਆਈ । ਯੌ ਕਰਤਾਰ ਸੁ ਬਿਧੀ ਮਿਲਾਈ ।੧੫।
lakkhû kâbalî sôn mil payô. shâh navâz bhî unain milyô.
yahî badî tab lakkhû âî. yau kartâr su bidhî milâî.15.

ਵਜ਼ੀਰ ਕਮਰਦੀਨ ਸੂਰਹ ਅਲੀ । ਸਾਥ ਜੈਪੁਰੀ ਮਾਧੋ ਸਿੰਘ ਬਲੀ ।
ਸਾਥ ਸ਼ਜ਼ਾਦੇ ਅਰ ਫੌਜ ਆਈ । ਸ੍ਰਿਹੰਦ ਲੰਘ ਸੋ ਪੜੇ ਅਗਾਂਹੀ ।੧੬।
vazîr kamardîn sûrah alî. sâth jaipurî mâdhô singh balî.
sâth shazâdç ar phauj âî. sarihand langh sô pardç agânhî.16.

ਸਿਰਹੰਦ ਪਿਛੇ ਸ਼ਾਹਿ ਸੁਨੀ ਤਕਾਈ । ਸਾਠ ਕੋਸ ਤੇ ਚੜ੍ਹ ਲਈ ਧਾਈ ।
ਘਾਟ ਔਰ ਤੇ ਸੋ ਲੰਘ ਪਰਯੋ । ਡੇਰੇ ਸ੍ਰਿਹੰਦ ਢਿਗੇ ਆਇ ਕਰਯੋ ।੧੭।
sirhand pichhç shâhi sunî takâî. sâth kôs tç chardah laî dhâî.
ghât aur tç sô langh paryô. daçrç sarihand dhigç âi karyô.17.

ਦੋਹਰਾ : ਸ੍ਰਿਹੰਦ ਦੌੜ ਤਿਨ ਜਾ ਮਲੀ ਮਧ ਲਯੋ ਖ਼ਜ਼ਾਨੋ ਲੂਟ ।
ਤਹਾਂ ਥਾਇਂ ਸੀ ਫਿਰ ਲੜੀ ਦਿਨ ਬਾਈ ਲੌ ਜੂਟ ।੧੮।
dôhrâ : sarihand daurd tin jâ malî madh layô khazânô lût.
tahân thâin sî phir lardî din bâî lau jût.18.

Chaupai : Thereupon, the Lord Divine did make His will declare,
That the contemnors be meted out an exemplary punishment.
Let those be punished who deserved to be punished,
Let they be instantly presented with their evil deeds. (10)

As soon as the Divine Lord did express His Will Divine,
Fate, the Divine instrument, did decide to fulfil His Will.
Prompting the (Afghan) ruler ruling at Kabul,
Destiny made him move on the road to Lahore. (11)

As a sharp thorn takes out another thorn embedded in the flesh,
So did destiny make a Mughal ruler destroy another Mughal. (12)

Dohra : It was in the year eighteen hundred and four[3] of (B.S.),
That there rose a storm of (vengeance and aggression).
It was after the death of Nadir Shah[4], the Afghan ruler,
That Ahmad Shah Abdali[5] intruded into India. (13)

Chaupai : Taimur Shah[6] being the son of Ahmad Shah Abdali,
Both father and son had had a glimpse of Delhi's grandeur.
Thus, with Delhi having been the object of their desires,
They captured Lahore after their advent in India. (14)

As Dewan Lakhpat Rai became an ally of the Afghan ruler,
Nawab Shah Nawaz too became a camp follower of the Afghans.
Such being the destined design of the Divine Will,
Lakhpat Rai too adopted the strategy of aligning with the Afghans. (15)

(Opposing this alliance) were forces led by Kamar Din[7],
Who were joined by forces of a Rajput warrior Madho Singh[8].
With more forces under the command of Prince Shahzada[9],
They crossed Sirhind to combat Abdali's invasion. (16)

Finding the (rich) city of Sirhind being unguarded by any force,
Ahmed Shah Abdali arrived with in sixty miles of Sirhind.
Thus entering the Sirhind province from another riverine passage,
He put up his camp in the vicinity of Sirhind. (17)

Dohra : Making a dash did Abdali ransack the city of Sirhind,
As well as the royal treasury of the Delhi Mughals.
It was here in the Sirhind province of the Mughal empire,
That there raged a fierce battle continuously for twenty-two days. (18)

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ਚੌਪਈ : ਸ੍ਰਿਹੰਦ ਤੋਪ ਹੁਤੀ ਜੋ ਰਹੀ । ਅਹਮਦ ਸ਼ਾਹ ਕਰੀ ਸੋ ਸਹੀ ।
ਕਰਕੇ ਇਕਠੀ ਦਈ ਚਲਾਈ । ਮੁਯੋ ਕਮਰ ਦੀਂ ਗੋਲਾ ਖਾਈ ।੧੯।
chaupaî : sarihand tôp hutî jô rahî. ahmad shâh karî sô sahî.
karkç ikthî daî chalâî. muyô kamar dîn gôlâ khâî.19.

ਤਿਸ ਕੋ ਸੁਤ ਮੀਰ ਮੰਨੂੰ ਸਿਆਣਾ । ਮੁਯੋ ਵਜ਼ੀਰ ਨ ਕਿਨਹੂੰ ਜਾਣਾ ।
ਤੁਰਤ ਲੜਾਈ ਦਈ ਮਚਾਇ । ਧਰਯੋ ਵਜ਼ੀਰ ਸੁ ਹਾਥੀ ਪਾਇ ।੨੦।
tis kô sut mîr mannûn siânâ. muyô vazîr na kinhûn jânâ.
turat lardâî daî machâi. dharyô vazîr su hâthî pâi.20.

ਖ੍ਵਾਸੀ ਐਸੀ ਬਿਧਿ ਬਨ ਆਈ । ਕੁੰਨਸ ਲੇਵੈ ਹਥਹ ਹਲਾਈ ।
ਸਬ ਫੌਜਨ ਮਨ ਉਪਜਯੋ ਚਾਇ । ਗਿਲਜੇ ਕੀ ਦਈ ਫੌਜ ਭਜਾਇ ।੨੧।
khavâsî aisî bidhi ban âî. kunnas lçvai hathah halâî.
sab phaujan man upjayô châi. giljç kî daî phauj bhajâi.21.

ਦੋਹਰਾ : ਫਤੇ ਭਈ ਤਬ ਹਿੰਦ ਕੀ ਕੀਓ ਕਾਬਲੀ ਕੂਚ ।
ਪਾਛੈ ਮੀਰ ਮੰਨੂੰ ਲਗੋ ਗਯੋ ਲਹੌਰਹਿ ਮੂਚ ।੨੨।
dôhrâ : phatç bhaî tab hind kî kîô kâbalî kûch.
pâchhai mîr mannûn lagô gayô lahaurhi mûch.22.

ਚੌਪਈ : ਤਬ ਲਾਹੌਰ ਆਇ ਮੰਨੂੰ ਵੜਿਓ । ਤਬ ਹੀ ਲੱਖੂ ਉਸ ਨੇ ਫੜਿਓ ।
ਤੀਹ ਲਖ ਟਕਾ ਦੰਡ ਤਹਿਂ ਚੂਕੇ । ਬੀਸ ਭਰਯੋ ਉਨ ਔਰ ਨ ਮੂਕੇ ।੨੩।
chaupaî : tab lâhaur âi mannûn vardiô. tab hî lakkhû us nç phardiô.
tîh lakh takâ dand tahin chûkç. bîs bharyô un aur na mûkç.23.

ਕੌੜਾ ਮੱਲ ਹੁਤੋ ਗੁਰ ਸਿੱਖ । ਦਸ ਲਖ ਟਕੋ ਦਿਯੋ ਤਿਹ ਲਿੱਖ ।
ਜਿਮ ਜਿਮ ਸਿੱਖਨ ਉਨ ਦੁਖ ਦਯੋ । ਤਿਸਕੋ ਸਭੀ ਸੁਨਾਵਤ ਭਯੋ ।੨੪।
kaurdâ mall hutô gur sikkh. das lakh takô diyô tih likkh.
jim jim sikkhan un dukh dayô. tiskô sabhî sunâvat bhayô.24.

ਦੋਹਰਾ : ਅਪਨੇ ਹੀ ਚਕਰੈਲ ਸਿੰਘ ਤੇ ਫੜ ਲਏ ਬਿਦੋਸ਼ ।
ਸੋਮਵਤੀ ਨਹਿਂ ਮਾਰ ਤੂੰ ਕਹਿ ਰਹੇ ਲਹੌਰੀ ਲੋਕ ।੨੫।
dôhrâ : apnç hî chakrail singh tç phard laç bidôsh.
sômvatî nahin mâr tûn kahi rahç lahaurî lôk.25.

ਚੌਪਈ : ਤੂੰ ਨਹਿਂ ਟਲਿਓਂ ਉਸ ਦਿਨ ਮਾਰੇ । ਤੈਂ ਯੌ ਕੀਨੇ ਬਹੁਤ ਅਖਾਰੇ ।
ਐਸੀ ਐਸੀ ਔਰ ਸੁਨਾਈ । ਉਨ ਸਿੰਘਨ ਸਯੋਂ ਜੈਸੀ ਕਮਾਈ ।੨੬।
chaupaî : tûn nahin taliôn us din mârç. tain yau kînç bahut akhârç.
aisî aisî aur sunâî. un singhan sayôn jaisî kamâî.26.

ਘੱਲੂਘਾਰੋ ਜੈਸ ਕਰਾਯੋ । ਬੈਠੇ ਗਰੀਬ ਸਿਖ ਘਰੋਂ ਮ੍ਰਵਾਯੋ ।
ਗੁਰ ਕੋ ਨਾਮ ਤੈ ਕਹਣ ਹਟਾਯੋ । ਪੋਥੀ ਗ੍ਰੰਥ ਤੈਂ ਖੂਹ ਡੁਬਾਯੋ ।੨੭।
ghallûghârô jais karâyô. baithç garîb sikh gharôn marvâyô.
gur kô nâm tai kahan hatâyô. pôthî garnth tain khûh daubâyô.27.

Chaupai : The cannon which had been lying abandoned at Sirhind,
Did Ahmed Shah Abdali repair and make serviceable.
A cannon ball having been fired from this reassembled cannon,
Did it hit Kamardin killing him on the spot. (19)

Kamardin's son Mir Mannu[10] being very shrewd in war,
Did keep his father's death a secret (from his troops).
He waged a fresh battle soon after his father's death,
By placing his father's (dead) body atop an elephant. (20)

He placed a special attendant in such a way (along the dead body),
That he kept on responding to the salutes of his soldiers.
So much motivated felt the Mughal troops by this gesture,
That they made the Afghan troops run for their lives. (21)

Dohra : As the forces of Indian Mughal emperor became victorious,
Ahmad Shah Abdali ran back to Kabul with his forces.
As Mir Mannu's forces carried on in hot pursuit,
Ahmad Shah Abdali had to vacate the city of Lahore. (22)

Chaupai : No sooner did Mir Mannu enter the city of Lahore,
Than he took Dewan Lakhpat Rai into his custody.
Imposing a penalty of thirty lakh rupees for his treachery,
Dewan Lakhpat Rai could pay only twenty lakh rupees. (23)

Dewan Kaura Mal[11], having been a devout follower of the Sikh Gurus,
Did pay a ransom of ten lakh rupees (for taking a custody of Lakhpat Rai),
Narrating all the atrocities perpetrated by Lakhpat Rai on the Sikhs,
Did Dewan Kaura Mal lay bare the whole account before him. (24)

Dohra : Reminding Lakhpat Rai of having arrested the innocent Sikhs,
Dewan Kaura Mal reprimanded him for punishing his own Sikh officials.
Lakhpat Rai having rejected the mercy petitions of Lahore's citizens,
He had killed those innocents on the auspicious day of Somavati Amavas[12]. (25)

Chaupai : Accusing him of not postponing the executions on that (auspicious) day,
Dewan Kaura Mal held him guilty of committing so many atrocities.
Narrating him the whole account of his misdeeds,
Dewan Kaura Mal laid bare all his atrocities on the Singhs. (26)

Holding him squarely responsible for the massacre of the Sikhs,
The Dewan accused him of killing poor Sikhs in their homes.
Blaming him for prohibiting the worship of Sikh Gurus,
The Dewan held him responsible for destroying the sacred Sikh texts. (27)

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ਯੌ ਕਹਿ ਦੀਨੀ ਮੁਸ਼ਕਨ ਚੜ੍ਹਾਇ । ਸਿਹਤ ਖਾਨੇ ਮੈਂ ਦਯੋ ਗਿਰਾਇ ।
ਸਿੱਖਨ ਤੇ ਤਿਸ ਸੀਸ ਹਗਾਯੋ । ਔਰ ਲੋਕਨ ਤੇ ਸੀਸ ਮੁਤਾਯੋ ।੨੮।
yau kahi dînî mushkan chardhâi. sihat khânç main dayô girâi.
sikkhan tç tis sîs hagâyô. aur lôkan tç sîs mutâyô.28.

ਦੋਹਰਾ : ਐਸੀ ਕੌੜਾ ਮਲ ਕਰੀ ਲਖੂ ਬਾਬ ਬਣਾਇ ।
ਜੈਸੀ ਕੀਨੀ ਥੀ ਉਨ੍ਹੇਂ ਸੋ ਉਨ ਪਾਈ ਸਜਾਇ ।੨੯।
dôhrâ : aisî kaurdâ mal karî lakhû bâb banâi.
jaisî kînî thî unhçn sô un pâî sajâi.29.

ਰਤਨ ਸਿੰਘ ਜਿਮ ਸੁਨੀ ਤਿਮ ਯਹਿ ਦਈ ਲਿਖਾਇ ।
ਅਠਾਰਾਂ ਸੈ ਪਚੋਤਰੇ ਸਾਲ ਬਿਕ੍ਰਮੀ ਰਾਇ ।੩੦।
ratan singh jim sunî tim yahi daî likhâi.
athârân sai pachôtrç sâl bikrmî râi.30.

੧੨੦. ਸਾਖੀ ਰਾਮ ਰੌਣੀ ਕੀ
('ਚਾਰ ਓਰ ਤਿਹ ਰੌਣੀ ਬਣਾਈ, ਇਮ ਕਰ ਰੌਣੀ ਨਾਮ ਸਦਾਈ')
120. sâkhî râm raunî kî
('châr ôr tih raunî banâî, im kar raunî nâm sadâî')

ਦੋਹਰਾ : ਤਬੈ ਖਾਲਸਾ ਦੁਖ ਲਹਯੋ ਵਿਚ ਝਾੜਨ ਅੜਯੋ ਨ ਜਾਇ ।
ਲੜੀਐ ਕੰਧਨ ਵਿਚ ਖੜੋ ਕੀਨੀ ਸਿੰਘਨ ਸਲਾਹਿ ।੧।
tabai khâlsâ dukh lahyô vich jhârdan ardyô na jâi.
lardîai kandhan vich khardô kînî singhan salâhi.1.

ਚੌਪਈ : ਤਬ ਚਾਹੈਂ ਸਿੰਘ ਕੰਧ ਬਣਾਈ । ਅੜਨੋਂ ਲੜਨੋਂ ਮਰਨੋਂ ਵਾਈ ।
ਕੋਊ ਕਹੈ ਲਿਹੋ ਕਿਲ੍ਹਾ ਮੱਲ । ਕੋਊ ਕਹੈ ਝਾੜੀ ਹੀ ਭੱਲ ।੨।
tab châhain singh kandh banâî. ardnôn lardnôn marnôn vâî.
kôû kahai lihô kilahâ mall. kôû kahai jhârdî hî bhall.2.

ਜੁੜ ਸਯਾਨਨ ਨੇ ਆਖੀ ਫੇਰ । ਬਿਨਾਂ ਆਸਰੇ ਬਚੇ ਨ ਸ਼ੇਰ ।
ਉਹ ਭੀ ਬਚੇ ਆਸਰੇ ਝੱਲ । ਲਾਇ ਦੀਵਾਨ ਖਾਲਸੇ ਕਰੀ ਗੱਲ ।੩।
jurd sayânan nç âkhî phçr. binân âsarç bachç na shçr.
uh bhî bachç âsarç jhall. lâi dîvân khâlsç karî gall.3.

ਸਿੰਘ ਸਿਦਕੀਅਨ ਨੇ ਬੀਚਾਰੀ । ਕਿਮ ਲਰੀਐ ਔਰ ਕਿਲ੍ਹੇ ਮਝਾਰੀ ।
ਛੋਡ ਅੰਮ੍ਰਿਤਸਰ ਗੁਰ ਦਰਬਾਰ । ਕੈਰੋ ਪਾਂਡੋ ਮੂਏ ਭੂਮ ਵਿਚਾਰ ।੪।
singh sidkîan nç bîchârî. kim larîai aur kilahç majhârî.
chhôda ammritsar gur darbâr. kairô pândô mûç bhûm vichâr.4.

ਦੋਹਰਾ : ਜੈਸੀ ਭੂਮ ਕੁਲਛੇਤਰੀ ਤੈਸੀ ਢਿਗ ਗੁਰਦ੍ਵਾਰ ।
ਮਰੈ ਸੁ ਢਿਗ ਗੁਰਦ੍ਵਾਰ ਕੇ ਸਿੱਖ ਹੋ ਸੁ ਜਨਮ ਹਜ਼ਾਰ ।੫।

Thus, putting Lakhpat Rai in chains and fetters,
The Dewan ordered him to be thrown into a sewage pit.
Asking the Sikhs to defecate on the head of this tyrant,
The Dewan asked the people to urinate on his head. (28)

Dohra : Thus did Dewan Kaura Mal chastise Lakhpat Rai,
Giving him retribution commensurate with his sins.
Such a fitting harvest of humiliation did he reap,
For the evil deeds that he had committed. (29)

Exactly as the author (Rattan Singh) had heard,
Same had he got recorded (with his patron).
It was in the year eighteen hundred and five[13],
In the Indian calendar of Bikrami Samvat. (30)

Episode 120
Episode About Ram Rauni[1]
(For the digging of a water channel around its periphery, Did it come to be known by the name Ram Rauni)

Dohra : Having Passed through several hardships, did the Khalsa Panth feel,
That it was impossible to confront the Mughals from the wilds.
Thus, did they come to an agreement after confabulations,
That must they wage battles from behind a walled cover. (1)

Chaupai : Thereafter, did the Singhs wish to raise a walled cover,
So that they could confront, fight and kill the enemy.
Suggested someone that must they occupy an existing fort,
Suggested another that wild growth was better than a fort. (2)

Then did the veterans opine after a thorough deliberation,
That even a lion did not feel safe without a shelter.
Then after arriving at resolution at a religious congregation,
The Khalsa Panth felt that even a lion felt protected in a wild. (3)

Thereafter, did the devout Singhs put forth a proposal,
How could they wage a war from a fort outside Amritsar?
Why should they leave their Guru's sacred shrine at Amritsar,
As even Kauravas and Pandavas[2] had selected a secret place for war? (4)

Dohra : The Sikh shrines around Amritsar were as sacred to the Sikhs,
As was Kurukshetra sacred to the Kaurvas and Pandvas.

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dôhrâ : jaisî bhûm kulchhçtrî taisî dhig gurdavâr.
marai su dhig gurdavâr kç sikkh hô su janam hazâr.5.

ਚੌਪਈ : ਤਬੈ ਭੂਮਕਾ ਦੇਖਨ ਚਹੈ । ਕਰੀ ਬਾਤ ਇਕ ਸਯਾਨੇ ਅਹੈ ।
ਪਾਂਚ ਸਰ ਜੋ ਗੁਰੂ ਬਣਾਏ । ਕੁਲਛੇਤਰ ਤੇ ਅਧਿਕ ਰਚਾਏ ।੬।
chaupaî : tabai bhûmkâ dçkhan chahai. karî bât ik sayânç ahai.
pâñch sar jô gurû banâç. kulchhçtar tç adhik rachâç.6.

ਇਸ ਤੇ ਭੂ ਔਰ ਕਤ ਭਲੀ । ਇਹ ਤਜਿ ਔਰ ਲਈਏ ਜਹਿ ਚਲੀ ।
ਗੁਰਦ੍ਵਾਰੇ ਹੀ ਮਰਨੋਂ ਚਹਿਯੈ । ਔਰ ਠੌਰ ਕਿਮ ਜਾਨ ਗਵੱਯੈ ।੭।
is tç bhû aur kat bhalî. ih taji aur laîç jahi chalî.
gurdavârç hî marnôn chahiyai. aur thaur kim jân gavyyai.7.

ਦੋਹਰਾ : ਈਹਾਂ ਸੁ ਕੰਧ ਬਣਾਇ ਕਿਛੁ ਤੁਰਕਨ ਸੋਂ ਕਰੋ ਜੰਗ ।
ਮਰੈਂ ਤਾਂ ਸ੍ਵਰਗ ਸਿਧਾਰ ਹੈਂ ਬਚ ਲਏਂ ਪਤਿਸ਼ਾਹੀ ਅੰਗ ।੮।
dôhrâ : îhân su kandh banâi kichhu turkan sôn karô jang.
marain tân savrag sidhâr hain bach laçn patishâhî ang.8.

ਚੌਪਈ : ਏਕ ਸਿੱਖ ਨੇ ਐਸ ਉਚਾਰਾ । ਹਮ ਦੇਖਯੋ ਇਕ ਅਚਰਜ ਭਾਰਾ ।
ਇਕ ਛੇਲੀ ਊਹਾਂ ਭੁਲ ਰਹੀ । ਸੋਊ ਬਿਆਇਤ ਊਹਾਂ ਭਈ ।੯।
chaupaî : çk sikkh nç ais uchârâ. ham dçkhyô ik achraj bhârâ.
ik chhçlî ûhân bhul rahî. sôû biâit ûhân bhaî.9.

ਸੋਊ ਦੇਖ ਬਘਿਆੜਨ ਲਈ । ਰਹੇ ਬਘਯਾੜ ਦੁਇ ਜ਼ੋਰ ਲਗਈ ।
ਬਕਰੀ ਛੇਲੈ ਦਏ ਨ ਲੈਨ । ਐਸੀ ਦੇਖੀ ਬਾਤ ਸੁ ਮੈਨ ।੧੦।
sôû dçkh baghiârdan laî. rahç baghyârd dui zôr lagaî.
bakrî chhçlai daç na lain. aisî dçkhî bât su main.10.

ਦੋਹਰਾ : ਤਬੈ ਖਾਲਸੇ ਉਸ ਕਹੀ ਹਮ ਯਹ ਸੁਨੈਂ ਨ ਗੱਲ ।
ਹਮਰੋ ਨਿਸ਼ਚਾ ਗੁਰ ਉਤੇ ਮਰੈਂ ਚਰਨ ਉਸ ਤੱਲ ।੧੧।
dôhrâ : tabai khâlsç us kahî ham yah sunain na gall.
hamrô nishchâ gur utç marain charan us tall.11.

ਚੌਪਈ : ਤਬ ਇਕ ਸਿੰਘ ਸਿਆਣੇ ਕਹੀ । ਸਭੀ ਬਾਤ ਈਹਾਂ ਮਿਲ ਅਹੀ ।
ਪੰਚੋਂ ਸਰ ਜੇ ਗੁਰੂ ਬਨਾਏ । ਤਿਨ ਹੀ ਮੈਂ ਇਕ ਬਚਨ ਮਿਲਾਏ ।੧੨।
chaupaî : tab ik singh siânç kahî. sabhî bât îhân mil ahî.
pañchôn sar jç gurû banâç. tin hî main ik bachan milâç.12.

ਦੋਹਰਾ : ਅੰਮ੍ਰਿਤਸਰ ਬਿਬੇਕਸਰ ਕੌਲ ਸਰਾ ਲੀਓ ਥਾਪ ।
ਸੰਤੋਖਸਰ ਔ ਰਾਮਸਰ ਗੁਰ ਰਾਮਦਾਸ ਕਰੇ ਆਪ ।੧੩।
dôhrâ : ammritsar bibçksar kaul sarâ lîô thâp.
santôkhsar au râmsar gur râmdâs karç âp.13.

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It was better to die in war near a sacred Sikh shrine,
At it would redeem a Sikh for thousands of next births. (5)

Chaupai : Therefore, should the Singhs search for a suitable site,
Thus did say one of the veterans among the Singhs.
The five Sikh shrines (at Amritsar) that the Guru had constructed,
Were these indeed more sacred than even Kurukshetra. (6)

Must they never depart from this place of sacred shrines,
As no other place was more sacred than Amritsar.
Must they make supreme sacrifices in the proximity of Gurudwaras,
As no other option was better for shedding one's mortal frame. (7)

Dohra : They must wage a war against the Mughals,
After raising a walled fort at their sacred place.
While death at that place would take their souls to heavens,
Survival in war would make them claimants for sovereignity. (8)

Chaupai : Thereupon, a Sikh narrated an incident (about Amritsar),
Whereby he had seen a great miracle that happened there.
There had he seen a (pregnant) goat separated from the heard,
Which did deliver a couple of offsprings at that place. (9)

As a couple of wolves had spotted out the goat's offsprings,
They tried their best to snatch those newly born offsprings.
Never did the (brave) goat let the wolves snatch the lambs,
As I myself kept on watching this miraculous event. (10)

Dohra : Thereupon, did the Khalsa Panth tell the narrator Sikh,
That they would rather not listen to such a narration,
Preferring to repose their faith in their own Divine Guru,
They would prefer to sacrifice their lives at their Guru's lotus feet. (11)

Chaupai : Thereupon, an elderly wise Sikh did conjecture,
That all good omens had coincided at that place.
They must agree to adopt one of the shrines for a fort,
Out of the five sacred shrines that the Guru had raised. (12)

Dohra : These five Sikh shrines founded at Amritsar,
Consisted of Harmandar[3], Bibek Sar[4] and Kaulsar.[5]
Added to these were shrines of Santokhsar[6] and Ramsar[7],
Which were established by Guru Ramdas himself. (13)

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ਚੌਪਈ : ਰਾਮਦਾਸ ਸਰ ਜੇ ਪੰਜ ਬਨਾਏ । ਇਕ ਥਾਂ ਲੀਜੈ ਕੰਧ ਚਿਣਾਏ ।
ਮਰੈਂ ਤੁਰਕ ਤਹਿਂ ਆਪੇ ਆਇ । ਗੜ੍ਹੀ ਬਨਾਓ ਰਣ ਥੰਮ੍ਹ ਭਾਇ ।੧੪।
chaupaî : râmdâs sar jç pañj banâç. ik thân lîjai kandh chinâç.
marain turak tahin âpç âi. gardhî banâô ran thammah bhâi.14.

ਹੁਤੀ ਖੂਹੀ ਤਹਿਂ ਗੁਰੂ ਲਵਾਈ । ਤਿਹ ਥਾਂ ਲੀਨੀ ਨੀਂਹ ਧਰਾਈ ।
ਆਪੈ ਰਾਜ ਸਿੰਘ ਆਪੇ ਮਜੂਰ । ਬਡੇ ਭੁਜੰਗੀ ਦਿਲ ਕੇ ਸੂਰ ।੧੫।
hutî khûhî tahin gurû lavâî. tih thân lînî nînh dharâî.
âpai râj singh âpç majûr. badaç bhujngî dil kç sûr.15.

ਆਪੇ ਪੀਸੈਂ ਆਪ ਪਕਾਵੈਂ । ਤੇਤੋ ਬਡੇ ਸ੍ਰਦਾਰ ਕਹਾਵੈਂ ।
ਜੋਊ ਕਰੈ ਸਿੰਘ ਬਹੁਤੋ ਕੰਮ । ਧੰਨ ਧੰਨ ਕਹੈਂ ਸਿੰਘ ਤਿਸੈ ਜੰਮ ।੧੬।
âpç pîsain âp pakâvain. tçtô badaç sardâr kahâvain.
jôû karai singh bahutô kamm. dhann dhann kahain singh tisai jamm.16.

ਕੋਊ ਕਰੈ ਨ ਕਿਸੀ ਸ਼ਰੀਕਾ । ਕੋਈ ਨ ਸੁਨਾਵੈ ਦੁਖ ਨਿਜ ਜੀ ਕਾ ।
ਕੰਧ ਬਣਾਵੈਂ ਦੌੜੇ ਦੌੜ । ਜਿਮ ਬੰਦਰ ਪੁਲ ਬੰਧਤ ਧੌੜ ।੧੭।
kôû karai na kisî sharîkâ. kôî na sunâvai dukh nij jî kâ.
kandh banâvain daurdç daurd. jim bandar pul bandhat dhaurd.17.

ਦੋਹਰਾ : ਚਾਰੇ ਲੰਗਾਂ ਲੈ ਤੁਰੇ ਨਿਸਦਿਨ ਨਾਹਿਂ ਥਕਾਇ ।
ਹੌਲੀ ਹੌਲੀ ਜਿਉਂ ਕਹੈ ਤਿਮ ਤਿਮ ਦੌੜ ਕਮਾਹਿਂ ।੧੮।
dôhrâ : châre langân lai turç nisdin nâhin thakâi.
haulî haulî jiun kahai tim tim daurd kamâhin.18.

ਚੌਪਈ : ਬੁਰਜ ਦਰਵਾਜੇ ਬਨਾਯੋ ਬਡ ਖਾਸ । ਮੰਡਯੋ ਸੁ ਮਰਨੋਂ ਤਿਹ ਥਾਂ ਵਾਸ ।
ਜੋ ਲਭਯੋ ਕਿਛ ਖਰਚ ਸੁ ਪਾਯੋ । ਲੁਟਯੋ ਕੁਟਯੋ ਥੋ ਜੋ ਭੁਜ ਚਾਯੋ ।੧੯।
chaupaî : buraj darvâjç banâyô bada khâs. mandyô su marnôn tih thân vâs.
jô labhyô kichh kharach su pâyô. lutyô kutyô thô jô bhuj châyô.19.

ਚਾਰ ਓਰ ਤਿਹ ਰੌਣੀ ਬਣਾਈ । ਇਮ ਕਰ ਰੌਣੀ ਨਾਮ ਸਦਾਈ ।
ਗਿਰਦੈ ਲਏ ਭੁਇ ਮੋਰਚੇ ਪੁਟਾਇ । ਖਾਈ ਲਈ ਅਤਿ ਗਹਰ ਕਰਾਇ ।੨੦।
châr ôr tih raunî banâî. im kar raunî nâm sadâî.
girdai laç bhui môrachç putâi. khâî laî ati gahar karâi.20.

ਆਪੇ ਪੱਟੈਂ ਆਪ ਉਸਾਰੈਂ । ਰਾਜ ਮਜੂਰ ਸਿੰਘ ਗੁਰੂ ਪਿਆਰੇ ।
ਰਾਤ ਦਿਵਸ ਕਰ ਕੰਧ ਚਿਨਾਈ । ਕਿਛਕੁ ਆਸਰੋ ਲਯੋ ਬਨਾਈ ।੨੧।
âpç pattain âp usârain. râj majûr singh gurû piârç.
rât divas kar kandh chinâî. kichhku âsrô layô banâî.21.

ਸਿੰਘ ਪੰਜ ਸੈ ਭਯੋ ਉਹਾਂ ਸਾਰੋ । ਸ਼ਹੀਦ ਹੋਨ ਕੋ ਉਨ ਪ੍ਰਣ ਧਾਰੋ ।
ਔਰ ਜ਼ਯਾਦ ਕੀ ਜਗਾ ਥੀ ਨਾਹੀਂ । ਇਸ ਬਿਧ ਸਿੰਘ ਵੜੇ ਘਣੇ ਨਾਂਹੀ ।੨੨।
singh pañj sai bhayô uhân sârô. shahîd hôn kô un parn dhârô.
aur zayâd kî jagâ thî nâhîn. is bidh singh vardç ghanç nânhî.22.

Chaupai : At one of these five Sikh sacred shrines (founded by the Guru),
Must the Khalsa Panth construct a fort (for their defence).
Let the Mughal forces invade and get themselves killed,
Must they raise a fort as formidable as the Ranthambore[8]. (14)

At a spot where had the Guru got dug a small well,
Did the Khalsa Panth lay the foundation for a fort.
With Singhs themselves working as Masons and labourers,
Were these Singhs so fearless and brave at heart. (15)

The more one worked and served in the community kitchen,
The more venerated and higher in status was he reckoned.
The greater the amount of hardwork one did put in,
The greater the veneration and the applause he earned. (16)

Neither did anyone consider anyone else his rival,
Nor did anyone share his individual woe with another.
With as much speed and haste did they raise the walls,
As had Hanuman's simian force[9] raised a bridge over the sea. (17)

Dohra : Did the Singhs keep raising all the four walls at a time,
As they never got tired day in and dayout.
The more the elders implored them to go slow,
The more the Singhs ran faster to complete the job. (18)

Chaupai : Mighty gates with domes atop did they raise,
Truly were they committed to make it a sacrificial monument.
Truly did they contribute to its construction whatever they could procure,
As also did they bring whatever they could lay their hands on. (19)

For the digging out of a water channel around its periphery,
Did it come to be known by the name of (Ram) Rauni.
Digging trenches around the (inner) bank of this water-channel,
Did they dig this water-channel upto a great depth. (20)

Themselves did the Singhs dig the earth, themselves did they build,
Themselves did these devout Singhs alternate as masons and menials.
Working, thus, day and night did they erect a wall,
And succeed they did in making a shelter for themselves. (21)

Five hundred in total strength were these Singhs there,
Truly had they taken a vow to make the supreme sacrifice.
There having been no more space to accommodate any more.
No more than five hundred Singhs did enter into this fort. (22)

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ਦੋਹਰਾ : ਖਬਰ ਭਈ ਜਬ ਤੁਰਕ ਕੋ ਲੜਯੋ ਅਚਾਨਕ ਆਇ ।
ਮੀਰ ਮੰਨੂੰ ਨੇ ਭੇਜਿਓ ਦੀਨਾ ਬੇਗ ਚੜ੍ਹਾਇ ।੨੩।
dôhrâ : khabar bhaî jab turak kô lardyô achânak âi.
mîr mannûn nç bhçjiô dînâ bçga chardhâi.23.

ਚੌਪਈ : ਦਿਵਾਨ ਕੌੜਾ ਮਲ ਸਦੀਕਾ ਨਾਲ । ਅਜ਼ੀਜ਼ ਖਾਨ ਥੇ ਸੂਬੇਦਾਰ ।
ਰਾਜੇ ਪਹਾੜੀ ਕਈ ਚੜ੍ਹਾਏ । ਤੋਪਖਾਨੋ ਬਹੁ ਸਾਥ ਲਿਆਏ ।੨੪।
chaupaî : divân kaurdâ mal sadîkâ nâl. azîz khâna thç sûbçdâr.
râjç pahârdî kaî chardhâç. tôpkhânô bahu sâth liâç.24.

ਤੁਰਕਨ ਤਬ ਰਨਗੜ੍ਹੋ ਬਨਾਯਾ । ਰੌਣੀ ਦ੍ਵਾਜੇ ਸਨਮੁਖ ਧਕਾਯਾ ।
ਤਬੈ ਖਾਲਸੇ ਬਾਤ ਬਿਚਾਰੀ । ਤੁਰਕਨ ਪਾਈ ਹਮ ਪੈ ਭਾਰੀ ।੨੫।
turkan tab rangardhô banâyâ. raunî darvâjç sanmukh dhakâyâ.
tabai khâlsç bât bichârî. turkan pâî ham pai bhârî.25.

ਹੋਵੋ ਸ਼ਹੀਦ ਔ ਤੁਰਕਨ ਮਾਰੋ । ਇਹ ਭੀ ਸੁਨੀਐ ਜਗਤ ਅਖਾਰੋ ।
ਦੀਨ ਮਜ਼ਹਬ ਕੋ ਯਹ ਹੈ ਜੁੱਧ । ਛੁਹੈ ਸ਼ਸਤ੍ਰ ਤਨ ਹੋਵਗ ਸੁੱਧ ।੨੬।
hôvô shahîd au turkan mârô. ih bhî sunîai jagat akhârô.
dîn mazhab kô yah hai juddh. chhuhai shastar tan hôvag suddh.26.

ਦੋਹਰਾ : ਤਬ ਦਸ ਸਿੰਘਨ ਨਿਕਸਿ ਕੈ ਰਣਗੜ੍ਹ ਲੀਓ ਛੁਡਾਇ ।
ਤੁਰਕਨ ਮਾਰ ਸੁ ਮਰ ਗਏ ਜੋ ਬਚਯੋ ਰਲਯੋ ਪੁਨ ਆਇ ।੨੭।
dôhrâ : tab das singhan niksi kai rangardah lîô chhudaâi.
turkan mâr su mar gaç jô bachyô ralyô pun âi.27.

ਚੌਪਈ : ਕਰ ਹੱਲਾ ਸਿੰਘ ਸ਼ੇਰ ਜਿਮ ਪਾਵੈਂ । ਜਨੁ ਬਿੱਜਲ ਵਿਚ ਘਣ ਕੇ ਧਾਵੈ ।
ਈਹਾਂ ਮਾਰ ਜਾਂ ਊਹਾਂ ਲਗਾਵੈਂ । ਪੈਰ ਪਯਾਦੇ ਘੋੜੇ ਜਿਮ ਧਾਵੈਂ ।੨੮।
chaupaî : kar hallâ singh shçr jim pâvain. janu bijjal vich ghan kç dhâvai.
îhân mâr jân ûhân lagâvain. pair payâdç ghôrdç jim dhâvain.28.

ਰਾਤ ਹਨੇਰੀ ਸਿੰਘ ਜਾਇ ਪਰੈਂ । ਸਿੰਘਨ ਭੁਲਾਵੇ ਤੁਰਕ ਆਪ ਮਰੈਂ।
ਸਿੰਘ ਏਕ ਸੋ ਸੰਪੈ ਭਾਰੀ । ਇਸ ਬਿਧ ਥੋੜੇ ਬਹੁ ਕਰਨ ਖੁਆਰੀ ।੨੯।
rât hançrî singh jâi parain. singhan bhulâvç turak âp marain.
singh çk sô sampai bhârî. is bidh thôrdç bahu karan khuârî.29.

ਦੋਹਰਾ : ਲੁਕਯੋ ਛਪਯੋ ਕੋਊ ਸਿੰਘ ਤਬ ਝਾੜਨ ਖੱਡਨ ਹੋਇ ।
ਤੁਰਕਨ ਊਪਰ ਆ ਪਰੈ ਹੋਨ ਸ਼ਹੀਦੈ ਸੋਇ ।੩੦।
dôhrâ : lukyô chhapyô kôû singh tab jhârdan khadadaan hôi.
turkan ûpar â parai hôn shahîdai sôi.30.

ਚੌਪਈ : ਤਬ ਤੁਰਕਨ ਨੇ ਸੁਰੰਗ ਲਗਾਈ । ਸਿੰਘਨ ਡੂੰਘੀ ਕਰੀ ਅਗਯੋਂ ਖਾਈ ।
ਮਧ ਖਾਈ ਬਹੁ ਸਿੰਘ ਬਹਿ ਰਹੇ । ਸੁਰੰਗ ਅਗੈ ਨਹੀਂ ਚਲਨੇ ਦਹੇ ।੩੧।
chaupaî : tab turkan nç surang lagâî. singhan dûnghî karî agyôn khâî.
madh khâî bahu singh bahi rahç. surang agai nahîn chalnç dahç.31.

Dohra : No sooner did the Mughals learn about (Khalsa) concentration,
Than they invaded this hiding place all of a sudden.
Mir Mannu[10] did despatch (one of his generals) Dina Beg[11],
At the head of a Mughal force to launch an attack. (23)

Chaupai : Dewan Kaura Mal[12] and Sadiq Beg[13] being the other commanders,
This expedition also had Aziz Khan[14], another custodian.
Many hill chiefs were also made to launch an attack,
Who had joined the expedition with enormous artillery guns. (24)

Thereupon, organizing a contingent of deadly striking force,
The Mughal commanders pushed it to towards (Ram) Rauni's enterance.
The Khalsa Panth, at that moment of truth, did realize,
That had they (the Singhs) been outnumbered by the Mughals. (25)

Must then (the Singhs) make such a sacrifice while killing the Mughals,
That it should be known very well through out the world.
This being a religious war to defend one's faith and ideology,
Would he stand redeemed whosoever got wounded or killed. (26)

Dohra : Thereafter, a battery of ten (brave) Singh having come out,
Did cut through the ranks of the raiding striking force.
After slaughtering many Mughal troops did they themselves die,
With an odd survivor returning to join the Singhs inside the fort. (27)

Chaupai : Like a lion would the Singhs pounce upon the Mughals,
Like a lightening through the clouds would the Singhs strike.
Slaughtering here would they rush to another spot,
Being though on foot would they speed like a horse. (28)

In the pitch darkness of the night would the Singhs attack,
Thus would the Mughuls get killed instead of Singhs in darkness.
A single Singh being dominant over a hundred Mughals,
Singhs in a fewer number even would harass the Mughals. (29)

Dohra : Were there some odd number of Singhs in hiding,
Who might have taken shelter in caves and wilds?
Would they pounce upon the Mughals unawares,
Thus would they make a supreme sacrifice in this fight. (30)

Chaupai : Then, as the Mughal troops dug a tunnel (to enter the fort),
The Singhs deepened the surface of the water channel.
As many Singhs kept sitting inside the water-channel,
They kept on blocking the Mughal's digging of the tunnel. (31)

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ਲੜ ਕੇ ਮਰਨੋਂ ਡਰੈਂ ਸਿੰਘ ਨਾਹੀਂ । ਖਰਚ ਗਯੋ ਮੁਕ ਗਮ ਭਯੋ ਤਾਹੀਂ ।
ਬਹੁਤ ਭੀੜ ਤਹਿਂ ਤੁਰਕਨ ਪਾਈ । ਸਿੰਘਨ ਬਾਤ ਮੌਤ ਲੈ ਆਈ ।੩੨।
lard kç marnôn daarain singh nâhîn. kharach gayô muk gam bhayô tâhîn.
bahut bhîrd tahin turkan pâî. singhan bât maut lai âî.32.

ਤਬਹਿ ਖਾਲਸੇ ਬਾਤ ਵਿਚਾਰੀ । ਨੱਠ ਗਏ ਪਤਿ ਜਾਇ ਹਮਾਰੀ ।
ਲਰ ਕੇ ਮਰਨ ਬਾਤ ਹੈ ਖੂਬ । ਜਗ ਮੈਂ ਸਾਕੋ ਹੋਗ ਅਜੂਬ ।੩੩।
tabhi khâlsç bât vichârî. natth gaç pati jâi hamârî.
lar kç maran bât hai khûb. jag main sâkô hôg ajûb.33.

ਕਰਕੇ ਹੱਲਾ ਇਕ ਵਲ ਪਾਹੋ । ਤੁਰਕਨ ਕੇ ਸਿਰ ਸੀਸ ਲਗਾਹੋ ।
ਦੋ ਦੋ ਚਾਰ ਚਾਰ ਲੈ ਮਰੋ । ਤੁਰਕਨ ਸਿਉਂ ਯੌਂ ਜੁੱਧੋ ਕਰੋ ।੩੪।
karkç hallâ ik val pâhô. turkan kç sir sîs lagâhô.
dô dô châr châr lai marô. turkan siun yaun juddhô karô.34.

ਦੋਹਰਾ : ਕਰ ਹੱਲਾ ਤਿਨ ਪਰ ਪਰੇ ਲਯੋ ਮੋਰਚੋ ਮਾਰ ।
ਹੁਤੋ ਜੁ ਦੀਨਾ ਬੇਗ ਕੋ ਸੋ ਪੈ ਕੀਓ ਖੁਵਾਰ ।੩੫।
dôhrâ : kar hallâ tin par parç layô môrachô mâr.
hutô ju dînâ bçg kô sô pai kîô khuvâr.35.

ਚੌਪਈ : ਫੇਰ ਸਦੀਕੇ ਮੋਰਚਾ ਮਾਰਯੋ । ਬੀਸ ਸਿੰਘਨ ਤੇ ਤਿਨੇ ਨ ਸੰਭਾਰਯੋ ।
ਸਿੰਘ ਮਝੈਲ ਬਡ ਜੋਧੇ ਭਾਰੇ । ਪੀਤੀ ਪਾਹੁਲ ਉਨ ਖੰਡੇ ਦੁਧਾਰੇ ।੩੬।
chaupaî : phçr sadîkç môrachâ mâryô. bîs singhan tç tinç na sambhâryô.
singh majhail bada jôdhç bhârç. pîtî pâhul un khandç dudhârç.36.

ਦੋਹਰਾ : ਇਸ ਬਿਧਿ ਨਿਤ ਪ੍ਰਤਿ ਖਾਲਸੇ ਤੁਰਤ ਲੜਾਈ ਹੋਇ ।
ਸਿੰਘ ਨ ਤੁਰਕਨ ਤੇ ਮੁਕੈਂ ਇਕ ਮਰੇ ਵਰੈਂ ਆਇ ਦੋਇ ।੩੭।
dôhrâ : is bidhi nit parti khâlsç turat lardâî hôi.
singh na turkan tç mukain ik març varain âi dôi.37.

ਸਿੰਘ ਸੁ ਮਰ ਮੁਕੈਂ ਨਹੀਂ ਜੈਸੇ ਓਗਲ ਨੀਰ ।
ਲੁਕੇ ਛੁਪੇ ਜੇ ਢਿਗ ਹੁਤੇ ਆਇ ਜਿਤ ਕਿਤ ਵੜੈਂ ਤਤਬੀਰ ।੩੮।
singh su mar mukain nahîn jaisç ôgal nîr.
lukç chhupç jç dhig hutç âi jit kit vardain tatbîr.38.

ਚੌਪਈ : ਜਿਮ ਜਿਮ ਸਿੰਘ ਸੁਨੈ ਸਿੰਘ ਮਰੈਂ । ਔਰ ਸਿੰਘ ਜਿਮ ਤਿਮ ਤਹਿਂ ਵਰੈਂ ।
ਜੋ ਕੋਊ ਸਿੰਘ ਨ ਵਰਨੇ ਪਾਵੈ । ਦੰਤ ਪੀਸ ਚੌਫੇਰੇ ਧਾਵੈਂ ।੩੯।
chaupaî : jim jim singh sunai singh marain. aur singh jim tim tahin varain.
jô kôû singh na varnç pâvai. dant pîs chauphçrç dhâvain.39.

ਕਹੈਂ ਮਰੈਂਗੇ ਉਨ ਕੇ ਸਾਥ । ਉਨ੍ਹੈ ਦਿਖਾਵੈਂ ਮਿਲ ਹਮ ਹਾਥ ।
ਜੇ ਉਨਕੋ ਹਮ ਕਰੈਂ ਨ ਸਾਥ । ਗੁਰ ਦ੍ਰਗਾਹ ਕਯਾ ਦਿਖਾਵੈਂ ਮਾਥ ।੪੦।
kahain maraingç un kç sâth. unhai dikhâvain mil ham hâth.
jç unkô ham karain na sâth. gur dargâh kayâ dikhâvain mâth.40.

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Though least scared of death while fighting a battle,
The Singhs did feel concern at the scarcity of provisions.
As the concentration of Mughal troops kept on increasing,
The Singhs felt they were destined to die inside the fort. (32)

Thereafter, the Khalsa Panth, after a thorough confabulation, felt,
That deserting the field, at that stage, would be undignified.
It would be far better to perish while fighting on field,
As their fight would become a subject for legends. (33)

So must they launch an attack from one of the flanks,
Making a supreme sacrifice at the hands of Mughals.
Must they perish after killing double the number of Mughals,
Such a rare fight must they wage against the Mughals. (34)

Dohra : Thus, making a dash did the Singhs make a fierce attack,
Truly did they succeed in capturing a Mughal position.
The Mughal contingent being under Dina Beg's command,
Truly did the Singhs harass and disperse that contingent. (35)

Chaupai : Thereafter, did the Singhs overpower Sadiq Beg's post,
Whose Mughal troops failed to fight even against twenty Singhs.
Truly were the Majhail Singhs great warriors supreme,
As indeed they had been initiated with a double-edged dagger. (36)

Dohra : Thus for days without end did the fight carry on,
As the Khalsa Panth continued to wage a war.
In no way, could the Mughals eliminate the Khalsa Panth,
As two Singhs kept on substituting the one who died. (37)

Thus could the Singhs never be eliminated completely,
As water never dries up from a waterlogged earth.
Would those Singhs as had gone underground nearby,
Sneak somehow into fight against the Mughals. (38)

Chaupai : As the news of the Singhs dying in battle kept pouring,
More and still more Singhs kept on entering the field.
If, perchance, a Singh failed to sneak into the fort,
Would he keep encircling the fort in great anger. (39)

Vow indeed he would take to perish with his companions,
So determined would he be to settle scores with the Mughals.
Otherwise what face would he show to his Guru after death,
If he failed to display his daring in the field of battle. (40)

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ਦੋਹਰਾ : ਏਕ ਮਰੇ ਦੁਇ ਆ ਰਲੈਂ ਤੁਰਕਨ ਲਖੀ ਯਹ ਰੀਤ ।
ਬੁਰਜ ਉਸਾਰ ਖਾਈ ਪਟੀ ਛਡਯੋ ਨ ਰਸਤੋ ਕੀਤ ।੪੧।
dôhrâ : çk març dui â ralain turkan lakhî yah rît.
buraj usâr khâî patî chhadayô na rastô kît.41.

ਚੌਪਈ : ਜੌ ਲੌ ਸਿੰਘ ਵੜਤ ਥੇ ਧਾਈ । ਦਾਰੂ ਸਿੱਕੋ ਲੈ ਭੀ ਆਈ ।
ਸਿਖ ਵੜਨ ਤੇ ਜਬ ਉਨ ਘੇਰੇ । ਸਿੰਘਨ ਲਖਯੋ ਮਰਨ ਆਯੋ ਨੇਰੇ ।੪੨।
chaupaî : jau lau singh vardat thç dhâî. dârû sikkô lai bhî âî.
sikh vardan tç jab un ghçrç. singhan lakhyô maran âyô nçrç.42.

ਮਾਰੋ ਮੁਰਚਾ ਜੋ ਨੇੜੇ ਆਯਾ । ਸਿੰਘਨ ਨੇ ਮਤੋ ਯੌ ਠਹਿਰਾਯਾ ।
ਮਾਰੋ ਮਰੋ ਔ ਸ਼ਹੀਦੀ ਲੇਹੁ । ਦੀਨਾ ਬੇਗ ਕੋ ਟੋਲ ਮਰੇਹੁ ।੪੩।
mârô murchâ jô nçrdç âyâ. singhan nç matô yau thahirâyâ.
mârô marô au shahîdî lçhu. dînâ bçg kô tôl marçhu.43.

ਦੋਹਰਾ : ਜਬੈ ਖਾਲਸੋ ਯੌ ਮਥੀ ਤਹਿਂ ਵੜਯੋ ਸਿੰਘ ਇਕ ਆਇ ।
ਉਨ੍ਹੈ ਆਨ ਐਸੇ ਕਹਯੋ ਇਹ ਮੋਰਚੋ ਸਿੰਘਨ ਵਾਇ ।੪੪।
dôhrâ : jabai khâlsô yau mathî tahin vardyô singh ik âi.
unhai ân aisç kahyô ih môrachô singhan vâi.44.

ਚੌਪਈ : ਸਿੰਘ ਤ੍ਰਖਾਨ ਜੱਸਾ ਸਿੰਘ ਜੋਇ । ਦੀਨੋਂ ਸਿੰਘਨ ਛੇਕ ਥੋ ਸੋਇ ।
ਸੋ ਆਇ ਦੀਨਾ ਬੇਗ ਪੈ ਰਹਾ । ਸਿੰਘ ਸੈਂਕਰੋਂ ਉਸ ਸੰਗ ਅਹਾ ।੪੫।
chaupaî : singh tarkhân jassâ singh jôi. dînôn singhan chhçk thô sôi.
sô âi dînâ bçg pai rahâ. singh sainkrôn us sang ahâ.45.

ਤੇ ਸਿੰਘ ਯੌ ਅਬ ਬਚਨ ਉਚਾਰੇ । ਹਮ ਭੀ ਮਰੈਂ ਸੁ ਸਿੰਘਨ ਨਾਰੇ ।
ਜੇ ਤੁਮ ਹਮ ਕੋ ਲੇਵੋ ਮੇਲ । ਆਇ ਰਲੈਂ ਹਮ ਤੁਮਰੀ ਗੈਲ ।੪੬।
tç singh yau ab bachan uchârç. ham bhî marain su singhan nârç.
jç tum ham kô lçvô mçl. âi ralain ham tumrî gail.46.

ਸਿੰਘਨ ਕਹਯੋ ਅਬ ਆਖਰੀ ਵੇਲਾ । ਜੇ ਤੁਮ ਕਰੋ ਹਮੈਂ ਸੰਗ ਮੇਲਾ ।
ਯਹ ਬਦਲੋ ਤੁਹਿ ਦੇਵੈਗੋ ਗੁਰੂ । ਬਚਨ ਖਾਲਸੇ ਤੁਮ ਹੁਇ ਫੁਰੂ ।੪੭।
singhan kahyô ab âkharî vçlâ. jç tum karô hamain sang mçlâ.
yah badlô tuhi dçvaigô gurû. bachan khâlsç tum hui phurû.47.

ਦੋਹਰਾ : ਜੱਸਾ ਸਿੰਘ ਕੋ ਤਿਨ ਕਹਯੋ ਅਬ ਆਪ ਤੁਮ ਕਰੋ ਸੰਭਾਲ ।
ਅਬ ਹਮ ਅੰਦਰ ਵੜੈਂਗੇ ਮਰੈਂ ਸੁ ਪੰਥਹਿ ਨਾਲ ।੪੮।
dôhrâ : jassâ singh kô tin kahyô ab âp tum karô sambhâl.
ab ham andar vardaingç marain su panthhi nâl.48.

ਚੌਪਈ : ਜੱਸਾ ਸਿੰਘ ਭੀ ਸਿੰਘਨ ਕਹਯੋ । ਹਮ ਕਬ ਖਾਲਸਯੋਂ ਟੁਟਨ ਚਹਯੋ ।
ਹਮ ਭੀ ਰਲੈਂਗੇ ਖਾਲਸੇ ਨਾਲ । ਖਾਲਸੋ ਟੂਟੀ ਗੰਢਨ ਵਾਲ ।੪੯।
chaupaî : jassâ singh bhî singhan kahyô. ham kab khâlsayôn tutan chahyô.
ham bhî ralaingç khâlsç nâl. khâlsô tûtî gandhan vâl.49.

Dohra : As the Singhs kept on duplicating in place of each dead,
Did the Mughals realize the real strength of the Singhs.
Thereafter did they dig another channel and raise towers,
Leaving no passage whatsoever for the Singhs' entrance or exist. (41)

Chaupai : It was through these open spaces that the Singhs entered the fort,
As well as managed to bring some sort of ammunition.
Now when every kind of entrance was barred and blocked,
Did the Singhs realize that was their death imminent then. (42)

Let the Singhs slaughter those whosoever dared to attack them,
Was this indeed a unanimous resolution of the Singhs.
Let the Singhs slaughter, kill and make a supreme sacrifice,
Let them hunt, hound and kill Dina Beg wherever he was. (43)

Dohra : No sooner did the Khalsa Panth arrive at the above resolution,
Than there did arrive a Singh from outside to join their ranks.
In the following words did he address the Khalsa Singhs:
That the approaching contingent of soldiers consisted of enlisted Singhs. (44)

Chaupai : There used to be one Jassa Singh[15] from the family of carpenters,
Whom the Khalsa Panth had turned out for committing female foeticide.
(Being an outcast) had he joined the army of Dina Beg,
Along with hundreds of his camp followers as well. (45)

Thereupon, the messenger Singh conveyed the sentiments of approaching Singhs,
That they (Jassa Singh's followers) too would sacrifice along with the Singhs.
They too were prepared to join to ranks of the Khalsa,
Provided the Khalsa Panth took them back into their fold. (46)

Khalsa Singhs retorted that it was indeed a moment of truth,
Truly was it an opportune moment for coming into the Khalsa fold.
Certainly would the Guru reward them for their noble deed,
Truly would the Khalsa's prayer be vindicated in their favour. (47)

Dohra : Thereafter, Jassa Singh's camp followers did tell Jassa Singh,
That must he fend for himself without their support.
As for them, they would certainly enter the (Rauni) fort,
As indeed would they sacrifice with the Khalsa Panth. (48)

Chaupai : Jassa Singh, too, told his companions in the same vein,
That he himself never wanted to be separated from the Panth.
He, too, would be too glad to enter the Khalsa fold,
As the Khalsa had always been forgiving to its errant Singhs. (49)

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ਜੱਸਾ ਸਿੰਘ ਨੇ ਲਿਖੀ ਅਰਦਾਸ । ਬੰਧ ਤੀਰ ਘੱਲੀ ਸਿੰਘਨ ਪਾਸ ।
ਅਬ ਹਮ ਕੋ ਤੁਮ ਲੇਹੁ ਮਿਲਾਇ । ਤੌ ਆਇ ਪਰੈਂ ਖਾਲਸੇ ਸਰਨਾਇ ।੫੦।
jassâ singh nç likhî ardâs. bandh tîr ghallî singhan pâs.
ab ham kô tum lçhu milâi. tau âi parain khâlsç sarnâi.50.

ਸਿੰਘਨ ਲਿਖਯੋ ਅਬ ਮਿਲਨੇ ਵੇਲਾ । ਟੂਟੇ ਫੂਟੇ ਕੋ ਹੋਵਗੁ ਮੇਲਾ ।
ਜੱਸਾ ਸਿੰਘ ਬੇਗ ਦੀਨੰ ਕਹਯੋ । ਹਮਰੋ ਹਿਸਾਬ ਅਬੈ ਕਰ ਦਯੋ ।੫੧।
singhan likhyô ab milnç vçlâ. tûtç phûtç kô hôvgu mçlâ.
jassâ singh bçg dînan kahyô. hamrô hisâb abai kar dayô.51.

ਹਿਸਾਬ ਕਰਾਇ ਸੁ ਦੋ ਦਿਨ ਪਾਇ । ਵੜਯੋ ਜੱਸਾ ਸਿੰਘ ਅੰਦਰ ਜਾਇ ।
ਜਬ ਜੱਸਾ ਸਿੰਘ ਅੰਦਰ ਵੜਾ । ਤੁਰਕਨ ਸਿਰ ਜਨੁ ਪਾਣੀ ਪੜਾ ।੫੨।
hisâb karâi su dô din pâi. vardyô jassâ singh andar jâi.
jab jassâ singh andar vardâ. turkan sir janu pânî pardâ.52.

ਦੋਹਰਾ : ਸਤਿਗੁਰ ਕੁਦਰਤ ਯੌ ਭਈ ਕਰਨ ਸੁ ਸਿੰਘਨ ਕਾਜ ।
ਵੜੈ ਮੁਲਤਾਨੈ ਆਈ ਸੋ ਪੁਤ ਖਾਨੂ ਸ਼ਾਹ ਨਵਾਜ਼ ।੫੩।
dôhrâ : satigur kudrat yau bhaî karan su singhan kâj.
vardai multânai âî sô put khânû shâh navâz.53.

ਚੌਪਈ : ਤਬ ਤੁਰਕਨ ਅਪਨੀ ਪੜ ਗਈ । ਮੀਰ ਮੰਨੂੰ ਨੇ ਫੌਜ ਸਦ ਲਈ
ਤਬ ਕੌੜਾ ਮਲ ਬਾਤ ਬਨਾਈ । ਸਿੰਘਨ ਲਈਏ ਸਾਥ ਰਲਾਈ ।੫੪।
chaupaî : tab turkan apnî pard gaî. mîr mannûn nç phauj sad laî
tab kaurdâ mal bât banâî. singhan laîç sâth ralâî.54.

ਦੀਨਾ ਬੇਗ ਭੀ ਸ਼ਾਹਦੀ ਪੂਰੀ । ਮੀਰ ਮੰਨੂੰ ਕੇ ਗਿਣੀ ਹਜੂਰੀ ।
ਮੀਰ ਮੰਨੂੰ ਤੇ ਲਯੋ ਕਹਾਇ । ਕੌੜਾ ਮੱਲ ਸਿੰਘ ਲਏ ਚੜ੍ਹਾਇ ।੫੫।
dînâ bçg bhî shâhdî pûrî. mîr mannûn kç ginî hajûrî.
mîr mannûn tç layô kahâi. kaurdâ mall singh laç chardhâi.55.

ਮਾਝੋ ਪੱਟੀ ਸੰਗ ਲਏ ਰਲਾਈ । ਆਧੀ ਸਿੰਘਨ ਲਿੱਖ ਦੁਆਈ ।
ਬਾਰਾਂ ਪਿੰਡ ਜੋ ਗੁਰ ਚਕ ਵਾਲੇ । ਲਿਖਾਇ ਦੀਏ ਰਾਮ ਰੌਣੀ ਨਾਲੇ ।੫੬।
mâjhô pattî sang laç ralâî. âdhî singhan likkh duâî.
bârân pind jô gur chak vâlç. likhâi dîç râm raunî nâlç.56.

ਦੋਹਰਾ : ਰਾਮ ਰੌਣੀ ਰਾਮਗੜ੍ਹ ਭਯੋ ਉਸ ਦਿਨ ਤੇ ਮਸ਼ਹੂਰ ।
ਠੋਕੇ ਰਾਮਗੜ੍ਹੀਏ ਭਏ ਵੜੇ ਸੁ ਵਖਤ ਜ਼ਰੂਰ ।੫੭।
dôhrâ : râm raunî râmgardah bhayô us din tç mashhûr.
thôkç râmgardhîç bhaç vardç su vakhat zarûr.57.

ਰਤਨ ਸਿੰਘ ਨੇ ਜੋ ਸੁਨੀ ਬ੍ਰਿਧੱਨ ਲੋਕਨ ਪਾਸ ।
ਆਗੈ ਸੋਊ ਸੁਨਾਇ ਹੈ ਖਾਨੂੰ ਕੋ ਸੁਤ ਨਾਸ਼ ।੫੮।
ratan singh nç jô sunî baridhann lôkan pâs.
âgai sôû sunâi hai khânûn kô sut nâsh.58.

Thereafter, writing down his petition for his merger,
Jassa Singh shot it with an arrow to the Khalsa Panth.
He was ready to surrender to the Khalsa Panth,
Provided the Khalsa was willing to take him into their fold. (50)

Accepting his petition, did the Singhs give their consent for merger,
Deeming it an opportune moment for a reunion of the separated.
Soon after, did Jassa Singh tell his commander Dina Beg,
That the latter must relieve him (Jassa Singh) of his services. (51)

Thereafter, winding up his affairs with the Mughal commander,
Did Jassa Singh enter the Khalsa Panth's forces inside the fort.
No sooner did Jassa Singh enter the Khalsa fold,
Than did the Mughals feel extremely let down and exasperated. (52)

Dohra : There prevailed such a providence as the Divine Satguru willed,
That it wished to fulfil Khalsa Panth's mission.
Thus was the city of Multan invaded (at the same time),
By Shah Nawaz[16], the son of late Nawab Khan Bahadur[17]. (53)

Chaupai : The Mughals getting panicky about their own security,
Did Mir Mannu[18] order the recall of his forces.
Thereafter, Dewan Kaura Mal[19] put forth a diplomatic proposal,
That the Mughals should seek Singhs' allegiance against (Shah Nawaz). (54)

With Dina Beg also backing up Dewan Kaura Mal's proposal,
The proposal was discussed and debated with Mir Mannu.
After getting Mir Mannu's approval for seeking Singhs' allegiance,
Dewan Kaura Mal got the Singhs aligned with his own force. (55)

Aligning these Singhs from the Patti region of Majha,
Dewan got half the revenue of this region sanctioned in favour of the Singhs.
The twelve villages which once belonged to Guru Chakk[20],
These, too, were attached with Ram Rauni through a written deed. (56)

Dohra : Since that day did Ram Rauni come to be known as Ramgarh,
More and more famous did it become since then.
Ramgarhias of Jassa Singh's family were made custodians of Ramgarh,
For having entered into the Khalsa Panth in the time of dire need. (57)

Rattan Singh (the author) had narrated as he had heard,
The whole narration from the elders of his generation.
Now would he narrate, (dear readers) the further account,
How did Khan Bahadur's son Shah Nawaz happened to be decimated. (58)

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ਇਮ ਰਾਮਰੌਣੀ ਸਿੰਘ ਲੜੇ ਪੰਜ ਪਰ ਅਠਾਰਾਂ ਸੈ ਸਾਲ ।
ਸ਼ਾਹ ਨਵਾਜ਼ ਜਿਮ ਆ ਮੁਆ । ਸੋ ਆਗੈ ਸੁਨੋ ਹਵਾਲ ।੫੯।
im râmraunî singh lardç pañj par athârân sai sâl.
shâh navâz jim â muâ. sô âgai sunô havâl.59.

੧੨੧. ਸਾਖੀ ਕੌੜਾ ਮੱਲ ਕੀ ਬਹਾਦਰੀ ਕੀ ('...ਕੌੜਾ ਮਲ ਬਹਾਦਰ ਖਿਤਾਬ ਲਿਖ ਦੀਨ')
121. sâkhî kaurdâ mall kî bahâdarî kî ('...kaurdâ mal bahâdar khitâb likh dîn')

ਦੋਹਰਾ : ਕਿਛਕੁ ਸਿੰਘ ਸਾਥੀ ਹੁਏ ਸਿਖ ਕੌੜਾ ਮਲ ਜਾਣ ।
ਚੜ੍ਹਿਓ ਸ਼ਾਹ ਨਿਵਾਜ਼ ਪਰ ਸਿੰਘਨ ਕੋ ਰਖ ਤਾਣ ।੧।
dôhrâ : kichhku singh sâthî huç sikh kaurdâ mal jân.
chardhiô shâh nivâz par singhan kô rakh tân.1.

ਚੌਪਈ : ਜਹਾਂ ਖਾਲਸੋ ਦਿਵਾਨ ਸਜਾਵੈ । ਕੌੜਾ ਮੱਲ ਨਿਤਪ੍ਰਤਿ ਤਹਿਂ ਆਵੈ ।
ਰਹਿਰਾਸ ਸੁਨੈ ਔਰ ਸੁਨੈਂ ਅਰਦਾਸ । ਨਿੱਤ ਰੋਜ਼ ਦਏ ਖਾਲਸੇ ਪਾਸ ।੨।
chaupaî : jahân khâlsô divân sajâvai. kaurdâ mall nitparti tahin âvai.
rahirâs sunai aur sunain ardâs. nitt rôz daç khâlsç pâs.2.

ਲੈ ਆਗਯਾ ਪਾਸ ਸਿੰਘਨ ਬਹੈ । ਫਤੇ ਵਾਹਿਗੁਰੂ ਮੁਖ ਤੇ ਕਹੈ ।
ਨਿਤਪ੍ਰਤਿ ਕੜਾਹ ਲੈ ਸਿੰਘਨ ਮਿਲੈ । ਨਿਹੰਗਨ ਰੁਪੱਯੇ ਪੰਜ ਦੈ ਭਿਲੈ ।੩੨।
lai âgyâ pâs singhan bahai. phatç vâhigurû mukh tç kahai.
nitparti kardâh lai singhan milai. nihngan rupyyç pañj dai bhilai.32.

ਪੰਜਾ ਰੁਪੱਯੇ ਤਨਖਾਹਿ ਲਗਾਵੈ । ਤੌ ਹੁੱਕੋ ਪੀਨੋ ਮਾਫ ਕਰਾਵੈ ।
ਕਹੈ ਸਿੰਘਨ ਹਮ ਗੁਰੂ ਕੀ ਆਸ । ਸ਼ਾਹਿ ਨਿਵਾਜ ਫੜ ਲਯਾਉਂ ਖਾਸ ।੪।
pañjâ rupyyç tankhâhi lagâvai. tau hukkô pînô mâph karâvai.
kahai singhan ham gurû kî âs. shâhi nivâj phard layâun khâs.4.

ਤਬ ਖਾਲਸੇ ਬਚਨ ਪਲਟਾਯਾ । ਹਮ ਚਾਹਤ ਉਸ ਮਾਰ ਗਵਾਯਾ ।
ਉਸ ਮਰਵਾਏ ਸਿੰਘ ਅਸੇਖ । ਹਮ ਕਬ ਛੋਡੈਂ ਉਸ ਕਉ ਦੇਖ ।੫।
tab khâlsç bachan paltâyâ. ham châhat us mâr gavâyâ.
us marvâç singh asçkh. ham kab chhôdaain us kau dçkh.5.

ਦੋਹਰਾ : ਔਰ ਤੁਰਕਾਨੀ ਫੌਜ ਸਾਥ ਖਾਨੂੰ ਸਕੋ ਭਰਾਇ ।
ਆਗੈ ਫੜੈ ਥੋ ਸੋ ਕਰਯੋ ਸ਼ਾਹਿ ਨਿਵਾਜੈ ਵਾਇ ।੬।
dôhrâ : aur turkânî phauj sâth khânûn sakô bharâi.
âgai phardai thô sô karyô shâhi nivâjai vâi.6.

ਚੌਪਈ : ਸ਼ਾਹਿ ਨਿਵਾਜ ਜਬ ਸੂਬੋ ਥੋ ਹੋਯੋ । ਲੁਟੇ ਕੁਟੇ ਤੇ ਸਭ ਉਨ ਕੋਹਯੋ ।
ਸੋ ਮੀਰ ਮੰਨੂੰ ਨੇ ਦੀਏ ਚੜ੍ਹਾਇ । ਕੌੜਾ ਮਲ ਕੈ ਸਾਥ ਮਿਲਾਇ ।੭।
chaupaî : shâhi nivâj jab sûbô thô hôyô. lutç kutç tç sabh un kôhyô.
sô mîr mannûn nç dîç chardhâi. kaurdâ mal kai sâth milâi.7.

This was how the Singhs did battle at Ram Rauni,
In the year eighteen hundred and five of Bikrami Samvat[21] .
The way Shah Nawaz happened to meet his end,
(My dear readers) listen to the account further. (59)

Episode 121
Episode About valour of Kaura Mal[1]
(Title of Bahadur Conferred on Kaura Mal)

Dohra : A number of Khalsa Singhs joined Kaura Mal,
As they considered him a devout Sikh of the Guru.
Thus did Kaura Mal attack Shah Nawaz[2] ,
Being assured of the Khalsa Singh's support. (1)

Chaupai : Wherever the Khalsa Panth organized a congregation,
Dewan Kaura Mal did join the morning prayers everyday.
Regularly would he listen to the morning and evening prayers,
Daily would he make an offering of provisions to the Khalsa Panth. (2)

Daily would he sit among the Singhs after a due permission,
Gladly would he exchange the Khalsa Panth's greetings.
Daily would he offer provisions to the community kitchen,
Making an offering of five rupees to each Nihang chief. (3)

Gladly would he pay a penalty of five rupees,
For getting permission for smoking a pipe.
Surely would he be able to arrest Shah Nawaz,
Claiming to be having blessings of the Divine Guru. (4)

Instantly, did the Khalsa contradict his claim,
As the Khalsa would fain to eliminate him altogether.
As he had got innumerable number of Singhs slaughtered,
How could they spare his life once he came in their sight. (5)

Dohra : Putting more Mughal troops under Kaura Mal's command,
Shah Nawaz's real brother, too, was sent with him.
Putting the latter under Kaura Mal's command forcibly,
Was this force despatched towards Shah Nawaz's camp. (6)

Chaupai : While Shah Nawaz was the custodian of Lahore,
Had he looted, oppressed and slaughtered so many people.
It was for these atrocities that Mir Mannu[3] sent this force,
To join the forces under the command of Dewan Kaura Mal. (7)

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ਦੋਹਰਾ : ਜੰਗ ਪਰਯੋ ਦੋਊ ਤਰਫ ਦੋਊ ਫਤੇ ਤਕਾਇੰ ।
ਸ਼ਾਹਿ ਨਿਵਾਜ ਕੌੜਾ ਮਲ ਭਏ ਦੋਨੋਂ ਸਨਮੁਖ ਆਇ ।੮।
dôhrâ : jang paryô dôû taraph dôû phatç takâin.
shâhi nivâj kaurdâ mal bhaç dônôn sanmukh âi.8.

ਚੌਪਈ : ਤੁਰਕ ਤੁਰਕ ਰਲ ਮਿਲ ਟਲ ਗਏ । ਕੌੜੇ ਹਿੰਦੂ ਤੁੜਾਵਤ ਚਹੇ ।
ਤਬ ਕੌੜਾ ਮਲ ਕਰ ਗੁਰ ਆਸ । ਸਿੰਘ ਖੜਾਏ ਅਪਨੇ ਪਾਸ ।੯।
chaupaî : turak turak ral mil tal gaç. kaurdç hindû turdâvat chahç.
tab kaurdâ mal kar gur âs. singh khardâç apnç pâs.9.

ਤਬੈ ਨਿਵਾਜ਼ ਨੇ ਕੀਯੋ ਜ਼ੋਰ । ਸਹੌਂ ਕੌੜਾ ਮਲ ਘੋੜੇ ਤੋਰ ।
ਅਬ ਹੈ ਖਾਲਸੇ ਜੀ ਕੋ ਵੇਲਾ । ਕਰ ਆਯੋ ਹਮ ਪਰ ਵਹਿ ਹੇਲਾ ।੧੦।
tabai nivâz nç kîyô zôr. sahaun kaurdâ mal ghôrdô tôr.
ab hai khâlsç jî kô vçlâ. kar âyô ham par vahi hçlâ.10.

ਸਿੰਘਨ ਕਹਯੋ ਕਛੂ ਗਮ ਕਰ ਨਾਹੀਂ । ਨਜੀਕ ਆਵੈ ਹਮ ਦੇਈਂ ਬਤਾਈ ।
ਹਮ ਆਗੇ ਹੋ ਖਲੇ ਤਿਆਰ । ਲੇਵੈਂਗੇ ਉਸ ਤੁਰਤਹਿ ਮਾਰ ।੧੧।
singhan kahyô kachhu gam kar nâhîn. najîk âvai ham dçîn batâî.
ham âgç hô khalç tiâr. lçvaingç us turtahi mâr.11.

ਦੋਹਰਾ : ਤੌ ਲੌ ਆਇ ਨਿਵਾਜੇ ਕਹਯੋ ਕੌੜੇ ਨਿਮਕ ਹਰਾਮ ।
ਅਖੈ ਤ ਸ਼ਸਤ੍ਰ ਸੰਭਾਲ ਤੂੰ ਅਖੈ ਤੌ ਤੁਰਕ ਕਰ ਸਲਾਮ ।੧੨।
dôhrâ : tau lau âi nivâjç kahyô kaurdç nimak harâm.
akhai ta shastar sambhâl tûn akhai tau turak kar salâm.12.

ਚੌਪਈ : ਤਬ ਕੌੜਾ ਮਲ ਸਿੰਘਨ ਸੋ ਕਹਯੋ । ਬੋਲਤ ਸ਼ਾਹਿ ਨਿਵਾਜੈ ਅਹਯੋ ।
ਸਿੰਘਨ ਦੀਨੀ ਸ਼ਲਕ ਚਲਾਇ । ਲਗੀ ਕਲੇਜ ਨਿਵਾਜੈ ਸ਼ਾਹਿ ।੧੩।
chaupaî : tab kaurdâ mal singhan sô kahyô. bôlat shâhi nivâjai ahyô.
singhan dînî shalak chalâi. lagî kalçj nivâjai shâhi.13.

ਝੂਮ ਘੋੜੇ ਤੇ ਭੂਮ ਮੈਂ ਪੜਾ । ਗੋਲੀ ਲਗੀ ਫਿਰ ਭਯੋ ਨ ਖੜਾ ।
ਏਕ ਸਿੰਘ ਤਬ ਉਤਰ ਹੁਯੋ ਖੜਾ । ਕਾਟ ਸੀਸ ਹਥ ਲੀਨੋ ਫੜਾ ।੧੪।
jhûm ghôrdç tç bhûm main pardâ. gôlî lagî phir bhayô na khardâ.
çk singh tab utar huyô khardâ. kât sîs hath lînô phardâ.14.

ਮੀਰ ਮੰਨੂੰ ਢਿਗ ਦਯੋ ਪਹੁੰਚਾਇ । ਦੇਖਤ ਸੀਸ ਖੁਸ਼ੀ ਭਈ ਵਾਇ ।
ਕਾਗਜ ਕਲਮ ਸੁ ਨਿਜ ਹਥ ਲੀਨ । ਕੌੜਾ ਮਲ ਬਹਾਦਰ ਖਿਤਾਬ ਲਿਖ ਦੀਨ ।੧੫।
mîr mannûn dhig dayô pahuñchâi. dçkhat sîs khushî bhaî vâi.
kâgaj kalam su nij hath lîn. kaurdâ mal bahâdar khitâb likh dîn.15.

ਜੋ ਕੌੜਾ ਮਲ ਕਰੀ ਖਾਲਸੈ ਭਲੀ । ਤੁਰਤ ਫੁਰਤ ਸੋ ਤਿਸ ਕੋ ਫਲੀ ।
ਆਗੈ ਸੁਨੋਂ ਔਰ ਭੀ ਸਾਖੀ । ਹਮ ਬਡਿਅਨ ਜੋ ਹਮ ਥੀ ਭਾਖੀ ।੧੬।
jô kaurdâ mal karî khâlsai bhalî. turat phurat sô tis kô phalî.
âgai sunôn aur bhî sâkhî. ham badaian jô ham thî bhâkhî.16.

Dohra : As the battle raged between both the forces,
Both the armies were expecting to win the battle.
Both Shah Nawaz and Kaura Mal being (mighty) warriors,
Stood facing each other in the field of battle. (8)

Chaupai : The Mughal troops from both sides having become allies,
They wished the Hindu Dewan Kaura Mal slaughtered.
Upon this, reposing complete faith in the Divine Guru,
Kaura Mal positioned the Singh soldiers around him. (9)

As Shah Nawaz mounted a forceful attack,
He moved his horse to stand in front of Kaura Mal.
Kaura Mal beckoned the Khalsa to avail of that opportunity,
As Shah Nawaz was going to attack the former. (10)

Asking Dewan Kaura Mal not to lose heart at all,
Must he forewarn the Singhs as the enemy approached,
Assuring him of their being in complete readiness,
Instantly would they slaughter the enemy as he arrived. (11)

Dohra : Thereupon, approaching Shah Nawaz accused Kaura Mal,
That the latter had been an ungrateful untrue to his salt.
He must, therefore, either get ready for a fight,
Or else bow down and salute a Mughal ruler. (12)

Chaupai : At this Kaura Mal did inform his Singh supporters,
That such abusive words indeed was Shah Nawaz uttering.
At this, as the (incensed) Singhs fired their muskets,
Did a bullet hit right into Shah Nawaz's heart. (13)

With a bound did he fall from his horse,
As he could not stand up after being hit by a bullet.
Thereafter, a Singh after getting down from his horse,
Picked up his head after beheading Shah Nawaz. (14)

As his severed head was presented before Mir Mannu,
Delighted did he feel at the sight of his beheaded enemy.
Picking up a pen and a paper did Mir Mannu confer,
The title of 'Bahadur' on Kaura Mal in writing. (15)

The noble service that Kaura Mal had rendered unto the Khalsa,
Was indeed rewarded immediately (by the Divine Guru).
Listen further to the episodes (dear readers),
As were these narrated by the author's ancestors. (16)

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ਦੋਹਰਾ : ਅਠਾਰਾਂ ਸੈ ਛੇ ਓਤ੍ਰੈ ਭਯੋ ਸ਼ਾਹਿ ਨਿਵਾਜ ਬਹੀਰ ।
ਰਤਨ ਸਿੰਘ ਨੈਂ ਜਿਮ ਸੁਨਯੋ ਲਿਖਯੋ ਉਸੈ ਤਤਬੀਰ ।੧੭।

dôhrâ : athârân sai chhç ôtrai bhayô shâhi nivâj bahîr.
ratan singh nain jim sunyô likhyô usai tatbîr.17.

੧੨੨. ਸਾਖੀ ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਜੀ ਕੀ
('ਇਕ ਇਕ ਚੁੱਭੈ ਤਾਲ ਗੁਰ ਸਭ ਕਲ ਦੂਰ ਕਰਾਹਿਂ')
122. sâkhî sarî ammritsar jî kî
('ik ik chubbhai tâl gur sabh kal dûr karâhin')

ਚੌਪਈ : ਮੁਲਕ ਲੂਟ ਅੰਮ੍ਰਿਤਸਰ ਆਵੈਂ । ਦੁਆਲੀ ਬਿਸਾਖੀ ਮੇਲਾ ਲਾਵੈਂ ।
ਬੈਠ ਹਰਿਮੰਦਰ ਸੁਨੈਂ ਸੁ ਗਯਾਨ । ਗੁਰ ਬਚਨਨ ਪਰ ਲਾਵੈਂ ਧਯਾਨ ।੧।

chaupaî : mulak lût ammritsar âvain. duâlî bisâkhî mçlâ lâvain.
baith harimndar sunain su gayân. gur bachnan par lâvain dhayân.1.

ਅਕਾਲ ਬੁੰਗੈ ਚੜ੍ਹ ਤਖਤੈ ਬਹਿ ਹੈਂ । ਲਾਇ ਦੀਵਾਨ ਗੁਰਮਤੇ ਮਤੈ ਹੈਂ ।
ਸ੍ਰਬਤ ਖਾਲਸੈ ਹੋਇ ਅਦਾਲਤ । ਅਸਿਖਨ ਗਾਰ ਸਿੰਘਨ ਪ੍ਰਤਿਪਾਲਤ ।੨।
akâl bungai chardah takhtai bahi hain. lâi dîvân gurmatç matai hain.
sarbat khâlsai hôi adâlat. asikhan gâr singhan partipâlat.2.

ਦੋਹਰਾ : ਜਿਤੈ ਪਾਪ ਔ ਖਾਪ ਕਰ ਲੁਟ ਕੁਟ ਨਿਤ ਲਿਆਹਿਂ ।
ਇਕ ਇਕ ਚੁਭੈ ਤਾਲ ਗੁਰ ਸਭ ਕਲ ਦੂਰ ਕਰਾਹਿਂ ।੩।

dôhrâ : jitai pâp au khâp kar lut kut nit liâhin.
ik ik chubhai tâl gur sabh kal dûr karâhin.3.

ਚੌਪਈ : ਸਿੰਘਨ ਕੇ ਸਭ ਪਾਪ ਝੜ ਜਾਏਂ । ਹੁਤੇ ਜੁ ਆਪਸ ਮਾਂਹਿ ਕਮਾਏ ।
ਕੋਊ ਕਮਾਏ ਕੋਊ ਲੁਟ ਖਾਇ । ਤਾਲ ਚੁਭੈ ਤੇ ਸਭ ਨਠ ਜਾਇ ।੪।

chaupaî : singhan kç sabh pâp jhard jâçn. hutç ju âpas mânhi kamâç.
kôû kamâç kôû lut khâi. tâl chubhai tç sabh nath jâi.4.

ਸੋਰਠਾ : ਸੁਨਹੁ ਸੁ ਤਾਲ ਪ੍ਰਤਾਪ ਨ੍ਹਾਇ ਜਾਇ ਜਿਹ ਪਗ ਧਰਹਿਂ ।
ਲੁਟ ਕੁਟ ਜਿਸ ਕਰੈਂ ਖਾਪ ਰਿਜਕ ਉਸੈ ਭਏ ਚੌਗੁਨੋ ।੫।

sôrthâ : sunhu su tâl partâp nahâi jâi jih pag dharhin.
lut kut jis karain khâp rijak usai bhaç chaugunô.5.

ਦੋਹਰਾ : ਲੂਟੋ ਖੋਹੋ ਹੋਇ ਜੋਊ ਤਿਨ ਕੋ ਮਿਲੈ ਨਸਾਫ ।
ਝੂਠਨ ਕੋ ਤਨਖਾਹ ਕਰੈਂ ਔ ਸੱਚਨ ਕਰਾਵੈਂ ਮਾਫ਼ ।੬।

dôhrâ : lûtô khôhô hôi jôû tin kô milai nasâph.
jhûthan kô tankhâh karain au sachchan karâvain mâf.6.

Dohra : It was in the year of eighteen hundred and six,
That Shah Nawaz did shed his mortal frame.
The way Rattan Singh (the author) had heard the account,
Had he narrated it in the same manner. (17)

Episode 122
Episode About Sri Amritsar
(They would get all the sins washed and wiped out As they did take a dip in the sacred pool of Amritsar)

Chaupai : After ransacking the region would the Singhs reach Amritsar,
There would they hold congregations on Diwali[1] and Baisakhi[2].
Congregating in Harmandir would they listen to the discourse,
There would they concentrate on the Guru's sacred words. (1)

Thereafter, would they hold a meeting at Akal Takht[3],
There would they pass resolutions after a congregation.
All the Khalsa contingents would hold a court there,
There would they decide to protect the Sikhs and destroy the wicked. (2)

Dohra : Whatever sins did the Khalsa commit everyday,
As they ransacked, plundered and killed many people.
They would get all those sins washed and wiped out,
As they did take a dip in the sacred pool at Amritsar. (3)

Chaupai : Thus would all the sins of the Singhs get wiped out,
Whatever had they committed even among themselves.
Even if these were the sins of robbing others of their hard-earned wealth,
All kinds of sins would get condoned with a dip in holy water. (4)

Sortha : Listen to the sanctity of having a dip in the sacred pool,
Holy would the place become where a Sikh planted his foot after pilgrimage,
Whosoever got robbed and plundered by the devout Singhs,
Four times prosperous would the victim become after getting robbed. (5)

Dohra : Whosoever got robbed and dispossessed by another,
Truly would the Khalsa get justice done unto him.
Surely would the guilty get penalized by the Khalsa,
As the innocent would be cleared of all accusations. (6)

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੧੨੩. ਸਾਖੀ ਅਹਿਮਦ ਸ਼ਾਹ ਔ ਸੁੱਖਾ ਸਿੰਘ ਕੀ ('ਮਾਰ ਮੁਯੋ ਤਹਿਂ ਭਯੋ ਸ਼ਹੀਦ')
123. sâkhî ahimad shâh au sukkhâ singh kî (‘mâr muyô tahin bhayô shahîd’)

ਦੋਹਰਾ : ਅਠਾਰਾਂ ਸੈ ਦਸ ਊਪਰੇ ਫਿਰ ਆਯੋ ਅਹਿਮਦ ਸ਼ਾਹਿ ।
ਸੱਦਯੋ ਰੁਹੇਲੇ ਨਜੀਬ ਖਾਂ ਮੁਏ ਮੁਹੰਮਦ ਸ਼ਾਹਿ ।੧।
dôhrâ : athârân sai das ûprç phir âyô ahimad shâhi.
saddyô ruhçlç najîb khân muç muhmmad shâhi.1.

ਚੌਪਈ : ਚਾਰ ਪਾਵ ਕੇ ਚਾਰ ਬਜੀਰ । ਦਬਯੋ ਆਪ ਤਿਨ ਮੁਲਖ ਗੰਭੀਰ ।
ਆਪਸ ਮਾਂਹਿ ਸ਼ਰੀਕਤ ਕਰੈਂ । ਆਪਸ ਮਾਂਹਿ ਸੁ ਮਾਰੈਂ ਮਰੈਂ ।੨।
chaupaî : châr pâv kç châr bajîr. dabyô âp tin mulakh gambhîr.
âpas mânhi sharîkat karain. âpas mânhi su mârain marain.2.

ਲਖਨਊ ਮਲਯੋ ਮਨਸੂਰਹਿ ਅਲੀ । ਮਨਸੂਰੀ ਟਕੇ ਮੋਹਰ ਜਿਹ ਚਲੀ ।
ਹੁਤੋ ਬਜੀਰ ਨਿਜ਼ਾਮਹਿ ਅਲੀ । ਦੱਖਨ ਰੋਕ ਰਖੀ ਉਨ ਭਲੀ ।੩।
lakhnaû malyô mansûrhi alî. mansûrî takç môhar jih chalî.
hutô bajîr nizâmhi alî. dakkhan rôk rakhî un bhalî.3.

ਦੋਹਰਾ : ਦਿੱਲੀ ਕੇ ਪਤਿਸ਼ਾਹਿ ਕੋ ਇਨ ਕੀਨੋ ਲੂਣ ਹਰਾਮ ।
ਰੁਹੇਲਾ ਗਿਲਜੈ ਜਾ ਮਿਲਯੋ ਨਜੀਬ ਖਾਨ ਉਸ ਨਾਮ ।੪।
dôhrâ : dillî kç patishâhi kô in kînô lûn harâm.
ruhçlâ giljai jâ milyô najîb khân us nâm.4.

ਚੌਪਈ : ਮੁਗਲ ਗਾਜਦੀਂ ਮ੍ਰਹਟਨ ਲਯਾਵੈ । ਰੁਹੇਲੇ ਊਪਰ ਉਨੈਂ ਚੜਾਵੈ ।
ਨਜੀਬ ਖ਼ਾਨ ਨੇ ਨਜੀਬ ਗੜ੍ਹ ਰਚਾ । ਮੁਗਲ ਪਠਾਨ ਬੈਰ ਤਬ ਮਚਾ ।੫।
chaupaî : mugal gâjdîn marhtan layâvai. ruhçlç ûpar unain chardâvai.
najîb khân nç najîb gardah rachâ. mugal pathân bair tab machâ.5.

ਦੋਹਰਾ : ਮੁਹੰਮਦ ਸ਼ਾਹ ਜਬ ਮਰ ਗਯੋ ਦਿੱਲੀ ਪਰ ਗਯੋ ਰੌਲ ।
ਰਹਯੋ ਨਜੀਬਹਿ ਖਾਨ ਔ ਮੁਗਲ ਗਾਜਦੀਂ ਬੋਲ ।੬।
dôhrâ : muhmmad shâh jab mar gayô dillî par gayô raul.
rahyô najîbhi khân au mugal gâjdîn bôl.6.

ਚੌਪਈ : ਰੁਹੇਲੇ ਨੇ ਪਠਾਣ ਮੰਗਾਯਾ । ਮੁਗਲਨ ਕੋ ਵਹਿ ਚਾਹਤ ਮਰਾਯਾ ।
ਇਤ ਬਿਧਿ ਸਤਿਗੁਰ ਬਾਤ ਬਣਾਵੈਂ । ਤੁਰਕਨ ਤੇ ਇਮ ਤੁਰਕ ਮਰਾਵੈਂ ।੭।
chaupaî : ruhçlç nç pathân mangâyâ. muglan kô vahi châhat marâyâ.
it bidhi satigur bât banâvain. turkan tç im turak marâvain.7.

ਸਿੰਘਨ ਕੋ ਬਿਚ ਲਗ ਗਯੋ ਦਾਇ । ਮਾਰੈਂ ਤੁਰਕਨ ਕੋ ਸਿੰਘ ਧਾਇ ।
ਉਇ ਦੋਊ ਭੀ ਖਾਲਸੇ ਮਾਰੇ । ਖਾਲਸੋ ਉਨ ਦੁਊਅਨ ਕੋ ਗਾਰੇ ।੮।
singhan kô bich lag gayô dâi. mârain turkan kô singh dhâi.
ui dôû bhî khâlsç mârç. khâlsô un duûan kô gârç.8.

Episode 123
Episode About Ahmad Shah and Sukha Singh
(He fell a martyr while fighting and killing those Afghan troops)

Dohra : It was in the year eighteen hundred and ten[1] (B.S.),
That Ahmad Shah Abdali[2] did come to invade India.
He had come at the invitation of Najib Khan Ruhela[3],
After the demise of Mohammad Shah, the emperor of Delhi. (1)

Chaupai : There being four ministers of the four provinces of Delhi,
Each one of them occupied one of the provinces each.
These four ministers being rivals to each others' prowess,
They indulged in an internecine war to kill each other. (2)

Mansur Ali[4] having occupied the Lucknow province,
He introduced his minted coins known as Mansuri coins.
Nizam Ali[5] being another minister of another state,
He had strengthened his occupation of the Deccan province. (3)

Dohra : All these four ministers proving untrue to their salt,
They had betrayed the emperor of Delhi, their master.
Another minister who being known as Najib Khan Ruhela,
He had aligned himself with Ahmed Shah of Gilja race.

Chaupai : Another Muslim minister Gazdi[6] inviting the Marathas from the South,
He made them invade Najib Khan Ruhela's province.
As Najib Khan Ruhela had constructed the Najibgarh fort,
There grew a great hostility between the Mughals and Pathans. (5)

Dohra : As soon as Mohammad Shah did shed his mortal frame,
Extreme chaos did come to prevail in Delhi.
There remained mainly two contenders for power,
These two being Najib Khan Ruhela and Gazi-ud-din Gazdi. (6)

Chaupai : Thus did Najib Khan Ruhela invite the Pathan Ahmad Shah,
As he intended to get the Mughals eliminated by the Pathans.
Such being the will ordained by the Divine Satguru,
He ordained that the Mughals be eliminated by the Mughals. (7)

Having got a good opportunity during this internecine Muslim strife,
The Singhs made a dash to kill the Muslims on both sides.
As both the Muslim factions attempted to kill the Singhs,
The Singhs, too, endeavoured to decimate both of them. (8)

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ਦੋਹਰਾ : ਗਾਜਦੀਂ ਸੱਦੇ ਮਰਹਟੇ ਘੇਰਯੋ ਰੁਹੇਲੋ ਆਇ ।
ਤਿਸ ਤੇ ਆਹਿਮਦ ਸ਼ਾਹਿ ਕਹਿ ਪਠਾਣ ਸੁ ਲਯੋ ਬੁਲਾਇ ।੯।
dôhrâ : gâjdîn saddç marhatç ghçryô ruhçlô âi.
tis tç âhimad shâhi kahi pathân su layô bulâi.9.

ਚੌਪਈ : ਤਬ ਉਨ ਅਹਿਮਦ ਸ਼ਾਹ ਬੁਲਾਯਾ । ਆਨ ਉਸੇ ਨੇ ਸੋਊ ਛੁਡਾਯਾ ।
ਲਹੌਰ ਸ੍ਰਿਹੰਦ ਉਸੈ ਨੇ ਮੱਲੀ । ਛੁਡਾਇ ਲਈ ਮ੍ਰਹਟੇ ਤੇ ਦਿੱਲੀ ।੧੦।
chaupaî : tab un ahimad shâh bulâyâ. ân usç nç sôû chhudaâyâ.
lahaur sarihand usai nç mallî. chhudaâi laî marhtç tç dillî.10.

ਗਾਜਦੀਂ ਫੇਰ ਮ੍ਰਹਟੇ ਬੁਲਾਏ । ਸੋ ਰੁਹੇਲੇ ਦੇ ਗਿਰਦ ਕਰਵਾਏ ।
ਰੁਹੇਲੇ ਨੇ ਫਿਰ ਸਦੇ ਪਠਾਣ । ਸੋ ਕਰ ਆਯੋ ਕਾਬਲੋਂ ਤਾਣ ।੧੧।
gâjdîn phçr marhtç bulâç. sô ruhçlç dç girad karvâç.
ruhçlç nç phir sadç pathân. sô kar âyô kâblôn tân.11.

ਮੀਰ ਮੰਨੂ ਕੋ ਸੁਸਤੀ ਭਈ । ਦਿੱਲੀ ਤੇ ਕੁਛ ਮਦਤ ਨ ਅਈ ।
ਆਨ ਕਾਬਲੀ ਸ਼ਾਹਦਰੇ ਪਰਿਓ । ਬਿਚ ਲਹੌਰ ਕੌੜਾ ਮਲ ਅੜਿਓ ।੧੨।
mîr mannû kô susatî bhaî. dillî tç kuchh madat na aî.
ân kâbalî shâhdarç pariô. bich lahaur kaurdâ mal aiô.12.

ਤਿਨ ਸਿੰਘਨ ਕੋ ਲਿਖਯੋ ਬਨਾਈ । ਹਮ ਤੁਮ ਹਿੰਦੂ ਇਕ ਗੁਰ ਭਾਈ ।
ਦੀਨ ਮਜ਼੍ਹਬ ਕੀ ਬਾਤ ਸੁਨਾਈ । ਗਿਲਜਨ ਕੌ ਤੁਮ ਦੇਹੁ ਹਟਾਈ ।੧੩।
tin singhan kô likhyô banâî. ham tum hindû ik gur bhâî.
dîn majahb kî bât sunâî. giljan kau tum dçhu hatâî.13.

ਦਯੋ ਖਰਚ ਕੋ ਸਿੱਕਾ ਦਾਰੂ । ਟਕੋ ਦੇਣ ਕੋ ਕੀਓ ਤਿਆਰੂ ।
ਮੀਰ ਮੰਨੂ ਤੇ ਦਯੋ ਲਿਖਾਇ । ਸੋ ਭੀ ਘਲਯੋ ਸਿੰਘਨ ਕੇ ਪਾਇ ।੧੪।
dayô kharach kô sikkâ dârû. takô dçn kô kîô tiârû.
mîr mannû tç dayô likhâi. sô bhî ghalyô singhan kç pâi.14.

ਦੋਹਰਾ : ਇਸ ਗ਼ਨੀਮ ਕੋ ਮੋੜਿ ਕੇ ਫਿਰ ਹਮ ਤੁਮ ਕਰਹੈਂ ਗੱਲ ।
ਆਕੀ ਜੋਊ ਹਮ ਤੇ ਰਹੈ ਲਯੋ ਮੁਲਕ ਤੁਮ ਮੱਲ ।੧੫।
dôhrâ : is ghanîm kô môrd kç phir ham tum karhain gall.
âkî jôû ham tç rahai layô mulak tum mall.15.

ਚੌਪਈ : ਜਬ ਤੇ ਬੰਦੇ ਰੋਕਾ ਪਹਾਰ । ਪੈਸਾ ਨ ਆਯਾ ਤੁਰਕਨ ਬਾਰ ।
ਉਨ ਗਏ ਖਾਲਸੇ ਸੋਂ ਕਰੀ ਖੁਆਰੀ । ਮੁਲਕ ਮੱਲੋ ਤੁਮ ਸੱਤੇ ਧਾਰੀ ।੧੬।
chaupaî : jab tç bandç rôkâ pahâr. paisâ na âyâ turkan bâr.
un gaç khâlsç sôn karî khuârî. mulak mallô tum sattç dhârî.16.

ਪੜੋਲ ਕਠੂਹੇ ਬਸੋਹਲੀ ਵਾਰੀ । ਲੇਹੁ ਬਦਲੇ ਤੁਮ ਦੂਣ ਭੀ ਸਾਰੀ ।
ਉਗਰਾਹੀਐ ਪੈਸਾ ਜਿਤੋ ਪੰਜਾਬ । ਹੈ ਪਹਾੜਨ ਮੈਂ ਇਤਨੋ ਤਾਬ ।੧੭।
pardôl kathûhç basôhlî vârî. lçhu badlç tum dûn bhî sârî.
ugrâhîai paisâ jitô pañjâb. hai pahârdan main itnô tâb.17.

Dohra : As after summoning the Marahatta reinforcements to his support,
Gazi-ud-ddin's forces laid a siege to Nijabudin Ruhela's forces,
The latter, seeking the support of Ahmad Shah Abdali from Kabul,
He called for the Pathan reinforcements to his support. (9)

Chaupai : Thereafter, as he had called for Ahmad Shah's support,
Ahmad Shah did arrive to liberate Najibu Khan Rohela.
Thereafter, Ahmad Shah Abdali not only occupied Sirhind and Lahore,
But he also got Delhi vacated from Marhatta occupation. (10)

Gazi-ud-din (Gazdi) summoning Marhatta reinforcements once again,
He laid a siege around Najibu Khan Ruhela's forces for the second time.
Najibudin Ruhela, once again, summoned the Pathan reinforcements,
Who came rushing from Kabul (to crush the Marhattas). (11)

Mir Mannu[7], having become lax after this development,
As he received no support from Delhi (against Abdali).
As Ahmad Shah Abdali's force invaded Shahdra[8],
Dewan Kaura Mal fortified his defences at Lahore (to combat the invaders). (12)

Thereafter, the Dewan sent a very warm invitation to the Singhs,
That the Hindus and the Singhs were fraternal followers of the same Guru.
Asking for the Singhs' support on the basis of ideological affinity,
He pleaded before the Singhs to push back Abdali's troops. (13)

Offering not only to provide the Singhs with arms and ammunition,
He was even prepared to offer a financial ransom to the Singhs.
Procuring a written assurance from Mir Mannu in favour of the Khalsa,
He sent that written despatch to the Khalsa Panth. (14)

Dohra : (Mir Mannu) assured the Khalsa to start a dialogue with them,
Soon after they had (jointly) repulsed the (Afghan) invader.
He would allow the Singhs to occupy that (Punjab) region,
Which had always remained defiant to the Mughal rule. (15)

Chaupai : (He narrated) that ever since Banda Bahadur's[9] occupation of the hilly region,
The Mughal empire had received no revenues from there.
As these hill chiefs had harassed the Khalsa Panth in the recent past,
The Khalsa Panth should occupy the entire hill territory. (16)

They should not only occupy hills upto Parol, Kathua and Basohali[10],
They must settle scores with the hill chiefs in the whole Doon valley.
They must collect as much revenue from the hills,
As they collected from the Punjab region of their own. (17)

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ਦੋਹਰਾ : ਸੋ ਸੁ ਸਿੰਘ ਇਕੱਤ੍ਰ ਭਏ ਕਰਕੇ ਸੋ ਅਰਦਾਸ ।
ਡੇਰਾ ਬਣੀਏ ਕੇ ਕੀਆ ਚਲੇ ਕੌੜਾ ਮਲ ਪਾਸ ।੧੮।
dôhrâ : sô su singh ikttar bhaç karkç sô ardâs.
daçrâ banîç kç kîâ chalç kaurdâ mal pâs.18.

ਚੌਪਈ : ਤਬ ਆਪਸ ਮੈਂ ਸਿੰਘ ਹੀ ਲਰੇ । ਅਪਨੀ ਆਪ ਖੁਆਰੀ ਪਰੇ ।
ਹਰੀ ਸਿੰਘ ਭੰਗੀ ਦਗਾ ਕਮਾਯਾ । ਕੁਸ਼ਾਲ ਸਿੰਘ ਰਾਮਗੜ੍ਹੀਆ ਘਾਯਾ ।੧੯।
chaupaî : tab âpas main singh hî larç. apnî âp khuârî parç.
harî singh bhangî dagâ kamâyâ. kushâl singh râmgardhîâ ghâyâ.19.

ਸਭ ਸਿੰਘਨ ਨੇ ਮਾਨਯੋ ਬੁਰਾ । ਡੇਰਾ ਭੰਗੀਅਨ ਲੂਟਨ ਕਰਾ ।
ਯਹੈ ਬਾਤ ਭੰਗੀਅਨ ਸੁਨ ਪਾਈ । ਆਗੈ ਭੰਗੀ ਚਲੇ ਪਰਾਈ ।੨੦।
sabh singhan nç mânyô burâ. daçrâ bhangîan lûtan karâ.
yahai bât bhangîan sun pâî. âgai bhangî chalç parâî.20.

ਦੋਹਰਾ : ਦਸ ਹਜ਼ਾਰ ਭੰਗੀ ਭਜੇ ਸਿੰਘ ਪੜੇ ਲੈ ਬੀਸ ।
ਇਮ ਕਰ ਏਈ ਸਿੰਘ ਭੇ ਲੜਨੇ ਵਾਲੇ ਤੀਸ ।੨੧।
dôhrâ : das hazâr bhangî bhajç singh pardç lai bîsa.
im kar çî singh bhç lardnç vâlç tîsa.21.

ਚੌਪਈ : ਔਰ ਡੇਰਾ ਜਾ ਪਾਯੋ ਲਹੌਰ । ਸ਼ਾਲਾਮਾਰ ਬਾਗ ਕੇ ਧੌਰ ।
ਸਿੰਘ ਲਹੌਰੀ ਦ੍ਵਾਜ਼ੇ ਆਏ । ਦੇਖੇ ਕਸਾਈ ਗਊ ਫੜਾਏ ।੨੨।
chaupaî : aur daçrâ jâ pâyô lahaur. shâlâmâr bâg kç dhaur.
singh lahaurî darvâzç âç. dçkhç kasâî gaû phardâç.22.

ਸੋਊ ਸਿੰਘਨ ਨੈ ਦੀਨੇ ਮਾਰ । ਭਈ ਦਰਵਾਜ਼ਨ ਮੇਂ ਹੜਤਾਰ ।
ਸ਼ਹਿਰ ਲੋਕਨ ਫਿਰ ਸਿੰਘ ਫੌਜ ਮਾਰੀ । ਇਹਾਂ ਭੀ ਸਿੰਘਨ ਭਈ ਖੁਆਰੀ ।੨੩।
sôû singhan nai dînç mâr. bhaî darvâzan mçn hardtâr.
shahir lôkan phir singh phauj mârî. ihân bhî singhan bhaî khuârî.23.

ਦੋਹਰਾ : ਪਹਿਰ ਤੀਸਰੇ ਪੀ ਸੁਖਾ ਚੜਯੋ ਸੁੱਖਾ ਸਿੰਘ ਤਖਾਣ ।
ਸ਼ਯਾਮ ਸਿੰਘ ਕੋ ਪਾਲਕੋ ਕੰਬੋ ਮਾੜੀਵਾਨ ।੨੪।
dôhrâ : pahir tîsrç pî sukhâ chardyô sukkhâ singh takhân.
shayâm singh kô pâlkô kambô mârdîvân.24.

ਚੌਪਈ : ਤਬ ਤਿਨ ਕਰੀ ਨ ਕਛੂ ਸਲਾਹਿ । ਲੰਘਯੋ ਰਾਵੀ ਗਾਹਣ ਪਾਇ ।
ਤਿਸਕੇ ਪਾਛੇ ਲੰਘੇ ਨਿਹੰਗ । ਨਹਿੰ ਕੀਨੀ ਕਿਨ ਗਿਣਤੀ ਸੰਗ ।੨੫।
chaupaî : tab tin karî na kachhû salâhi. langhyô râvî gâhan pâi.
tiskç pâchhç langhç nihang. nahin kînî kin gintî sang.25.

ਨਿਕਟ ਸੁ ਗਿਲਜਨ ਡੇਰੇ ਗਏ । ਝਾੜ ਝਪਾੜਨ ਉਤਰਤ ਭਏ ।
ਰਾਵੀ ਜਲ ਸੁ ਸੁਚੇਤੋ ਕੀਓ । ਉਤਿ ਗਿਲਜਨ ਕੌ ਰੌਲੋ ਥੀਓ ।੨੬।
nikat su giljan daçrç gaç. jhârd jhapârdan utrat bhaç.
râvî jal su suchçtô kîô. uti giljan kau raulô thîô.26.

Dohra : Thereafter, the Singhs having held an assembly,
They did perform a congregational prayer.
Thereafter, putting up a camp at village Ghaniya Ke,
They made a move to join Dewan Kaura Mal's force. (18)

Chaupai : Soon after, the Singhs themselves entered into a factional fight,
Themselves they invited harassment from their own kin.
Hari Singh[11] from the Bhangi contingent did betray the Khalsa,
As he shot dead Kushal Singh Ramgharia (brother of Jassa Singh Ramgarhia). (19)

As all the Singhs considered it to be an act of evil,
They decided to ransack the seat of the Bhangis.
As the Bhangis came to know about this raid,
They fled away to a distant place to avoid violence. (20)

Dohra : As this contingent of ten thousand Bhangi Singhs fled,
Were they attacked by a force of twenty thousand Singhs.
In this way, the total strength of these Singhs taken together,
Came to thirty thousands who constituted this fighting force. (21)

Chaupai : Therefore, these Khalsa Singhs put up a camp at Lahore,
At a place in the vicinity of Shalimar gardens.
As the Singhs took a round around the Lahori gate,
They noticed the city butchers taking a cow for a slaughter. (22)

As the Singh slaughtered those cow-slaughterers,
The shopkeepers of Lahore shut their shops in protest.
As the people of the city of Lahore attacked the Singhs,
Here also the Singhs had to face a lot of harassment. (23)

Dohra : In the afternoon, after taking a dose of cannabis,
(Warrior) Sukha Singh (carpenter) did go on a round.
Though being a foster son of (warrior) Sham Singh[12],
He was a native of village Mari-Kambo-ki[13]. (24)

Chaupai : Thereafter, without consulting any of his companions,
Did he cross to the other side of the river Ravi.
He was followed by a few other (Nihang) Singhs,
Without keeping a proper count of those who followed. (25)

As they approached the camp of Abdali's troops,
They did camouflage themselves among the bushes.
As the Singhs refreshed themselves with waters of Ravi,
There was a lot of commotion among the Abdali troops. (26)

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ਉਨ ਜਾਨਯੋ ਦਲ ਆਵੈ ਚਲਾ । ਉਹ ਦੇਖਨ ਲਾਗਯੋ ਹ੍ਵੈ ਖਲਾ ।
ਅਹਿਮਦ ਸ਼ਾਹਿ ਦਿਲ ਖਤਰੋ ਭਯੋ । ਕਿਛੁ ਦਿਲ ਮੈਂ ਤਿਸ ਧੀਰ ਨ ਧਰਯੋ ।੨੭।
un jânyô dal âvai chalâ. uh dçkhan lâgyô havai khalâ.
ahimad shâhi dil khatrô bhayô. kichhu dil main tis dhîr na dharyô.27.

ਤੁਰਤ ਘੋੜੇ ਪੈ ਭਯੋ ਸਵਾਰ । ਆਗੇ ਕੀਨੇ ਦਸਤੇ ਚਾਰ ।
ਕਹਯੋ ਓਨ ਹਮ ਪੈ ਹਿੰਦ ਆਈ । ਕਬ ਪਹੁੰਚੇ ਨਠ ਕਾਬਲ ਜਾਈ ।੨੮।
turat ghôrdç pai bhayô savâr. âgç kînç dastç châr.
kahyô ôn ham pai hind âî. kab pahuñchç nath kâbal jâî.28.

ਫੜ ਸ਼ਮਸ਼ੇਰਹਿ ਸਨਮੁਖ ਹੋਯੋ । ਜਾ ਸਿੰਘਨ ਸੋਂ ਮੁਹਰੋ ਢੋਯੋ ।੨੯।
phard shamshçrhi sanmukh hôyô. jâ singhan sôn muhrô dhôyô.29.

ਦੋਹਰਾ : ਸਿੰਘ ਸੁ ਥੋੜੇ ਥੇ ਲੰਘੇ ਔ ਰਹੇ ਥੇ ਡੇਰੇ ਮਾਂਹਿ ।
ਕਿਛੁ ਨੱਠੇ ਕਿਛੁ ਗੈਲ ਗਏ ਚੰਗੇ ਜੋਊ ਗਿਣਾਇਂ ।੩੦।
dôhrâ : singh su thôrdç thç langhç au rahç thç daçrç mânhi.
kichhu natthç kichhu gail gaç changç jôû ginâin.30.

ਚੌਪਈ : ਸੁੱਖਾ ਸਿੰਘ ਫੌਜ ਆਵਤ ਜਾਨੀ । ਸੰਗ ਆਪਣੇ ਥੋੜੀ ਮਾਨੀ ।
ਤਬ ਉਨ ਮਨ ਮੈਂ ਕੀਓ ਬਿਚਾਰ । ਸਭੀ ਭਾਂਤ ਅਬ ਭਈ ਲਚਾਰ ।੩੧।
chaupaî : sukkhâ singh phauj âvat jânî. sang âpanç thôrdî mânî.
tab un man main kîô bichâr. sabhî bhânt ab bhaî lachâr.31.

ਜੌ ਮੈਂ ਇਨ ਸੌਂ ਕਰੋਂ ਲਰਾਈ । ਤੌ ਇਨ ਸੋਂ ਨਹਿਂ ਵਾਰੈ ਆਈ ।
ਇਹ ਆਟਾ ਹਮ ਹਿੱਸਾ ਲੌਣ । ਲੜ ਕੇ ਮਰਨ ਭਲੋ ਕਹਿ ਕੌਣ ।੩੨।
jau main in saun karôn larâî. tau in sôn nahin vârai âî.
ih âtâ ham hissâ laun. lard kç maran bhalô kahi kaun.32.

ਜੌ ਅਬ ਹਮ ਜਾਵੈਂਗੇ ਭਾਜ । ਤੌ ਸਿੰਘਨ ਮੈਂ ਆਵੈ ਲਾਜ ।
ਬਾਤ ਬੁਰੀ ਤਿਨ ਦੋਊ ਬਿਚਾਰੀ । ਮੈਂ ਲਰ ਮਰੋਂ ਸੁ ਭਲੀ ਬਿਚਾਰੀ ।੩੩।
jau ab ham jâvaingç bhâj. tau singhan main âvai lâj.
bât burî tin dôû bichârî. main lar marôn su bhalî bichârî.33.

ਦੋਹਰਾ : ਪਾਛੇ ਪਾਉਂ ਨ ਪਾਇਓ ਢਿਗ ਸਿੰਘਨ ਸੋ ਕਹਿ ਦੀਨ ।
ਇਹਾਂ ਸ਼ਹੀਦ ਹਮ ਹੋਹਿੰਗੇ ਲਰ ਕਰ ਮਜ੍ਹਬੇ ਦੀਨ ।੩੪।
dôhrâ : pâchhç pâun na pâiô dhig singhan sô kahi dîn.
ihân shahîd ham hôhingç lar kar majhbç dîn.34.

ਚੌਪਈ : ਕਹਯੋ ਸੁਖਾ ਸਿੰਘ ਸਾਥਨਿਵਾਰ । ਜਿਨ ਜਿੰਦ ਰਖਣੀ ਮੁੜ ਜਾਹੁ ਪਾਰ।
ਸਿੰਘਨ ਕਹਯੋ ਹਮ ਕਿਮ ਨਠ ਜਾਹੀਂ । ਸਾਥ ਤੁਸਾਡੇ ਸੁਨਹਿਰੋ ਖਾਹੀਂ ।੩੫।
chaupaî : kahyô sukhâ singh sâthnivâr. jin jind rakhnî murd jâhu pâr.
singhan kahyô ham kim nath jâhîn. sâth tusâdaç sunhirô khâhîn.35.

As the Abdali troops noticed the Singhs advancing towards them,
They stood up to observe the Singhs marching towards them.
As Ahmad Shah Abdali sensed a threat to his security,
He seemed to lose heart on that occasion. (27)

Instantly did Ahmad Shah Abdali mount his horse,
Instantly did he deploy his contingents in front.
Declaring that Hindustani troops had launched an invasion,
He would never allow his troops to retreat to Kabul. (28)

Asking his troops to pick up their swords for a fight,
He deployed his troops right in front of the Singhs. (29)

Dohra : (But) only a few Singhs had actually crossed Ravi,
Majority of them having put up in their base camp.
While some had returned, a few had gone with Sukha Singh,
(But) those reckoned to be the best warriors had remained behind. (30)

Chaupai : As Sukha Singh noticed the approach of Abdali's forces,
He reckoned his own companions to be small in strength.
Thereafter, contemplating the whole situation from all angles,
He found himself completely helpless in everyway. (31)

If he picked up a fight with the Abdali's troops,
He and his companions would be greatly out numbered.
As Singhs' strength was as little as a pinch of salt in a flour heap,
No sensible person would approve of their fighting with the Afghans. (32)

If he chose to desert and run away from the battlefield,
He would have to bear the humiliation of having been a coward.
As he found himself caught between the devil and the deep sea,
He considered it better to fight and make a sacrifice. (33)

Dohra : Under no circumstances would anybody retrace his steps,
Thus did Sukha Singh convey his resolve to the Singhs.
At that very spot, would they make a supreme sacrifice,
For their religion and ideology would they certainly fight. (34)

Chaupai : Still did Sukha Singh give an option to the accompanying Singhs,
That those who craved for life could go back across the river.
To which the Singhs retorted : How could they dare to desert him,
As they had broken bread with him from the same bowl. (35)

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ਅਸੀਂ ਸ਼ਹੀਦੀ ਸਾਥ ਕਮਾਵੈਂ । ਸ਼ਾਹੀਦਨ ਮੈਂ ਸਾਥ ਡੇਰਾ ਪਾਵੈਂ ।
ਜਸਰਾਉਰੀਓ ਥੋ ਫੁਫੜ ਹਮਾਰਾ । ਨਹਿਂ ਮੁੜਿਓ ਵਹਿ ਬਾਲ ਬਿਚਾਰਾ ।੩੬।
asîn shahîdî sâth kamâvain. shâhîdan main sâth daçrâ pâvain.
jasrâurîô thô phuphard hamârâ. nahin muiô vahi bâl bichârâ.36.

ਪਿਤਾ ਹਮਾਰਾ ਉਨ ਦਯੋ ਮੜੋਯਾ । ਆਇ ਸ਼ਾਮ ਸਿੰਘ ਪਾਸ ਖਲੋਯਾ ।
ਇਤਨੇ ਮੈਂ ਫੌਜ ਪਹੁੰਚੀ ਆਇ । ਮੁੜ ਸਿੰਘਨ ਦਏ ਘੋੜੇ ਰਲਾਇ ।੩੭।
pitâ hamârâ un dayô mardôyâ. âi shâm singh pâs khalôyâ.
itnç main phauj pahuñchî âi. murd singhan daç ghôrdç ralâi.37.

ਬੰਦੂਕ ਤੀਰ ਤਲਵਾਰ ਚਲਾਈ । ਆਵਤ ਗਿਲਜੇ ਦਈ ਹਟਾਈ ।
ਖੜ ਕਰ ਲੜੇ ਨ ਆਏ ਚੱਲ । ਚੂਕ ਗਏ ਸਿੰਘ ਯਾ ਤੇ ਗੱਲ ।੩੮।
bandûk tîr talvâr chalâî. âvat giljç daî hatâî.
khard kar lardç na âç chall. chûk gaç singh yâ tç gall.38.

ਦੋਹਰਾ : ਇਕ ਦਸਤੋ ਦੀਓ ਮੋੜ ਤਿਨ ਮਗਰੋਂ ਆਯੋ ਚੌਣ ।
ਐਸ ਭਏ ਸੁ ਸਿੰਘ ਤਹਿਂ ਜਿਵ ਆਟੇ ਮੈਂ ਲੌਣ ।੩੯।
dôhrâ : ik dastô dîô môrd tin magrôn âyô chaun.
ais bhaai su singh tahin jiv âtç main laun.39.

ਸੁਖਾ ਸਿੰਘ ਦਿਲ ਇਮ ਅਈ ਜਹਿਂ ਹੋਵੈ ਅਹਿਮਦ ਸ਼ਾਹਿ ।
ਤਿਸ ਸੋਂ ਹਥ ਮੈਂ ਜਾ ਕਰੋਂ ਜੇ ਕੋ ਦਏ ਬਤਾਇ ।੪੦।
sukhâ singh dil im aî jahin hôvai ahimad shâhi.
tis sôn hath main jâ karôn jç kô daç batâi.40.

ਚੌਪਈ : ਸੁੱਖਾ ਸਿੰਘ ਕਛੁ ਅੱਗੇ ਗਯੋ । ਪੂਛਤ ਸ਼ਾਹਿ ਕਿਨ ਨਾਂਹਿ ਬਤਯੋ ।
ਸਮਝੇ ਨਹਿਂ ਕੋਊ ਤਿਸਕੀ ਬਾਤ । ਗਰਦ ਗੁਬਾਰ ਹ੍ਵੈ ਪਰ ਗਈ ਰਾਤ ।੪੧।
chaupaî : sukkhâ singh kachhu aggç gayô. pûchhat shâhi kin nânhi batyô.
samjhç nahin kôû tiskî bât. garad gubâr havai par gaî rât.41.

ਸਿੰਘ ਕੀ ਕਛੁ ਉਹਾਂ ਲਗੀ ਨ ਘਾਤ । ਕਰੈਂ ਗਿਲਜਨ ਪਰ ਸਿੰਘ ਤਹਿਂ ਹਾਥ ।
ਮਾਰ ਮੁਯੋ ਤਹਿਂ ਭਯੋ ਸ਼ਹੀਦ । ਦਈ ਦੇਹ ਉਨ ਹਠ ਸੋਂ ਜੀਦ ।੪੨।
singh kî kachhu uhân lagî na ghât. karain giljan par singh tahin hâth.
mâr muyô tahin bhayô shahîd. daî dçh un hath sôn jîd.42.

ਦੋਹਰਾ : ਸੁੱਖਾ ਸਿੰਘ ਊਹਾਂ ਮੁਯੋ ਫੌਜ ਮੁੜੀ ਸੁ ਤਰਫ਼ ਲਹੌਰ ।
ਅਗੈ ਸ਼ਲਕ ਲਹੌਰੀਅਨ ਦਈ ਸਿੰਘਨ ਪਰ ਜੋਰ ।੪੩।
dôhrâ : sukkhâ singh ûhân muyô phauj murdî su taraf lahaur.
agai shalak lahaurîan daî singhan par jôr.43.

ਚੌਪਈ : ਜਬ ਦੋਵੱਲ ਸਿੰਘਨ ਭਈ ਮਾਰੀ । ਤਬ ਖਾਲਸੇ ਕੋ ਭਈ ਖੁਆਰੀ ।
ਤਬ ਖਾਲਸੋ ਆਇ ਡੇਰੇ ਅੜਾ । ਰਾਤ ਪਵਾਈ ਹੋ ਕੇ ਖੜਾ ।੪੪।
chaupaî : jab dôvall singhan bhaî mârî. tab khâlsç kô bhaî khuârî.
tab khâlsô âi daçrç ardâ. rât pavâî hô kç khardâ.44.

Gladly would they make a sacrifice along with them,
Proudly would they fain to be counted among the martyrs.
Among them was one of author's own uncles named Jasraurio,
Who, despite being an infant, did never choose to return. (36)

As the author's father (being infant) was instructed to return,
He too, begged S. Sham Singh (to seek his approval to fight).
In the meantime, as Abdali's forces arrived too close,
The Singh spurred their horses to confront the enemy. (37)

As the Singhs fired muskets, shots arrows and wielded their swords,
Truly were the approaching Afghan troops pushed back.
As the Singhs kept standing there instead of beating a retreat,
Really had they made a mistake in their fighting strategy. (38)

Dohra : Hardly had the Singhs repulsed the attack of one of enemy's contingents,
When four times larger in strength did enemy troops arrive.
Surely was the Singhs' strength reduced to as small a number,
As is a pinch of salt found in a heap of wheat flour. (39)

Thereupon did Sukha Singh think in his own mind,
Would that he could spot out Ahmed Shah Abdali.
Gladly would he prefer to grapple with the Afghan chief,
If somebody could disclose the latter's whereabouts. (40)

Chaupai : As Sukha Singh pushed forwarded in the midst of raging battle,
Nobody did provide any clue about Afghan chief's location.
As no body could communicate with him in his native tongue,
Darkness did descend on the scene in the midst of din and dust. (41)

As Sukha Singh did fail in his attempt to hit his target,
He started killing rest of the Afghan troops of Abdali.
As he fell a martyr while fighting and killing those Afghan troops,
His stubbornness had had cost him his own life. (42)

Dohra : As Sukha had died fighting there with the Afghan troops,
Rest of the Singhs did beat a retreat towards Lahore.
As the retreating Singhs approached the city of Lahore,
The inhabitants of Lahore opened a fierce fire on them. (43)

Chaupai : As the Singhs suffered loss on both the fronts,
Then did they feel harassed from all sides.
Thereafter, the Singhs put up a camp on the outskirts,
Where they passed the night while guarding their defences. (44)

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ਦੋਹਰਾ : ਰਾਤ ਪੜੀ ਸਿੰਘ ਸਭਨ ਗਨ ਕੀਓ ਡੇਰੋ ਮਾਝੈ ਵੱਲ ।
ਤੁਰਕ ਦੋਊ ਬੇਈਮਾਨ ਹੈਂ ਲੁੱਟ ਖਾਹੋ ਦੋਊਆਨ ਰੱਲ ।੪੫।
dôhrâ : rât pardî singh sabhan gan kîô daçrô mâjhai vall.
turak dôû bçîmân hain lutt khâhô dôûân rall.45.

ਬਿੱਕ੍ਰਮ ਅਠਾਰਾਂ ਸੈ ਬਿਤੇ ਉਪੱਰ ਦਸਵੇਂ ਸਾਲ ।
ਭਯੋ ਸ਼ਹੀਦ ਸੁ ਸੁੱਖਾ ਸਿੰਘ ਸ਼ਾਹਿ ਕਾਬਲੀ ਨਾਲ ।੪੬।
bikkarm athârân sai bitç uparr dasvçn sâl.
bhayô shahîd su sukkhâ singh shâhi kâbalî nâl.46.

ਸਿੰਘਨ ਕੋ ਔ ਤੁਰਕਨ ਕੋ ਕਰਨੋਂ ਭਲੋ ਨ ਜੋੜ ।
ਤਬ ਹੀ ਬਿਧਿ ਖੋਟੀ ਭਵੈ ਦੇਵੈ ਚੰਡੀ ਤੋੜ ।੪੭।
singhan kô au turkan kô karnôn bhalô na jôrd.
tab hî bidhi khôtî bhavai dçvai chandî tôrd.47.

ਬਾਕੀ ਪ੍ਰਸੰਗ ਅੱਗੇ ਤੁਰਯੋ ('ਉਸੀ ਹੰਗਾਮੈ ਮੈਂ ਮੁਯੋ ਕੌੜਾ ਮੱਲ ਦੀਵਾਨ')
bâkî parsang aggç turyô ('usî hangâmai main muyô kaurdâ mall dîvân')

ਦੋਹਰਾ : ਜੇ ਕੋ ਆਖੈ ਪ੍ਰਸ਼ਨ ਯਹਿ ਫਿਰ ਆਗੈ ਸ਼ਾਹਿ ਕਯਾ ਕੀਨ ।
ਲਹੌਰ ਤੁਟੀ ਕੈ ਨ ਤੁਟੀ ਉਤ੍ਰ ਚਹੀਐ ਤਿਸ ਦੀਨ ।੧।
dôhrâ : jç kô âkhai parshan yahi phir âgai shâhi kayâ kîn.
lahaur tutî kai na tutî utar chahîai tis dîn.1.

ਉਸੀ ਹੰਗਾਮੈ ਮੈਂ ਮੁਯੋ ਕੌੜਾ ਮਲ ਦੀਵਾਨ ।
ਸਾਥੈ ਸੰਗਤ ਸਿੰਘ ਔ ਰਾਜਾ ਜੇਜੋਵਾਨ ।੨।
usî hangâmai main muyô kaurdâ mal dîvân.
sâthai sangat singh au râjâ jçjôvân.2.

ਚੌਪਈ : ਕਈ ਮਹੀਨੇ ਲਰਤੇ ਭਏ । ਨਹਿਂ ਦਿਲੀਓਂ ਕੋਊ ਮੱਦਤ ਅਏ ।
ਉਤ ਰੁਹੇਲੇ ਰੌਲਾ ਪਾਯਾ । ਮੀਰ ਮੰਨੂੰ ਇਮ ਸ਼ਾਹਿ ਹਰਾਯਾ ।੩।
chaupaî : kaî mahînç lartç bhaç. nahin dilîôn kôû maddat aç.
ut ruhçlç raulâ pâyâ. mîr mannûn im shâhi harâyâ.3.

ਹਾਥ ਬੰਧ ਗਲ ਕੁਹਾੜੋ ਪਾਇ । ਨੱਠ ਨ ਗਯੋ ਮਿਲ ਪਯੋ ਸ਼ਾਹਿ ।
ਪਚਾਸ ਲੱਖ ਰੁਪਯੋ ਲਯੋ ਉਨ ਮੰਨ । ਫਿਰ ਸ਼ਾਹਿ ਬਹਾਯੋ ਕਰ ਆਪੰਨ ।੪।
hâth bandh gal kuhârdô pâi. natth na gayô mil payô shâhi.
pachâs lakkh rupyô layô un mann. phir shâhi bahâyô kar âpann.4.

ਲਾਹੌਰ ਜਿਤ ਦਿੱਲੀ ਜਿੱਤ ਲਈ । ਖਾਂ ਨਜੀਬ ਕੋ ਦਿੱਲੀ ਦਈ ।
ਬਹਾਯੋ ਉਨ ਕਰ ਅਪਨ ਵਜੀਰ । ਸ਼ਾਹੀ ਮੁਗਲਨ ਕੀ ਭਈ ਦਿਲੀਓਂ ਤਗੀਰ ।੫।
lâhaur jit dillî jitt laî. khân najîb kô dillî daî.
bahâyô un kar apan vajîr. shâhî muglan kî bhaî dilîôn tagîr.5.

Dohra : As the night descended on the scene near Lahore,
Did the Singhs resolve to make a move towards Majha.
As both the Mughals and the Afghans were equally wicked Muslims,
Must the Singhs loot, plunder and ransack both of them. (45)

Thus had passed eighteen hundred years in the Bikrami Samvat,
As well as ten more years in the same Indian Calendar.
When Sukha had made a supreme sacrifice of his life,
While fighting Abdali's Afghan troops from Kabul. (46)

Never can the Singhs and Muslim remain together,
Well it does not augur such a combination indeed.
The moment this deadly combination comes into being,
Instantly does Goddess Chandi[14] break this configuration. (47)

Episode 123 (Contd.)
Rest of the Episode Continues
(It was during this skirmish that Dewan Kaura Mal died)

Dohra : God forbid, a reader may put forth a question:
How did Ahmad Shah Abdali[1] proceed with his mission?
Could he break the siege to enter the city of Lahore?
The author must provide answer to these questions. (1)

It was during this skirmish (between Abdali and Mughal forces),
That (the venerable) Dewan Kaura Mal[2] did shed his mortal frame.
With him perished Sangat Singh (another Singh chief),
As well as the chief of Jaswan principality of Jajowal. (2)

Chaupai : As these skirmishes continued for several months,
No reinforcements arrived from Delhi to assist Mir Mannu's forces.
As Najib Khan Ruhela[3] created a fear psychosis from the otherside,
Ahmad Shah Abdali defeated the forces of Mir Mannu[4]. (3)

With folded hands and a scarf round his neck did Mir Mannu submit,
Prefering not to desert, did he become an ally of Abdali.
Accepting to pay a ransom of fifty lakh rupees,
Did Abdali nominate him as Lahore's governor on his behalf. (4)

After Lahore's occupation, Abdali conquered Delhi as well,
Appointing Najib Khan Rohela as ruler of Delhi on his behalf.
As Abdali appointed the latter a minister to rule Delhi,
The Mughal empire's writ ceased to run at Delhi at last. (5)

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੧੨੪. ਸਾਖੀ ਆਦੀਨਾ ਬੇਗ ਔ ਸੋਢੀ ਬਡਭਾਗ ਸਿੰਘ ਕੀ ('...ਹੈ ਕੋ ਜਲੰਧਰ ਰਖੈ ਜੁ ਅੱਜ')
124. sâkhî âdînâ bçg au sôdhî badabhâg singh kî ('...hai kô jalandhar rakhai ju ajj')

ਦੋਹਰਾ : ਇਸ ਦਿੱਲੀ ਪਰਚਾਵਣੋ ਉਠਯੋ ਥੋ ਬਹੁਤੀ ਵਾਰ।
ਦੱਖਣੀ ਔ ਬਡ ਪੱਛਮੀ ਲਰ ਮਰ ਭਏ ਖੁਵਾਰ ।੧।
dôhrâ : is dillî parchâvnô uthyô thau bahutî vâr.
dakkhnî ô bada pachchhmî lar mar bhaç khuvâr.1.

ਹੁਤੋ ਜੁ ਚੌਥੋ ਮੁਗਲ ਸੋ ਦਿੱਲੀ ਕੋ ਜੁ ਵਜੀਰ ।
ਸੋ ਨੱਠ ਮਰਹਟਨ ਪੈ ਗਯੋ ਦਿਲੀਓਂ ਹੋਇ ਤਗੀਰ ।੨।
hutô ju chauthô mugal sô dillî kô ju vajîr.
sô natth marhatan pai gayô dilîôn hôi tagîr.2.

ਚੌਪਈ : ਨਾਮ ਗਾਜਦੀਂ ਸੋਊ ਕਹਾਯਾ । ਅਲਕਾਬ ਪਤਸਾਹੋਂ ਬਨਰਾ ਪਾਯਾ ।
ਮਲਾਰ ਮਰਹਟੇ ਸੋਂ ਦੋਸਤੀ ਲਾਈ । ਜਾ ਬੈਠੋ ਸੋ ਤਿਸਕੈ ਪਾਈ ।੩।
chaupaî : nâm gâjdîn sôû kahâyâ. alkâb patsâhôn banrâ pâyâ.
malâr marhatç sôn dôsatî lâî. jâ baithô sô tiskai pâî.3.

ਕਈ ਬਰਸ ਸੋ ਊਹਾਂ ਰਹਯੋ । ਤਿਹਿ ਪਾਛੈ ਉਨ ਚਾਉਨੋ ਚਯੋ ।
ਲਾਖ ਟਕਾ ਉਨ ਕੂਚ ਠਹਰਾਯੋ । ਪੱਚੀ ਹਜ਼ਾਰ ਜਹਿਂ ਡੇਰਾ ਲਵਾਯੋ ।੪।
kaî baras sô ûhân rahyô. tihi pâchhai un châunô chayô.
lâkh takâ un kûch thahrâyô. pachchî hazâr jahin daçrâ lavâyô.4.

ਇਸੀ ਭਾਂਤਿ ਉਨ ਦਿੱਲੀ ਛੁਡਾਈ । ਰੁਹੇਲਾ ਦਿੱਲੀਓਂ ਗਇਓ ਪਰਾਈ ।
ਨਜੀਬ ਗੜ੍ਹੇ ਜਾ ਨਜੀਬਾ ਵੜਾ । ਮ੍ਰਹੱਟੇ ਡੇਰਾ ਆਇ ਦਿੱਲੀ ਕਰਾ ।੫।
isî bhânti un dillî chhudaâî. ruhçlâ dillîôn gaiô parâî.
najîb gardhç jâ najîbâ vardâ. marhttç daçrâ âi dillî karâ.5.

ਦੋਹਰਾ : ਮਲਾਰ ਰਾਘੋ ਦੋਇ ਸੀਧੀਏ ਔ ਤੁੱਕੋ ਹੁਲਕਰ ਥੋਇ ।
ਆਇ ਦਿੱਲੀ ਬਹੁ ਦਿਨ ਰਹੇ ਆਗੇ ਚੜ੍ਹੈ ਨ ਕੋਇ ।੬।
dôhrâ : malâr râghô dôi sîdhîç au tukkô hulkar thôi.
âi dillî bahu din rahç âgç chardhai na kôi.6.

ਚੌਪਈ : ਆਗੇ ਗਿਲਜਨ ਤੇ ਵਹਿ ਭੀ ਡਰੇ । ਆਗੇ ਡੇਰੋ ਸੋ ਨਹਿਂ ਕਰੇ ।
ਇਹ ਬਿਧਿ ਬੀਤਤ ਭਯੋ ਸੁ ਸਾਲ । ਦੀਨਾ ਬੇਗ ਕੋ ਸੁਨੋਂ ਹਵਾਲ ।੭।
chaupaî : âgç giljan tç vahi bhî daarç. âgç daçrô sô nahin karç.
ih bidhi bîtat bhayô su sâl. dînâ bçg kô sunôn havâl.7.

ਪਹਾੜਨ ਮੈਂ ਉਨ ਪਾਯੋ ਜ਼ਵਾਲ । ਰਹਯੋ ਨ ਥੋ ਉਸ ਪੱਲੇ ਮਾਲ ।
ਮੁਲਕ ਯਾਦ ਕਰ ਹਾਹੁਕੇ ਭਰੇ । ਬਿਨਾਂ ਜ਼ੋਰ ਕਿਛ ਨਾਹੀਂ ਸਰੇ ।੮।
pahârdan main un pâyô zavâl. rahyô na thô us pallç mâl.
mulak yâd kar hâhukç bharç. binân zôr kichh nâhîn sarç.8.

Episode 124
Episode About Adina Beg and Sodhi Vadbhag Singh
(Could anyone dare to save Jalandhar that day)

Dohra : Many a time had many a ruler made attempts,
To occupy Delhi, (so irrestible being the charm of this city).
Thus had rulers both from the South and the West,
Ruined themselves while fighting for Delhi's occupation. (1)

A person who was holding the fourth position in the ministerial line,
In the Mughal empire (under the reign of Mohammad Shah Rangila).
Truly did he desert Delhi to join the Marathas,
As the Mughal rule came to an end at Delhi. (2)

He who was known by the name of Gazdi or Ghazi-ud-din[1],
He had earned the title 'Bridegroom' from the Mughal emperor.
Having entered into an alliance with the Malhar Marathas[2],
He had taken refuge with the Marhatta rulers. (3)

Having stayed with the Marathas for many a year,
He had made an attempt to take over Delhi.
Promising to pay a ransom of one lakh rupees to Marathas,
He also offered to pay twenty five thousand rupees for wayside camps. (4)

Thus did he get Delhi vacated from Najib Khan Ruhela[3],
Who ran away from Delhi to a great distance.
As Najib Khan Ruhela took refuge in the fort at Najibgarh[4],
The Marathas put up a camp at Delhi after its occupation. (5)

Dohra : Malhar Rao Holkar and Raghu Nath Rao were Maratha Scindia chiefs,
The third Maratha chief being Tukoji Holkar with them.
These Maratha chiefs stayed at Delhi for many days,
As they dared not proceed further (towards north). (6)

Chaupai : Being scared of the powerful forces of Gilja (Abdali) Pathans,
They did not dare to proceed any further towards north.
As a period of one year passed in this way,
Listen, dear readers, to the account of Dina Beg[5]. (7)

Truly had his stock run very low among the hilly people,
As he had exhausted all his treasure and provisions.
Truly did he repent for having lost his political power,
As he did not wield any power to recover his lost territory. (8)

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ਮਾੜੇ ਸ਼ਾਹਿ ਜਿਮ ਖੇਪਾਂ ਭਰੇ । ਬਿਨਾਂ ਦਾਵ ਕੁਛ ਉਸ ਨਹਿਂ ਸਰੇ ।
ਸੋ ਵਹਿ ਗਿਨਤੀ ਦਿਲ ਮੈਂ ਕਰਾਹੀ । ਉਪਾਉ ਉਸੈ ਕੁਛ ਦਿੱਸੈ ਨਾਹੀਂ ।੯।
mârdç shâhi jim khçpân bharç. binân dâv kuchh us nahin sarç.
sô vahi gintî dil main karâhî. upâu usai kuchh dissai nâhîn.9.

ਦੋਹਰਾ : ਬਹੁਤ ਮਨਸੂਬੇ ਚਕ ਰਹਯੋ ਬਨੈ ਨ ਕਿਛੂ ਉਪਾਇ ।
ਉਸੈ ਸਿੱਖ ਇਕ ਢਿਗ ਹੁਤੋ ਤਿਨ ਬਿਧ ਦਈ ਬਤਾਇ ।੧੦।
dôhrâ : bahut mansûbç chak rahyô banai na kichhû upâi.
usai sikkh ik dhig hutô tin bidh daî batâi.10.

ਚੌਪਈ : ਬਡਭਾਗ ਸਿੰਘ ਸੋਂ ਜੌ ਬਣ ਆਵੈ । ਸਿੰਘ ਲਾਖ ਸੋ ਤੁਰਤ ਮੰਗਾਵੈ ।
ਜਬੈ ਨਬਾਬ ਸੁ ਐਸੀ ਸੁਨੀ । ਉਸ ਕੋ ਲੋੜ ਭਈ ਚੌਗੁਨੀ ।੧੧।
chaupaî : badabhâg singh sôn jau ban âvai. singh lâkh sô turat mangâvai.
jabai nabâb su aisî sunî. us kô lôrd bhaî chaugunî.11.

ਫਿਰ ਸਿੰਘਨ ਪਰ ਬਾਤ ਹੂੰ ਆਈ । ਸੁਨੋਂ ਸਿੰਘ ਤੁਮ ਗੁਰਮੁਖ ਭਾਈ ।
ਬਡਭਾਗ ਸਿੰਘ ਪਰਬਤ ਮੈਂ ਰਹਯੋ । ਕਰਤਾਰਪੁਰੇ ਜਬ ਕਤਲੋ ਭਯੋ ।੧੨।
phir singhan par bât hûn âî. sunôn singh tum gurmukh bhâî.
badabhâg singh parbat main rahyô. kartârpurç jab katlô bhayô.12.

ਸੋ ਭੀ ਹਾਥ ਕਟੇ ਕਟ ਖਾਇ । ਔਰ ਕਿਛ ਤਿਸ ਲਗੈ ਨ ਦਾਇ ।
ਪਠਾਨ ਜੋ ਗੜ੍ਹੀ ਜਲੰਧਰ ਵਾਰੇ । ਜਬ ਲਗ ਸਕਉਂ ਨ ਉਸਕੋ ਮਾਰੇ ।੧੩ ।
sô bhî hâth katç kat khâi. aur kichh tis lagai na dâi.
pathân jô gardhî jalndhar vârç. jab lag sakaun na uskô mârç.13.

ਥੰਮ ਗੁਰੂ ਕੋ ਦੀਨੋ ਫੂਕ । ਬਡਭਾਗ ਸਿੰਘ ਦਿਲੀਓਂ ਉੱਠੇ ਕੂਕ ।
ਸਿਰ ਤੇ ਪੱਗ ਸੁ ਦੀਨੀ ਡਾਰ । ਬੰਨ੍ਹੋ ਜਲੰਧਰ ਕੋ ਮੈਂ ਮਾਰ ।੧੪।
thamm gurû kô dînô phûk. badabhâg singh dilîôn utthç kûk.
sir tç pagg su dînî daâr. bannhô jalndhar kô main mâr.14.

ਦੋਹਰਾ : ਦੋਨੋਂ ਦੁਖੀਏ ਅਤਿ ਦਿਲੇ ਮਿਲ ਦੋਵੈਂ ਚਾਹੇਂ ਕਾਮ ।
ਤਿਸੈ ਸਮਾਂ ਤਿਮ ਆ ਪੁਜਾ ਸੁਗ੍ਰੀਵ ਮਿਲੇ ਜਿਮ ਰਾਮ ।੧੫।
dôhrâ : dônôn dukhîç ati dilç mil dôvain châhçn kâm.
tisai samân tim â pujâ sugrîv milç jim râm.15.

ਚੌਪਈ : ਰਾਜਪੁਰੇ ਰਹੈ ਦੀਨਾ ਬੇਗ । ਗੁਰ ਕੀ ਚਲੈ ਕੁਲਾਹਲ ਦੇਗ ।
ਦੋਊ ਦੁਖੀਏ ਦੁਖ ਕੇ ਭਰੇ । ਦੇਖੈਂ ਸੁਖ ਕਉ ਹੁਇ ਹੁਇ ਖਰੇ ।੧੬।
chaupaî : râjpurç rahai dînâ bçg. gur kî chalai kulâhal dçg.
dôû dukhîç dukh kç bharç. dçkhain sukh kau hui hui kharç.16.

ਸੂਬੇਦਾਰੀ ਦੁਖ ਦੀਨਾ ਬੇਗ । ਬਡਭਾਗ ਸਿੰਘ ਦੁਖ ਥੰਭ ਸੜੇਗ ।
ਦੀਨਾ ਬੇਗਾ ਕੋ ਗਯੋ ਵਕੀਲ । ਗੁਰੂ ਮਿਲਨ ਕਛੂ ਕਰੀ ਨ ਢੀਲ ।੧੭।
sûbçdârî dukh dînâ bçg. badabhâg singh dukh thambh sardçg.
dînâ bçgâ kô gayô vakîl. gurû milan kachhu karî na dhîl.17.

Like a bankrupt trader would he pay wages in instalments,
As he failed to recover his territory without any definite strategy.
Though many a stratagem did he make in his mind,
No strategy could he find to regain his lost territory. (9)

Dohra : Though many a strategy and plans had he devised,
None of these could be of any avail to him.
There did live a Sikh in the company of Dina Beg,
Who did suggest him to adopt another strategy. (10)

Chaupai : If Dina Beg could forge an alliance with Wadbhag Singh[6],
The latter could summon one lakh Singhs for his support instantly.
As the Nawab Dina Beg heard about this (wonderful) proposal,
He felt himself in dire necessity of the Singh's support. (11)

As the focus once again shifted towards the role of Singhs,
Listen dear devout readers to the account of their role.
Wadbhag Singh too had taken a refuge among the hills,
When the Pathans had massacred Kartarpur's[7] (innocent) populace. (12)

He too had been grinding his teeth angrily in vain,
As he had failed to take revenge for this carnage.
He too had taken a solemn vow never to sit in peace,
Till he had avenged upon the Pathan rulers of Jalandhar. (13)

As the Pathans had set the sacred shrine at Kartarpur on fire,
Wadbhag Singh's heart had cried desperately at this desecration.
There and then had he put off his turban from his head,
Truly would he put it on only after he had avenged this disgrace. (14)

Dohra : Both being bruised at heart (by the audacious Pathans),
Both yearned for setting things right with each other's help.
The opportune moment having arrived, it knocked at their doors,
As coincidently as Sugreev[8] had joined Lord Rama at a similar moment. (15)

Chaupai : Dina Beg having put up his camp at Rajpura,
There did he run a community kitchen amidst this chaos.
Both Dina Beg and Wadbagh Singh being bruised at heart,
Both waited with bated breath for the tide to turn in their favour. (16)

Loss of custodianship of Jalandhar rankled as much in Dina Beg's mind,
As did the arson at the sacred Sikh shrine in the mind of Wadbhag Singh.
As the representatives of Dina Beg proceeded for holding negotiations,
Wadbhag Singh also did not lose any moment to meet them. (17)

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ਦੋਨੋਂ ਮਿਲਨੈ ਬਾਤ ਠਹਿਰਾਈ । ਅੱਧ ਬਿਚਾਲੇ ਜਾਗਾ ਠਾਈ ।
ਬਡਭਾਗ ਸਿੰਘ ਆ ਪਹਿਲਾਂ ਖੜਾਯਾ । ਤੁਰਤ ਨਬਾਬ ਤਹਾਂ ਚਲ ਆਯਾ ।੧੮।
dônôn milnai bât thahirâî. addh bichâlç jâgâ thâî.
badabhâg singh â pahilân khardâyâ. turat nabâb tahân chal âyâ.18.

ਦੋਨੋਂ ਉਤਰ ਇਕ ਜਾ ਆਏ । ਹਾਥਨ ਮੈਂ ਹੱਥ ਗੁਰੂ ਦਬਾਏ ।
ਨ੍ਵਾਬ ਕਹਯੋ ਤੁਮ ਪੀਰ ਹਮਾਰੇ । ਗੁਰੂ ਕਹੀ ਇਮਾਨ ਸਲਾਮਤ ਦਿਦਾਰੇ ।੧੯।
dônôn utar ik jâ âç. hâthan main hatth gurû dabâç.
navâb kahyô tum pîr hamârç. gurû kahî imân salâmat didârç.19.

ਮਸਨੱਦ ਇਕ ਪੈ ਦੋਨੋਂ ਬਹੇ । ਆਪ ਆਪਨੇ ਸਭ ਦੁਖ ਕਹੇ ।
ਨਬਾਬ ਕਹੀ ਹਮ ਮੁਲਕ ਦਿਵਾਵੋ । ਤੁਮ ਹੋ ਪੀਰ ਹਮ ਮੁਰੀਦ ਬਨਾਵੋ ।੨੦।
masnadd ik pai dônôn bahç. âp âpnç sabh dukh kahç.
nabâb kahî ham mulak divâvô. tum hô pîr ham murîd banâvô.20.

ਦੋਹਰਾ : ਕਰਤਾਰਪੁਰੇ ਜਿਤਨੀ ਕਰੀ ਪਠਾਣਨ ਜਲੰਧਰਵਾਲ ।
ਕਰੋਂ ਕਤਲ ਜਲੰਧਰ ਤੂੰ ਲਿਖ ਦੇਹ ਨਿਜ ਹਥ ਨਾਲ ।੨੧।
dôhrâ : kartârpurç jitnî karî pathânan jalndharvâl.
karôn katal jalndhar tûn likh dçh nij hath nâl.21.

ਚੌਪਈ : ਨਾਸਰ ਅਲੀ ਕੋ ਫੂਕੋਂ ਤਿਮ ਹੀ । ਉਨ੍ਹੈਂ ਫੂਕਿਓ ਥੰਮ੍ਹ ਕੋ ਜਿਮ ਹੀ ।
ਜਿਉਂ ਤਹਿਂ ਗਊ ਪਠਾਣਨ ਘਾਈ । ਮੈਂ ਊਹਾਂ ਦੇਊਂ ਸੂਰ ਜਲਾਈ ।੨੨।
chaupaî : nâsar alî kô phûkôn tim hî. unhain phûkiô thammah kô jim hî.
jiun tahin gaû pathânan ghâî. main ûhân dçûn sûr jalâî.22.

ਜਲੰਧਰ ਮੁਸਲੇ ਕਤਲੇ ਕਰੂੰ । ਫੇਰ ਟਰਾਵੈਂ ਮੈਂ ਨਹਿਂ ਟਰੂੰ ।
ਹਿੰਦੂਵਾਨੀ ਜਿਮ ਮੁਗਲਾਨੀ ਫੜਾਊਂ । ਚੂਹੜਨ ਕੋ ਮੈਂ ਪਠਾਨੀ ਕਰਾਊਂ ।੨੩।
jalndhar muslç katalç karûn. phçr tarâvain main nahin tarûn.
hindûvânî jim muglânî phardâûn. chûhrdan kô main pathânî karâûn.23.

ਕਸਮ ਸਾਥ ਮੋ ਕੋ ਲਿਖ ਦੇਹੁ । ਮੁਲਕ ਦੁਆਬਾ ਮੈਂ ਤੇ ਲੇਹੁ ।
ਪਹਿਲੋਂ ਦੀ ਮੈਂ ਦੇਊਂ ਛਡਾਈ । ਪਾਛੈ ਹਮਰੋ ਮਨ ਪਤਿਆਈ ।੨੪।
kasam sâth mô kô likh dçhu. mulak duâbâ main tç lçhu.
pahilôn dî main dçun chhadaâî. pâchhai hamrô man patiâî.24.

ਦੋਹਰਾ : ਬਡਭਾਗ ਸਿੰਘ ਜੋਊ ਕਹੀ ਸੋ ਉਨ ਲੀਨੀ ਮਾਨ।
ਖਾਈ ਕਸਮ ਕੁਰਾਨ ਕੀ ਸਾਬਤ ਰਖੋਂ ਈਮਾਨ ।੨੫।
dôhrâ : badabhâg singh jôû kahî sô un lînî mân.
khâî kasam kurân kî sâbat rakhôn îmân.25.

ਚੌਪਈ : ਬਡਭਾਗ ਸਿੰਘ ਲਿਖ ਖਾਲਸੇ ਕਹੀ । ਹਮ ਗੁਰ ਹੋ ਤੁਮ ਸਿੰਘ ਹੋ ਸਹੀ ।
ਆਵੋ ਪਰਸ੍ਵਾਰਥ ਗੁਰ ਕਾਜ । ਆਵੋ ਸਭ ਖਾਲਸੇ ਕਰ ਸਾਜ ।੨੬।
chaupaî : badabhâg singh likh khâlsç kahî. ham gur hô tum singh hô sahî.
âvô parsavârath gur kâj. âvô sabh khâlsç kar sâj.26.

Both having decided to hold negotiations together,
Both agreed to fix the summit venue at the midway point.
As Wadbagh Singh reached the venue a moment earlier,
Nawab Dina Beg too arrived at the place instantly. (18)

As both dismounted from their horses at the same place,
Both did shake hands with great warmth and expectation.
As Dina Beg professed his faith in Wadbagh Singh's spiritual lineage,
Wadbagh Singh reciprocated with good wishes for the former's faith. (19)

Both having been seated at the negotiating table,
Both of them bared their heart before each other.
Pleading for Wadbagh Singh's support for taking back his territory,
Dina Beg begged the former to make him his disciple. (20)

Dohra : (Wadbagh Singh replied) : Whatever carnage happened at Kartarpur,
Had it been committed by the Pathan rulers of Jalandhar.
That Wadbhag Singh would be free to commit massacre at Jalandhar,
Dina Beg must give a written assurance to that effect. (21)

Chaupai : That Wadbagh would torch Nasar Ali's[9] dead body as fiercely,
As the latter had set the Thum Sahib shrine at Kartarpur on fire.
As the Pathans had slaughtered the holy cows at Kartarpur,
So would Wadbhag Singh burn the pigs at Jalandhar. (22)

Definitely would he slaughter the Muslims at Jalandhar,
Never would he budge from his decision even if persuaded.
Surely would he catch hold of Mughal's females as they did the Hindu females,
For sure would he hand over Pathan females to the city's scavengers. (23)

Dina Beg must accept these conditions in writing on oath,
Surely would Wadbhag Singh get back Doaba's custody to him.
First would he get Doaba vacated from the Pathans,
Afterwards should the Nawab fulfil his part of the deal. (24)

Dohra : Whatever conditionalities were laid out by Wadbagh Singh,
Did Nawab Dina Beg accept these ad verbatim.
Thereafter, did he take an oath on the holy Koran,
That never would he deviate from his solemn vow. (25)

Chaupai : Thereafter, Wadbagh Singh sent a despatch to the Khalsa Panth,
That both of them were the devout Sikhs of the Sikh Gurus.
Let both of them join together for the welfare of the Panth,
Let both of them join in an armed struggle (against the Pathans). (26)

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ਨਵਾਬ ਡੇਰਾ ਤਬ ਕੀਓ ਤਿਆਰ । ਬੁਲਾਏ ਪਹਾੜੀਏ ਲੜਨੇ ਵਾਰ ।
ਸਿੰਘਨ ਕੌ ਯੌ ਲਿਖ ਪਠਾਯੋ । ਜਾਣੋ ਮੋਹਿ ਜਲੰਧਰ ਆਯੋ ।੨੭।
navâb daçrâ tab kîô tiâr. bulâç pahârdîç lardnç vâr.
singhan kau yau likh pathâyô. jânô môhi jalndhar âyô.27.

ਆਗੇ ਡੇਰਾ ਤੁਮ ਤੇ ਲਯਾਊਂ । ਨੀਹਲ ਆਨ ਮੈਂ ਡੇਰਾ ਪਾਊਂ ।
ਆਗੈ ਗਿਲਜਨ ਸੁਨੀ ਅਵਾਈ । ਉਤਰੇ ਮੁਹਰੇ ਸੋਊ ਆਈ ।੨੮।
âgç daçrâ tum tç layâûn. nîhal ân main daçrâ pâûn.
âgai giljan sunî avâî. utrç muhrç sôû âî.28.

ਪਾਂਛਡ ਜਾਇ ਉਨ ਡੇਰਾ ਕਰਾ । ਨਵਾਬ ਊਹਾਂ ਉਨ ਤੇ ਬਹੁ ਡਰਾ ।
ਆਗੇ ਤੁਰਕਨ ਉਸੇ ਭੁੱਲ ਗਯੋ । ਰਹਣ ਊਹਾਂ ਉਸ ਦੁੱਭਰ ਭਯੋ ।੨੯।
pâñchhada jâi un daçrâ karâ. navâb ûhân un tç bahu daarâ.
âgç turkan usç bhull gayô. rahan ûhân us dubbhar bhayô.29.

ਦੋਹਰਾ : ਸੁਨਤ ਖਾਲਸੋ ਚੜ੍ਹ ਤੁਰਾ ਜਾਲੰਧਰ ਕੇ ਰਾਹੁ ।
ਮਾਰਤ ਕੂਟਤ ਮੁਲਕ ਉਸ ਢੁਕਯੋ ਫੌਜ ਕੇ ਪਾਹਿ ।੩੦।
dôhrâ : sunat khâlsô chardah turâ jâlndhar kç râhu.
mârat kûtat mulak us dhukyô phauj kç pâhi.30.

ਚੌਪਈ : ਜੋਊ ਸੂਰ ਹੁਤੇ ਅਤਿ ਭਾਰੋ । ਕਹੈਂ ਨਵਾਬ ਬਿਨਾ ਇਸ ਮਾਰੋ ।
ਔ ਸਿੰਘ ਸਯਾਣੇ ਕਹੈਂ ਨਵਾਬ ਬੁਲਾਵੈਂ । ਪਹਿਲੇ ਉਸ ਤੇ ਜੁੱਧ ਕਰਾਵੈਂ ।੩੧।
chaupaî : jôû sûr hutç ati bhârô. kahain navâb binâ is mârô.
au singh sayânç kahain navâb bulâvain. pahilç us tç juddh karâvain.31.

ਉਸੈ ਗੁਮਰਾਹੀ ਲਯੈ ਕਢਾਇ । ਪਾਛੇ ਮਾਰੈਂ ਗਿਲਜਨ ਧਾਇ ।
ਸੁਨੈ ਨਿਬਾਬ ਖਾਲਸੋ ਆਯੋ । ਜਣਯੋ ਹੋਗ ਮੋਮਨ ਕੋ ਭਾਯੋ ।੩੨।
usai gumrâhî layai kadahâi. pâchhç mârain giljan dhâi.
sunai nibâb khâlsô âyô. janyô hôg môman kô bhâyô.32.

ਦੋਹਰਾ : ਨਬਾਬ ਪਹਾੜੋਂ ਤੌ ਲਹਯੌ ਜਬ ਸਿੰਘਨ ਉਇ ਲੈ ਜੋਇ ।
ਫੇਰ ਸੁ ਸਿੰਘਨ ਤੇ ਡਰਯੋ ਅਪਣੇ ਜੀ ਤੇ ਸੋਇ ।੩੩।
dôhrâ : nabâb pahârdôn tau lahyau jab singhan ui lai jôi.
phçr su singhan tç daaryô apnç jî tç sôi.33.

ਚੌਪਈ : ਬਡਭਾਗ ਸਿੰਘ ਸੋਂ ਉਨ ਸਭ ਕਹੀ । ਗੁਰ ਕਹਯੋ ਤੂੰ ਡਰ ਕਿਛੁ ਨਹੀਂ ।
ਬਡਭਾਗ ਸਿੰਘ ਤਿਸ ਧੀਰ ਧਰਾਈ । ਤਬ ਆਯੋ ਵਹਿ ਖਾਲਸੇ ਪਾਈ ।੩੪।
chaupaî : badabhâg singh sôn un sabh kahî. gur kahyô tûn daar kichhu nahîn.
badabhâg singh tis dhîr dharâî. tab âyô vahi khâlsç pâî.34.

ਦੋਹਰਾ : ਸਯਾਮ ਸਿੰਘ ਜੱਸਾ ਸਿੰਘੇ ਮੁਗਲ ਲਯੋ ਮਿਲਾਇ ।
ਨਜ਼ਰਾਨਾ ਖਾਲਸੇ ਲਯੋ ਔ ਕੁਛ ਲਾਈ ਤਨਖਾਹਿ ।੩੫।
dôhrâ : sayâm singh jassâ singhç mugal layô milâi.
nazarânâ khâlsç layô au kuchh lâî tankhâhi.35.

Thereafter, Nawab Dina Beg getting his own contingent ready,
He sent an intimation to the hill chiefs to wage a war.
He assured the Singhs as well through a written message,
That they would find his forces stationed around Jalandhar. (27)

He would deploy his troops ahead of the Singhs' position,
As he would take positions in the foothills of hilly slopes.
The (Gilja) Pathans having received information about troop movements,
They themselves positioned their troops facing Dina Beg's troops. (28)

As the Pathan troops put up a camp near village Panchat[10],
Nawab Dina Beg felt threatened by this Pathan concentration.
His Mughal troops having lost their wits under this threat,
They found it even difficult to stay where they had positioned themselves. (29)

Dohra : Hearing these developments of troop movements on both sides,
Did the Khalsa Panth troops started a march towards Jalandhar.
Looting, plundering and ransacking through the region,
Did they reach near the forces of Nawab Dina Beg. (30)

Chaupai : Those, being mighty warriors among the Singhs proposed,
That they themselves should ransack Jalandhar without Nawab's forces.
But the veterans among them being in favour of Nawab's participation,
They wished the Nawab's troops to start the fight first with the Pathans. (31)

Let the Nawab's soldiers test their mettle first of all,
Later on would the Singhs lead the attack on the Pathans.
As the Nawab received the (good) news of Khalsa force's arrival,
He felt as if a devout Muslim's wish had been fulfilled. (32)

Dohra : Only then did the Nawab's forces get down from the hilly slopes,
When they had spotted the Singhs with their own eyes.
But very soon did he feel threatened at heart,
Lest the Singhs themselves should seize power from him. (33)

Chaupai : Thereupon, did Wadbagh Singh told him in unmistakable terms,
That the Nawab need not feel scared of the Singhs.
After the Nawab felt convinced with Wadbagh Singh's assurances,
Then alone did he approach the Khalsa Panth force. (34)

Dohra : Thereafter, (Wadbagh Singh having made arrangements for a meeting),
He arranged a summit between Shiam Singh[11], Jassa Singh[12] and Dina Beg.
There (the Singh chiefs) not only received a ransom from the Nawab,
They also imposed some amount of penalty on this Mughal chief. (35)

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ਤਬ ਨਬਾਬ ਖਾਲਸੇ ਕਹੀ ਹਮ ਤੁਮ ਗੁਰ ਕੀ ਆਸ ।
ਸਵੇਰੇ ਮਾਰੋ ਕਾਬਲੀ ਹਮ ਤੁਮ ਕੰਮ ਹੁਇ ਰਾਸ ।੩੬।
tab nabâb khâlsç kahî ham tum gur kî âs.
savçrç mârô kâbalî ham tum kamm hui râs.36.

ਚੌਪਈ : ਤਬੈ ਖਾਲਸੈ ਯੌਂ ਹਸ ਕਹੀ । ਹਮ ਤੁਮ ਰਲ ਮਿਲ ਲੜਨੋਂ ਨਹੀਂ ।
ਜਬੈ ਖਾਲਸੇ ਉਠੇ ਤਲਵਾਰ । ਬਿਨ ਪਛਾਣ ਸਭ ਹੁਇ ਹੈਂ ਮਾਰ ।੩੭।
chaupaî : tabai khâlsai yaun has kahî. ham tum ral mil lardnôn nahîn.
jabai khâlsç uthç talvâr. bin pachhân sabh hui hain mâr.37.

ਤਬ ਨਵਾਬ ਨੇ ਅਸ ਠਹਰਾਈ । ਹਮਰੀ ਫੌਜ ਸਿਰ ਟੰਗੈ ਹਰਿਆਈ ।
ਤਬਹਿ ਖਾਲਸੇ ਲਈ ਸੁ ਮਾਨ । ਹਮ ਛਾਡੈਂ ਯੌ ਤੁਮੈਂ ਪਹਿਚਾਨ ।੩੮।
tab navâb nç as thahrâî. hamrî phauj sir tangai hariâî.
tabhi khâlsç laî su mân. ham chhâdaain yau tumain pahichân.38.

ਦੋਹਰਾ : ਸੋਊ ਕੀਨੋ ਪ੍ਰਾਤ ਉਠ ਸਿਰ ਪਰ ਕਣਕ ਟੰਗਾਇ ।
ਡੇਰਾ ਕੀਨੋ ਕੂਚ ਤਬ ਦਈ ਲੜਾਈ ਪਾਇ ।੩੯।
dôhrâ : sôû kînô parât uth sir par kanak tangâi.
daçrâ kînô kûch tab daî lardâî pâi.39.

ਚੌਪਈ : ਉਨ ਆਗੈ ਯੌ ਜੁਗਤ ਬਨਾਈ । ਮੋਹਰੇ ਮੋਰਚੋ ਬੰਧਯੋ ਆਈ ।
ਤੋਪਖਾਨੇ ਕੀਓ ਆਗੇ ਜ਼ੋਰ । ਦੁਈ ਤਰਫ ਕੀ ਜੰਬੂਰਨ ਕੋਰ ।੪੦।
chaupaî : un âgai yau jugat banâî. môharç môrachô bandhyô âî.
tôpakhânç kîô âgç zôr. duî taraph kî jambûran kôr.40.

ਮੱਧ ਸੁ ਫੌਜ ਅਸਵਾਰੀ ਰਹੀ । ਇਸ ਬਿਧਿ ਲੜਾਈ ਕੀਨੀ ਸਹੀ ।
ਉਤੇ ਨਵਾਬ ਭੀ ਫੌਜ ਚੜ੍ਹਾਈ ।ਗਿਲਜਨ ਦੀਨੀ ਸੋਊ ਹਟਾਈ ।੪੧।
maddh su phauj asavârî rahî. is bidhi lardâî kînî sahî.
utç navâb bhî phauj chardhâî.giljan dînî sôû hatâî.41.

ਨਵਾਬ ਸਿੰਘਨ ਪੈ ਮਨੁੱਖ ਦੁੜਾਵੈ । ਸਿੰਘ ਸੁ ਲੜਨੇ ਥੋੜੇ ਆਵੈਂ ।
ਨਵਾਬ ਫੌਜ ਉਨ ਦਈ ਚਲਾਈ । ਤੋਪ ਜੰਬੂਰਨ ਬਹੁਤੀ ਘਾਈ ।੪੨।
navâb singhan pai manukkh durdâvai. singh su lardnç thôrdç âvain.
navâb phauj un daî chalâî. tôp jambûran bahutî ghâî.42.

ਨਵਾਬ ਫੌਜ ਤਬ ਫੀਕੀ ਭਈ । ਨਵਾਬ ਦਿਲੇ ਬਹੁ ਚਿੰਤਾ ਠਈ ।
ਤਬ ਨਵਾਬ ਨੇ ਘੱਲੇ ਅਸਵਾਰ । ਖਾਲਸੋ ਨਹਿਂ ਆਯੋ ਹਮ ਲਏ ਮਾਰ ।੪੩।
navâb phauj tab phîkî bhaî. navâb dilç bahu chintâ thaî.
tab navâb nç ghallç asavâr. khâlsô nahin âyô ham laç mâr.43.

ਦੋਹਰਾ : ਤਬਹਿ ਖਾਲਸੇ ਯੌ ਕਹਯੋ ਹਮ ਲਰੈਂ ਸੁ ਵਖਤੇ ਔਰ ।
ਸੁੱਖਾ ਪੀ ਕਾਬੈ ਫਿਰੈਂ ਫਿਰ ਕਰੈਂ ਸੁਚੇਤੇ ਤੌਰ ।੪੪।
dôhrâ : tabhi khâlsç yau kahyô ham larain su vakhtç aur.
sukkhâ pî kâbai phirain phir karain suchçtç taur.44.

Thereafter, the Nawab did address the Khalsa Panth Singhs,
That he had reposed his complete faith in the Guru's forces.
Thereupon he proposed a joint attack on the Pathans in the morning.
Which, he reckoned, would benefit both the partners. (36)

Chaupai : Thereupon, did the Khalsa Panth told him in a lighter vein,
That never would they fight along with the Nawab's troops.
They remarked that when the Khalsa Panth picked up a sword,
They killed all the Muslims irrespective of their allegiance. (37)

Thereupon, the Nawab decided upon a distinction for his troops,
That they would cover their headgears with green leaves.
Thereupon, this distinction did the Khalsa Panth accept,
As they would spare those Muslims who wore this distinction. (38)

Dohra : So did Mughal troops do the first thing in the early morning,
As they covered their heads with the green stalks of wheat.
Thereafter, leaving their camps where they were stationed,
They launched an attack on the (Jalandhar) Pathans (39)

Chaupai : The Pathan forces having decided their own strategy,
They also fortified their defences facing the enemy side.
Positioning their artillery canons heavily in the front,
They positioned musketeers on both the flanks. (40)

After deploying their horse-mounted troops in the centre,
The Pathans devised a perfect strategy for a fight.
As Nawab Dina Beg launched an attack with his troops,
The (Gilja) Pathans repulsed the attack of Dina Beg's troops. (41)

As the Nawab sent a messenger to the Khalsa Panth for help,
A few Singhs turned up to his side to pick up a fight.
Thus was Nawab's forces removed from the battle field,
As the canon and musket firing had killed most of them. (42)

As the Nawab's troops lost most of their sheen and morale,
The nawab felt extremely worried in his own heart.
Thereafter, the Nawab sent a message through horse-mounted messengers,
That he was under severe attack without Khalsa Panth's support. (43)

Dohra : Thereafter, did the Khalsa Panth send a message,
That Khalsa Panth's timing of attack was slightly different.
Their routine included partaking of a dose of cannabis,
Followed by a stroll and ablutions in the afternoon. (44)

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ਖਾਲਸੋ ਪਗੜੋ ਜਬ ਬੰਧੇ ਔ ਬਾਨੀ ਕਰੇ ਉਚਾਰ ।
ਹਮ ਪੈ ਹਮ ਗੁਰ ਆ ਖੜੇ ਹੋਇ ਫਤੇ ਜੈਕਾਰ ।੪੫।
khâlsô pagrdô jab bandhç au bânî karç uchâr.
ham pai ham gur â khardç hôi phatç jaikâr.45.

ਚੌਪਈ : ਇਤਨੇ ਮੈਂ ਸਿੰਘ ਭਏ ਸੁ ਤਯਾਰ । ਪੀ ਪੀ ਸੁੱਖੋ ਲਏ ਹਥਯਾਰ ।
ਜਾਇ ਨਿਹੰਗਨ ਮੁਹਰਾ ਲਯੋ । ਦੀਨ ਮਜ਼ਹਬ ਜੁਧ ਸ਼ਿੰਘਨ ਠਯੋ ।੪੬।
chaupaî : itnç main singh bhaç su tayâr. pî pî sukkhô laç hathyâr.
jâi nihngan muhrâ layô. dîn mazhab judh shinghan thayô.46.

ਸਿੰਘਨ ਆਗੈ ਧਾਰੇ ਪਾਇ । ਗਿਲਜਨ ਦੀਨੇ ਸੋਊ ਹਟਾਇ ।
ਤਬ ਨਵਾਬ ਕੈ ਸੋਚੈਂ ਪਰੀ । ਖਾਲਸੇ ਤੇ ਕਿਛ ਅਛੀ ਨ ਸਰੀ ।੪੭।
singhan âgai dhârç pâi. giljan dînç sôû hatâi.
tab navâb kai sôchain parî. khâlsç tç kichh achhî na sarî.47.

ਦੋਹਰਾ : ਸ਼ਾਮ ਸਿੰਘ ਕੇ ਡੇਰਿਓਂ ਪੈਜਗੜ੍ਹੀਯੋ ਕਰਮ ਸਿੰਘ ।
ਤਿਨ ਸ਼ਸਤ੍ਰ ਔ ਬਸਤ੍ਰ ਸੋਂ ਕੀਓ ਸ਼ਨਾਨ ਨਿਸੰਗ ।੪੮।
dôhrâ : shâm singh kç daçriôn paijgardhîyô karam singh.
tin shastar au bastar sôn kîô shanân nisang.48.

ਚੌਪਈ : ਤਬਹि ਕਰਮ ਸਿੰਘ ਭਯੋ ਅਸਵਾਰ । ਦੀਨ ਮਜ਼ਹਬ ਜੁਧ ਰਿਦੈ ਸੁਧਾਰ ।
ਔ ਗੁਰ ਗ੍ਰਿਹ ਕੇ ਬਦਲੇ ਜਾਣ । ਪਿੱਛੇ ਮੁੜਨ ਨ ਕੀਨੋ ਧਯਾਨ ।੪੯।
chaupaî : tabhi karam singh bhayô asavâr. dîn mazhab judh ridai sudhâr.
au gur garih kç badlç jân. pichchhç murdan na kînô dhayân.49.

ਸੰਜੋਇ ਧਾਰ ਸਿਰ ਮੁਕਟ ਬੰਧਾਯੋ । ਢਾਲ ਹਾਥ ਗਲ ਤੇਗੋ ਪਾਯੋ ।
ਯੌ ਕਰਤੇ ਤਿਨ ਘੋੜੇ ਚਲਾਏ । ਜੋ ਉਸ ਪਯਾਰੇ ਸੋ ਸੰਗ ਧਾਏ ।੫੦।
sañjôi dhâr sir mukat bandhâyô. dhâl hâth gal tçgô pâyô.
yau kartç tin ghôrdç chalâç. jô us payârç sô sang dhâç.50.

ਦੋਹਰਾ : ਜਹਿਂ ਗਿਲਜਨ ਕੋ ਜ਼ੋਰ ਥੋ ਤਹਿਂ ਪਹੁੰਚੇ ਸਿੰਘ ਧਾਇ ।
ਉਨ ਕੇ ਮੁਹਰੇ ਹਰੌਲ ਥੋ ਸਿੰਘ ਪਰਯੋ ਉਸੀ ਪੈ ਜਾਇ ।੫੧।
dôhrâ : jahin giljan kô zôr thô tahin pahuñchç singh dhâi.
un kç muhrç haraul thô singh paryô usî pai jâi.51.

ਚੌਪਈ : ਹਰੌਲ ਸਿੰਘ ਜਬ ਆਵਤਾ ਦੇਖਾ । ਪਰਯੋ ਸਿੰਘ ਪੈ ਹੋਇ ਸੁਰੇਖਾ ।
ਆਇ ਤਲਵਾਰ ਸਿੰਘ ਤਿਨ ਸਿਰ ਲਾਈ । ਮੁਕਟ ਸਹਤ ਸਿਰੋਂ ਪੱਗ ਗਿਰਾਈ ।੫੨।
chaupaî : haraul singh jab âvtâ dçkhâ. paryô singh pai hôi surçkhâ.
âi talvâr singh tin sir lâî. mukat sahat sirôn pagg girâî.52.

ਦੋਹਰਾ : ਸਿੰਘ ਸੁ ਬਿਨ ਹੀ ਪੱਗ ਤੇ ਉਇ ਸਿਰ ਤੇਗ ਸੁ ਝਾਰ ।
ਗਿਰਯੋ ਭੂਮਹਿ ਝੰਬ ਸੋ ਤੇਗ ਲਗੀ ਸਿਰ ਪਾਰ ।੫੩।
dôhrâ : singh su bin hî pagg tç ui sir tçg su jhâr.
giryô bhûmhi jhamb sô tçg lagî sir pâr.53.

Thereafter, as the Khalsa Panth Singhs tie their turbans,
They keep reciting the sacred Gurbani along side.
As the Divine Guru himself joins them during that hour,
He ensures the Khalsa Panth's victory over their enemies. (45)

Chaupai : In the meantime, did the Singhs get ready for a fight,
As they picked up their arms after partaking a heavy dose of cannabis.
The frontline positions did these charged Singhs take up,
As they had vowed to participate in that ideological war. (46)

As the Khalsa Panth Singhs advanced further,
They were repulsed by the Gilja Panth troops.
At this, Nawab Dina Beg felt highly concerned,
That the Singhs had not given good account of themselves. (47)

Dohra : There emerged a Singh warrior from the S. Sham Singh's contingent,
S. Karam Singh was his name from the village of Paijgarh.
There did he arm himself with armour and battle dress,
After he had finished with his ablutions and daily routine. (48)

Chaupai : Thereafter, did Karam Singh mount his horse,
As he resolved to fight for his faith and ideology.
He was determined to settle scores with the desecrators,
As he never wished to return without accomplishing this task. (49)

After wearing his coat of arms did he wear a steel helmet,
As after slinging a sword did he wield a shield in his hand.
After this, spurring their horse, did he make a move,
As he took along those who were dear and loyal to him. (50)

Dohra : The spot where there was the highest concentration of Gilja Pathans,
There did these Singhs arrive to launch an attack.
As the Pathans were protected by a striking force in the front,
The Singhs attacked those who were in the vanguard. (51)

Chaupai : As this contingent in the vanguard spotted the advancing Singhs,
They attacked the Singhs with a lightening speed.
As the sword of one of them touched Karam Singh's head,
His turban along with the steel helmet came down. (52)

Dohra : Karam Singh, being bare-headed without his turban,
Did ply his sword on his Mughal rival's head,
With a bound did the Pathan fall flat on the ground,
As Karam Singh's sword had cut through his neck. (53)

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ਕਰਮ ਸਿੰਘ ਪੱਗ ਬਿਨ ਪਰਯੋ ਜਨ ਬਿਨ ਬਾਜ ਕੁਲਾਹਿ ।
ਤਿੱਤਰ ਜਿਮ ਗਿਲਜੋ ਪਰਯੋ ਰੱਖਯੋ ਉਸ ਹੀ ਥਾਇ ।੫੪।
karam singh pagg bin paryô jan bin bâj kulâhi.
tittar jim giljô paryô rakkhyô us hî thâi.54.

ਚੌਪਈ : ਤਬਹਿ ਖਾਲਸੇ ਹੱਲਾ ਕੀਯੋ । ਮਾਰ ਤਲਵਾਰ ਅਗੇ ਧਰ ਲੀਯੋ ।
ਲਈ ਓਟ ਉਨ ਤੋਪਨ ਮੁਹਰੇ । ਮਾਰਹਿਂ ਛਲਕ ਜਿਹ ਗੋਲੇ ਦੁਹਰੇ ।੫੫।
chaupaî : tabhi khâlsç hallâ kîyô. mâr talvâr agç dhar lîyô.
laî ôt un tôpan muhrç. mârhin chhalak jih gôlç duhrç.55.

ਔ ਟਕਿਅਨ ਕੀ ਥੈਲੀ ਚਲਾਵੈਂ । ਸਿੰਘ ਸੂਰ ਬਹੁ ਗਿਰ ਗਿਰ ਪਾਵਹਿਂ ।
ਤਬ ਸਿੰਘਨ ਕਛੂ ਥੰਭਨ ਲੀਯੋ । ਬੰਦੂਕਨ ਕੋ ਬਹੁ ਰਾਬਾ ਕੀਯੋ ।੫੬।
au takian kî thailî chalâvain. singh sûr bahu gir gir pâvhin.
tab singhan kachhu thambhan lîyô. bandûkan kô bahu râbâ kîyô.56.

ਬੰਦੂਕਨ ਸੋਂ ਬਹੁ ਦੁਰਾਨੀ ਗਿਰੇ । ਨੱਠਨ ਓਟ ਲੁਕਾਵੈਂ ਸਿਰੇ ।
ਸ਼ੁਤਰ ਨਾਲ ਲੈ ਸ਼ੁਤਰ ਸੁ ਤੁਰੇ । ਨੱਠ ਦੁਰਾਨੀ ਡੇਰਨ ਕੋ ਮੁੜੇ ।੫੭।
bandûkan sôn bahu durânî girç. natthan ôt lukâvain sirç.
shutar nâl lai shutar su turç. natth durânî daçran kô murdç.57.

ਦੋਹਰਾ : ਤਬ ਨਵਾਬ ਸੋ ਦੇਖਿਓ ਫਤੇ ਖਾਲਸੋ ਪਾਇ ।
ਨਠੇ ਦੁਰਾਨੀ ਦੇਖ ਤਿਨ ਝੰਡਾ ਦੀਓ ਖੜਾਇ ।੫੮।
dôhrâ : tab navâb sô dçkhiô phatç khâlsô pâi.
nathç durânî dçkh tin jhandâ dîô khardâi.58.

ਚੌਪਈ : ਨਵਾਬ ਸਿੰਘਨ ਪੈ ਵਕੀਲ ਦੁੜਾਏ । ਸਿੰਘ ਜੀ ਫਤੇ ਲਈ ਤੁਮ ਪਾਇ ।
ਆਗੇ ਕਦਮ ਨ ਕੀਓ ਜਾਏ । ਈਹਾਂ ਕੀਜੋ ਡੇਰਾ ਥਾਏ ।੫੯।
chaupaî : navâb singhan pai vakîl durdâç. singh jî phatç laî tum pâi.
âgç kadam na kîô jâç. îhân kîjô daçrâ thâç.59.

ਇਮ ਹਮ ਝੰਡਾ ਦਯੋ ਖੜਾਏ । ਨਠੇ ਕੁੱਤੇ ਨਹਿਂ ਗੈਲ ਦਬਾਏ ।
ਫੌਜ ਨਠੇ ਨਹਿਂ ਗੈਲ ਦਬੱਯੇ । ਚਪੇ ਚੋਰ ਤੇ ਸੱਟ ਨ ਖੱਯੇ ।੬੦।
im ham jhandâ dayô khardâç. nathç kuttç nahin gail dabâç.
phauj nathç nahin gail dabyyç. chapç chôr tç satt na khayyç.60.

ਦੋਹਰਾ : ਨੱਠੀ ਜਾਤੀ ਫੌਜ ਭੀ ਕਰਤ ਜੀਅ ਪੈ ਖੇਲ ।
ਜਾਇ ਮਰੈ ਕੋਈ ਸੂਰਮਾ ਫਿਰ ਕਬ ਹੋਵੈ ਮੇਲ ।੬੧।
dôhrâ : natthî jâtî phauj bhî karat jîa pai khçl.
jâi marai kôî sûramâ phir kab hôvai mçl.61.

ਚੌਪਈ : ਹਮ ਤੋ ਲੋੜ ਫਤੇ ਕੀ ਅਈ । ਸੋ ਅਬ ਹਮ ਕੋ ਤੁਮ ਗੁਰ ਦਈ ।
ਸਿੰਘ ਮਾਨ ਤਹਿਂ ਹੀ ਭਏ ਖੜੇ । ਦੁਰਾਨੀ ਨਠ ਜਾ ਡੇਰਨ ਵੜੇ ।੬੨।
chaupaî : ham tô lôrd phatç kî aî. sô ab ham kô tum gur daî.
singh mân tahin hî bhaç khardç. durânî nath jâ daçran vardç.62.

So ferociously did bare-headed Karam Singh pounce upon the Pathan,
As does the a falcon pounce without its crown.
So crestfallen did the Pathan lie like a (timid) quail,
As Karam Singh kept him pinned down on the earth. (54)

Chaupai : Thereafter, the Khalsa Panth Singhs launching an attack,
Did put the Pathan forces upon the run in front of them.
Upon this, the fleeing Pathans took shelter behind the canons,
Which were firing double balls of fire-bombs. (55)

As these artillery guns kept firing a volley of cluster bombs,
The Singh warriors kept falling dead after being hit.
Thereupon, taking up positions on the ground,
The Singhs did fire a volley of bullets on the enemy. (56)

As many of the Durrani Pathans were killed by these bullets,
They rushed back to seek shelter for themselves.
As the camels retreated with the camel-mounted guns,
The Durrani Pathan troops too retreated to their camps. (57)

Dohra : As Nawab Dina Beg surveyed the whole scene,
He realized that the Khalsa Panth had won a victory.
As he spotted out the fleeing Durrani Pathan troops,
He raised white flags (symbolizing an end to fight). (58)

Chaupai : The Nawab did send messengers to the Singhs posthaste,
Congratulating them for the victory that they had won.
He did advise them not to proceed any further,
Advising them to put up a camp where they were. (59)

Planting a flag for a proposed site of their camp,
The Nawab advised them not to pursue the fleeing enemy.
It was never advisable to go in hot pursuit of a deserting army,
As there was always a risk of getting harmed from a hidden enemy. (60)

Dohra : It happens many a time during the theatre of war,
That even a fleeing army causes a fatal harm to the winner.
Sometimes even a great warrior gets killed by a deserting army,
Whose loss of life can never be repaired by any means. (61)

Chaupai : As the Nawab's sole requirement was victory over the Pathans,
The Guru's Khalsa Singhs had delivered that victory unto him.
As the Singhs put up their camp at the Nawab's suggested site,
The Durrani Pathans did flee to reach their base camp. (62)

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ਤੋ ਲਗ ਪਰ ਗਈ ਥੀ ਤਹਿਂ ਰਾਤ । ਐਸੀ ਭਈ ਤਹਾਂ ਕੀ ਬਾਤ ।
ਗਏ ਦੁਰਾਨੀ ਅਪਨੇ ਡੇਰੇ । ਸਭ ਨਠ ਚਲੇ ਰਖੇ ਕੋ ਘੇਰੇ ।੬੩।
tau lag par gaî thî tahin rât. aisî bhaî tahân kî bât.
gaç durânî apnç daçrç. sabh nath chalç rakhç kô ghçrç.63.

ਦੋਹਰਾ : ਸਿੰਘ ਜੋਊ ਹੁਸ਼ਿਆਰ ਥੇ ਗਏ ਜੁ ਗਿਲਜਨ ਗੈਲ ।
ਨਠਤ ਭਯੋ ਉਨ ਦੇਖ ਕੈ ਲੂਟ ਕਰੀ ਉਨ ਸੈਲ ।੬੪।
dôhrâ : singh jôû hushiâr thç gaç ju giljan gail.
nathat bhayô un dçkh kai lût karî un sail.64.

ਚੌਪਈ : ਅਧੀ ਰਾਤ ਚਾਂਦਨੀ ਭਈ । ਸਿੰਘਨ ਡੇਰੇ ਖਬਰੋ ਅਈ ।
ਸਿੰਘਨ ਨਗਾਰੇ ਦਏ ਬਜਾਇ । ਹੁਯੋ ਜੋਊ ਲਯੇ ਸਿੰਘਨ ਲੁਟਾਇ ।੬੫।
chaupaî : adhî rât chândnî bhaî. singhan daçrç khabrô aî.
singhan nagârç daç bajâi. huyô jôû layç singhan lutâi.65.

ਜਿਨੈ ਲਭੀ ਸੋ ਤਿਨ ਹੀ ਲਈ । ਤਿਨ ਕੀ ਭੂਖ ਬਹੁਤ ਭਜ ਗਈ ।
ਨਵਾਬ ਡੇਰੇ ਯੌ ਦਏ ਕਹਾਏ । ਕੋਊ ਤੁਮਾਰੋ ਲੁਟਨ ਨ ਜਾਏ ।੬੬।
jinai labhî sô tin hî laî. tin kî bhûkh bahut bhaj gaî.
navâb daçrç yau daç kahâç. kôû tumârô lutan na jâç.66.

ਸਿੰਘ ਲੇਹਿੰਗੇ ਸਾਥੇ ਲੂਟ । ਔਰ ਦੇਹਿੰਗੇ ਸਿਰ ਭੀ ਕੂਟ ।
ਤਿਨ ਕੀ ਚੀਜ਼ ਸਭ ਸਿੰਘਨ ਲਈ । ਡੇਰੇ ਤੋਪ ਸੋ ਫੂਕ ਬੁਝਈ ।੬੭।
singh lçhingç sâthç lût. aur dçhingç sir bhî kût.
tin kî chîz sabh singhan laî. daçrç tôp sô phûk bujhî.67.

ਦੋਹਰਾ : ਸਿਰ ਬਲੰਦ ਜਬ ਨਠ ਤੁਰਯੋ ਰਹਿਤੀ ਅੱਧੀ ਰਾਤ ।
ਭਾਰ ਬ੍ਰਦਾਰੀ ਸਭ ਰਹੀ ਭਈ ਜਲੰਧ੍ਰ ਪ੍ਰਭਾਤ ।੬੮।
dôhrâ : sir baland jab nath turyô rahitî addhî rât.
bhâr bardârî sabh rahî bhaî jalndhar parbhât.68.

ਚੌਪਈ : ਜਾਇ ਜਲੰਧਰ ਰਹਯੋ ਨ ਘੜੀ । ਸਿੰਘਨ ਫੌਜ ਤਿਸ ਪਾਛੈ ਚੜ੍ਹੀ ।
ਬਹੁਤ ਘੋੜੇ ਉਸ ਨਦੀਅਨ ਗੱਡੇ । ਨੱਠੇ ਪੈਰੀਂ ਘੋੜੇ ਛੱਡੇ ।੬੯।
chaupaî : jâi jalndhar rahyô na ghardî. singhan phauj tis pâchhai chardhî.
bahut ghôrdç us nadîan gaddaç. natthç pairîn ghôrdç chhadaç.69.

ਊਹਾਂ ਜਲੰਧਰ ਭਾਜੜ ਪੜੀ । ਧੋਗੜੀ ਆਇ ਜਲੰਧਰ ਵੜੀ ।
ਤੋ ਲੌ ਸਿੰਘਨ ਫਿਰੀ ਆਇ ਛੂਟ । ਖੂਬ ਕਰੀ ਭਾਜੜ ਕੀ ਲੂਟ ।੭੦।
ûhân jalndhar bhâjard pardî. dhôgardî âi jalndhar vardî.
tau lau singhan phirî âi chhût. khûb karî bhâjard kî lût.70.

ਤਬ ਲੌ ਸਭ ਦਲ ਆਇ ਪਹੁਚਾ । ਪਹਿਲੇ ਲੂਟੇ ਗਿਰਦੇ ਕੂਚਾ ।
ਦੀਨਾ ਬੇਗ ਪੈ ਤੁਰਕ ਪੁਕਾਰੇ । ਰਖਾਯੋ ਜਲੰਧਰ ਪੈਸੇ ਦੇਹਿਂ ਭਾਰੇ ।੭੧।
tab lau sabh dal âi pahuchâ. pahilç lûtç girdç kûchâ.
dînâ bçg pai turak pukârç. rakhâyô jalndhar paisç dçhin bhârç.71.

By that time, the darkness of the night had descended on the scene,
Such being the situation that prevailed over there.
As all the Durrani troops fled to enter their base camp,
Everyone ran for his life despite their commader's orders. (63)

Dohra : Those being more smart and impatient among the Singhs,
Did they go in hot pursuit of the fleeing Pathan troops.
As they observed the Pathan troops running for their lives,
They plundered and robbed them of their horses. (64)

Chaupai : As visibility increased with moon's light around mid-night,
The (pursuing) Singhs sent a messenger to the camping Singhs.
Announcing a call for plunder with the beat of a drum,
The Singhs started plundering whatever they could lay their hands on. (65)

As everyone kept with himself whatever he plundered,
Everyone got rid of his poverty and want of things.
The Singhs also warned the Nawab through a messenger,
That no one from his own camp should go on a looting spree. (66)

The Singhs would plunder the Nawab's men as well if they went out,
Besides crushing their heads if they dared to join this looting spree.
Thus, the Singhs took possession of all equipment of the fleeing Pathans,
Including the artillery guns which they deignited after capturing these. (67)

Dohra : As the Pathan Chief Sir Balandkhan[13] deserted his base camp,
It was the time of midnight (as he made his departure).
As all his equipage along with carriages was left behind,
He could hardly reach Jalandhar by the break of dawn. (68)

Chaupai : Hardly could he stay at Jalandhar for a few minutes,
When the Singh forces arrived in hot pursuit of him.
Many of his loaded carriages got stuck in the rivulets,
As his troops ran on foot abandoning their horses as well. (69)

All hell broke among the fleeing people of Jalandhar,
As a band of plunderers and arsonists entered the city.
Thereupon, the Singhs being at complete liberty to plunder,
They robbed and plundered the fleeing people thoroughly. (70)

As the entire Khalsa Panth contingents reached Jalandhar,
They plundered all the localities in the city's suburbs.
Upon this, the Muslim populace petitioned Nawab Dina Beg,
That he must save Jalandhar even at the cost of a huge ransom. (71)

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ਕਰੋੜ ਰੁਪੱਯੇ ਜਲੰਧਰ ਮਾਂਹਿ । ਹਥੀਂ ਦੇਹਿਂ ਤਾਂ ਲੁਟਾਓਂ ਸੁ ਨਾਂਹਿ ।
ਦੀਨਾ ਬੇਗ ਜੱਸਾ ਸਿੰਘ ਪਾਸ । ਖਾਲਸਯੋਂ ਗੁਪਤੀ ਭੇਜੀ ਅਰਦਾਸ ।੭੨।
karôrd rupyyç jalndhar mânhi. hathîn dçhin tân lutâôn su nânhi.
dînâ bçg jassâ singh pâs. khâlsayôn guptî bhçjî ardâs.72.

ਦੋਹਰਾ : ਮੇਰੋ ਮੂੰਹ ਨ ਕਹਿ ਸਕੇ ਬਡਭਾਗ ਸਿੰਘ ਕੇ ਪਾਹਿ ।
ਜਲੰਧਰ ਬਚੇ ਬਚਾਇ ਜਿਮ ਲੇ ਟਕੇ ਸੁ ਬੇਪਰਵਾਹਿ ।੭੩।
dôhrâ : mçrô mûnh na kahi sakç badabhâg singh kç pâhi.
jalndhar bachç bachâi jim lç takç su bçpravâhi.73.

ਚੌਪਈ : ਤਬ ਜੱਸਾ ਸਿੰਘ ਨਗਾਰਾ ਬਜਵਾਯਾ । ਬਡਭਾਗ ਸਿੰਘ ਨੇ ਸੋ ਸੁਣ ਪਾਯਾ ।
ਸਰਬੱਤ ਖਾਲਸੇ ਸੱਦ ਬੁਲਾਯਾ । ਇਕ ਥਾਂ ਤਿਨਕਾ ਦਿਵਾਨ ਲਗਾਯਾ ।੭੪।
chaupaî : tab jassâ singh nagârâ bajvâyâ. badabhâg singh nç sô sun pâyâ.
sarbatt khâlsç sadd bulâyâ. ik thân tinkâ divân lagâyâ.74.

ਬਗਭਾਗ ਸਿੰਘ ਤਬ ਬੋਲਯੋ ਗੱਜ । ਹੈ ਕੋ ਜਲੰਧਰ ਰਖੈ ਜੁ ਅੱਜ ।
ਧੂਹ ਕਟਾਰ ਤਿਨ ਹੱਥ ਚਮਕਾਯਾ । ਉਸੇ ਮਾਰ ਮੈ ਮਰਹੋਂ ਘਾਯਾ ।੭੫।
bagbhâg singh tab bôlyô gajj. hai kô jalndhar rakhai ju ajj.
dhûh katâr tin hatth chamkâyâ. usç mâr mai marhôn ghâyâ.75.

ਉਠਯੋ ਖਾਲਸੋ ਹੱਥ ਸਭ ਜੋੜ । ਕੌਣ ਸਕੇ ਤਵ ਬਚਨ ਸੁ ਮੋੜ ।
ਦਏ ਨਗਾਰੇ ਸਭਨ ਬਜਾਈ । ਦੀਨਾ ਰਖੈ ਤੋ ਉਸੈ ਲੁਟਾਈ ।੭੬।
uthyô khâlsô hatth sabh jôrd. kaun sakç tav bachan su môrd.
daç nagârç sabhan bajâî. dînâ rakhai tô usai lutâî.76.

ਦੀਨਾ ਬੇਗ ਨੇ ਯੌ ਸੁਨ ਪਾਈ । ਮਤ ਮੈਂ ਪਹਿਲੋਂ ਜਾਉਂ ਲੁਟਾਈ ।
ਨਗਾਰਾ ਤੁਰਤ ਸੁ ਦਯੋ ਬਜਾਈ । ਤੁਰਤ ਖਾਲਸੇ ਮੈਂ ਪਹੁੰਚਯੋ ਆਈ ।੭੭।
dînâ bçg nç yau sun pâî. mat main pahilôn jâun lutâî.
nagârâ turat su dayô bajâî. turat khâlsç main pahuñchyô âî.77.

ਦੋਹਰਾ : ਬਡਭਾਗ ਸਿੰਘ ਪੈ ਹੋ ਖੜੋ ਕਹਯੋ ਮੁਰਚੋ ਹਮੈ ਬਤਾਉ ।
ਅਬ ਪਿਛਲੇ ਪੈਸੋ ਤਾਰੀਏ ਔ ਅਗੇ ਲਿਯੋ ਕੜਾਹੁ ।੭੮।
dôhrâ : badabhâg singh pai hô khardô kahyô murchô hamai batâu.
ab pichhlç paisô târîç au agç liyô kardâhu.78.

ਚੌਪਈ : ਬਡਭਾਗ ਸਿੰਘ ਨੇ ਯੌਂ ਤਬ ਕਹੀ । ਕਤਲ ਪਠਾਨਨ ਕਰਕੇ ਸਹੀ ।
ਨਾਸਰ ਅਲੀ ਫੂਕ ਕੇ ਆਗ । ਔਰ ਕੰਮ ਹਮ ਪਿਛਲੇ ਲਾਗ ।੭੯।
chaupaî : badabhâg singh nç yaun tab kahî. katal pathânan karkç sahî.
nâsar alî phûk kç âg. aur kamm ham pichhlç lâg.79.

ਦੋਹਰਾ : ਬਡਭਾਗ ਸਿੰਘ ਖਾਲਸੇ ਕਹੈ ਹੈ ਜੋ ਸਿੱਖ ਮੁਰੀਦ ।
ਤੁਰਕਨ ਕੀ ਲੇ ਤੁਰਕਨੀ ਹਮਰੀ ਯਹੀ ਤਗੀਦ ।੮੦।
dôhrâ : badabhâg singh khâlsç kahai hai jô sikkh murîd.
turkan kî lç turkanî hamrî yahî tagîd.80.

Jalandhar being most affluent, was there no dearth of money,
The people promised to pay in cash provided he stopped plunder.
Thereafter, Nawab Dina Beg making a contact with Jassa Singh Ahluwalia,
Did send a petition in complete secrecy from the Khalsa Panth. (72)

Dohra : Dina Beg could not send this petition publically,
As he had signed a deal on oath with Wadbhag Singh.
So he petitioned Jassa Singh Ahluwalia to save Jalandhar,
Even at the cost of a cash ransom of his own choice. (73)

Chaupai : Thereafter, as Jassa Singh Ahluwalia announced it with the beat of a drum,
Wadbhag Singh heard this announcement being made.
Thereafter, calling a meeting of all the Khalsa Panth contingents,
Jassa Singh Ahluwalia held a religious congregation at one place. (74)

An open challenge did Wadbhag Singh throw at this congregation,
Daring anyone who could save Jalandhar from plunder and arson.
Brandishing a sword in the air did he throw a challenge,
Surely would he kill himself after killing him (who dared to spare Jalandhar). (75)

Thereupon, the whole Khalsa Panth raised their hands in approval,
As no body could dare to go back from Wadbhag Singh's deal.
Thereafter, a unanimous proclamation was made with a drum beat,
That even Dina Beg would not be spared if he defended Jalandhar. (76)

As Dina Beg heard this Khalsa proclamation with trepidation,
He felt scared of being robbed even before the plunder of Jalandhar.
Sending his instant response through the beat of a drum,
He promised to present himself immediately before the Khalsa Panth. (77)

Dohra : Thereafter, presenting himself before Wadbhag Singh,
Dina Beg begged to be sent on any front against the Pathans.
Offering to make a payment of the amount settled in the past,
He offered much more money as a token of thanks giving. (78)

Chaupai : Thereupon, did Wadbhag Singh tell Dina Beg there,
That Singhs would settle financial matters after massacring the Pathans,
Only after burning the body of (dead) Nasir Ali, the Pathan chief,
Would the Singhs undertake to settle the past issues. (79)

Dohra : Thereafter, addressing the Khalsa Panth congregation, he asked,
Were there any Sikh converts from Islam present among them?
They must take a Muslim female each as their wife,
That being his mandate to those Sikh convert Singhs. (80)

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ਚੌਪਈ : ਦੀਨਾ ਬੇਗ ਨੂੰ ਯੌ ਕਹਿ ਦੀਯੋ । ਤੁਮ ਅਪਨੇ ਡੇਰੇ ਤੇ ਨਿਕਲਨ ਨ ਦੀਯੋ ।
ਕਿਆ ਜਾਣੋਂ ਕੋਈ ਹ੍ਵੈ ਜੇ ਬਾਤ । ਵਿਚੋਂ ਹੋਵੈ ਤੁਮਰੋ ਘਾਤ ।੮੧।
chaupaî : dînâ bçg nûn yau kahi dîyô. tum apnç daçrç tç niklan na dîyô.
kiâ jânôn kôî havai jç bât. vichôn hôvai tumrô ghât.81.

ਦੀਨਾ ਬੇਗ ਤਬ ਯੌ ਕਹਿ ਦੀਯੋ । ਮੈਂ ਅਬ ਤੁਮਰੋ ਸਿੱਖ ਹ੍ਵੈ ਰਹਯੋ ।
ਭੋਡਾ ਸਿੱਖ ਮੈਂ ਤੁਮਰੋ ਭਯੋ । ਜਿਮ ਚਾਹੋ ਤਿਮ ਹੀ ਰਖ ਲਯੋ ।੮੨।
dînâ bçg tab yau kahi dîyô. main ab tumrô sikkh havai rahyô.
bhôdaâ sikkh main tumrô bhayô. jim châhô tim hî rakh layô.82.

ਤਬੇ ਖਾਲਸੈ ਹੱਲਾ ਕੀਯੋ । ਵੜੇ ਸੁ ਸ਼ਹਰ ਕਤਲ ਯੌ ਕੀਯੋ ।
ਬੋਦੀ ਵਾਲੇ ਦੇਵੈਂ ਛਾਡ । ਬਿਨ ਬੋਦੀ ਤਿਸ ਦੇਵੈਂ ਕਾਟ ।੮੩।
tabç khâlsai hallâ kîyô. vardç su shahar katal yau kîyô.
bôdî vâlç dçvain chhâda. bin bôdî tis dçvain kât.83.

ਦੋਹਰਾ : ਬਡਭਾਗ ਸਿੰਘ ਥੀ ਜਿਮ ਕਹੀ ਸੋਈ ਖਾਲਸੇ ਕੀਨ ।
ਗੋਰੋਂ ਕਢ ਨਾਸਰ ਅਲੀ ਤਿਮੈਂ ਸੂਰ ਮੁਖ ਦੀਨ ।੮੪।
dôhrâ : badabhâg singh thî jim kahî sôî khâlsç kîn.
gôrôn kadah nâsar alî timain sûr mukh dîn.84.

ਚੌਪਈ : ਮੁਗਲ ਪਠਾਣੀ ਸ਼ੇਖ ਸੈਦਾਣੀ । ਫੜ ਰੰਘਰੇਟਨ ਸੋਊ ਆਣੀ ।
ਸਰੂਪ ਸਿੰਘ ਇਕ ਬਾਹਮਨ ਸਿੱਖ । ਚਿਨਾਲਥਲੇ[1] ਮੋ ਜਨਮਯੋਂ ਦਿੱਖ ।੮੫।
chaupaî : mugal pathânî shçkh saidânî. phard ranghrçtan sôû ânî.
sarûp singh ik bâhman sikkh. chinâlthalç1 mô janmayôn dikkh.85.

ਬਡਭਾਗ ਸਿੰਘ ਜੀ ਥੀ ਯੌ ਕਹੀ । ਜਲੰਧਰੋਂ ਤੁਰਕਨੀ ਰਖੋ ਸਿਖ ਸਹੀ ।
ਜਲੰਧ੍ਰੋਂ ਤੁਰਕਨੀ ਸਿੱਖ ਰਖੇ ਜੋਊ । ਐਥੇ ਓਥੇ ਮੈਂ ਵਾਲੀ ਹੋਊਂ ।੮੬।
badabhâg singh jî thî yau kahî. jalndharôn turkanî rakhô sikh sahî.
jalndharôn turkanî sikkh rakhç jôû. aithç ôthç main vâlî hôûn.86.

ਦੋਹਰਾ : ਡੇਰਾ ਲਾਯੋ ਭਾਦਸੋਂ ਸਭ ਸਿਖ ਮੈਂ ਤਿਸ ਆਣ ।
ਬਚਨ ਮੰਨਯੋ ਉਨ ਗੁਰੂ ਕੋ ਧੰਨ ਸਿੱਖ ਸੋਊ ਜਾਣ ।੮੭।
dôhrâ : daçrâ lâyô bhâdsôn sabh sikh main tis ân.
bachan mannyô un gurû kô dhann sikkh sôû jân.87.

ਦੀਨਾ ਬੇਗਾ ਤਬ ਆਇਓ ਲੇਇ ਰੁਪੱਯੇ ਲਾਖ ।
ਕੜਾਹ ਲਿਆਯੋ ਹਜ਼ਾਰ ਕੋ ਦੀਓ ਅਗੈ ਖਾਲਸੈ ਰਾਖ ।੮੮।
dînâ bçgâ tab âiô lçi rupyyç lâkh.
kardâh liâyô hazâr kô dîô agai khâlsai râkh.88.

ਚੌਪਈ : ਪੈਸੇ ਸੌਂਪੇ ਸ਼ਾਮ ਸਿੰਘ ਪਾਸ । ਕੜਾਹ ਵਰਤਾਯੋ ਕਰ ਅਰਦਾਸ ।
ਨਵਾਬ ਕੜਾਹ ਜਬ ਮੁਖ ਮੈਂ ਪਾਯੋ । ਧੰਨ ਨਾਨਕ ਗੁਰ ਉਨ੍ਹੈ ਅਲਾਯੋ ।੮੯।
chaupaî : paisç saumpç shâm singh pâs. kardâh vartâyô kar ardâs.
navâb kardâh jab mukh main pâyô. dhann nânak gur unhai alâyô.89.

Chaupai : Then Wadbhag issued stern instructions to Dina Beg,
Under no circumstance must his troops come out of their camp.
God forbid, if something wrong happened inadvertently,
Dina Beg's Muslim head might also roll in that scuffle. (81)

Thereupon, Dina Beg making a humble submission said,
That he had already become a humble Sikh of the Khalsa.
He, being a clean-shaven Sikh of the Khalsa Panth,
They must spare his life as they deemed it fit. (82)

Thereafter, Khalsa Panth forces launching an attack,
Did enter the Jalandhar city to massacre its inhabitants.
Sparing the life of those having tufts of hair on their heads,
Did they massacre all those having no tufts of hair. (83)

Dohra : As had been instructed and ordered by Wadbhag Singh,
So did the Khalsa Panth carry on his mandate.
Exhuming the dead body of Nasar Ali from the grave,
Did the Singhs thrust a piece of pork into his mouth. (84)

Chaupai : Muslim females whether of Mughal, Pathan or Sheikh stock,
Did the 'Ranghretta' Singhs catch hold of and bring forth.
There was one Sarup Singh, a Sikh of Brahmin lineage,
Who seemed to be a native of village Chanarthal[14]. (85)

Addressing this Brahmin Sikh did Wadbhag Singh instruct,
That he must take that Muslim female from Jalandhar as his wife.
Asking all other Singhs to take Muslim females from Jalandhar as wives,
Wadbhag assured them to be their protector in both the worlds. (86)

Dohra : As the Khalsa Panth forces put up a camp at Bhadson[15],
That Brahmin Sikh also joined the Khalsa Panth there.
As he had obeyed the Guru's mandate (through Wadbhag Singh),
Praise to such a devout Singh for his compliance. (87)

There arrived Nawab Dina Beg at the Khalsa camp,
With an offering of one lakh rupees as settled earlier.
Making a further offering for a thanks giving ceremony,
He placed both the offerings at the feet of Khalsa Panth. (88)

Chaupai : After handing over the cash to S. Shiam Singh, the Nihang chief,
Dina Beg distributed of Karah Parshad[16] after prayer.
As the Nawab partook the sacred Karah Parshad,
He uttered words of thanks for Guru Nanak and his Panth. (89)

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ਹਮ ਸੇ ਬੁੱਢਣ ਕੋ ਯਹ ਖਾਣਾ । ਹੈ ਯਹ ਬਹਿਸ਼ਤੋਂ ਨਾਨਕ ਜੀ ਆਣਾ ।
ਪਚੀ ਹਜ਼ਾਰ ਔਰ ਕਰ ਲੀਓ । ਦੁਆਬੇ ਟਕਾ ਸਵਾ ਲਾਖ ਥੀਓ ।੯੦।
ham sç budadahan kô yah khânâ. hai yah bahishtôn nânak jî ânâ.
pachî hazâr aur kar lîô. duâbç takâ savâ lâkh thîô.90.

ਨਵਾਬ ਦੁਵਾਬਾ ਲੁਟਣੋ ਹਟਾਯਾ । ਸਾਂਝਾ ਖਾਲਸੇ ਸਾਥ ਬਣਾਯਾ ।
ਅਠਾਰਾਂ ਸੌ ਤੇਰ੍ਹਵੇਂ ਸਾਲ । ਐਸੋ ਭਯੋ ਖਾਲਸੇ ਚਾਲ ।੯੧।
navâb duvâbâ lutnô hatâyâ. sâñjhâ khâlsç sâth banâyâ.
athârân sau tçrhvçn sâl. aisô bhayô khâlsç châl.91.

੧੨੫. ਸਾਖੀ ਮਰਹੱਟਨ ਔ ਪੰਥ ਖਾਲਸੇ ਕੇ ਸ਼ਹਿਰ ਲੁੱਟਨ ਕੀ ਅਹਮਦ ਸ਼ਾਹ ਕੰਧਾਰੀ ਕੋ ਸੂਬਾ ਅਸਮੁੰਦ ਖਾਂ ਪਕੜਾਯਾ ('...ਸਮੁੰਦ ਖਾਨ ਥੋ ਗਯੋ ਹਾਰੇ')

125. sâkhî marhattan au panth khâlsç kç shahir luttan kî ahmad shâh kandhârî kô sûbâ asmund khân pakrdâyâ ('...samund khân thô gayô hârç')

ਦੋਹਰਾ : ਮੁਗਲ ਜੁ ਦਿੱਲੀ ਪਤਿ ਹੁਤੇ ਸੁ ਕਿਤ ਰਹੇ ਦਿੱਲੀਏ ਮੱਧ ਦੜਾਇ ।
ਪਠਾਣ ਕੰਧਾਰੀ ਹ੍ਵੈ ਰਹਯੋ ਦਿੱਲੀ ਗਿਰਦ ਪਤਿਸ਼ਾਹਿ ।੧।
dôhrâ : mugal ju dillî pati hutç su kit rahç dillîç maddh dardâi.
pathân kandhârî havai rahyô dillî girad patishâhi.1.

ਦਿੱਲੀ ਮੇਂ ਜਬ ਯੌਂ ਸੁਨਯੋ ਗਯੋ ਬੁਲੰਦ ਖਾਂ ਭਾਜ ।
ਲਏ ਮਰਹੱਟੇ ਸੰਗ ਉਨ ਉਠਯੋ ਗਾਜਦੀਂ ਗਾਜ ।੨।
dillî mçn jab yaun sunyô gayô buland khân bhâj.
laç marhattç sang un uthyô gâjdîn gâj.2.

ਚੌਪਈ : ਲਾਖ ਟਕਾ ਤਿਸ ਤੇ ਸੁ ਰਲਾਯਾ । ਤੌਂ ਮਰਹੱਟਨ ਅਗੈ ਚਲਾਯਾ ।
ਸ੍ਰਿਹੰਦ ਸਮੁੰਦ ਖਾਂ ਆਕੀ ਭਯੋ । ਮ੍ਰਹੱਟਨ ਭੇੜਾ ਆਨ ਸੁ ਕਯੋ ।੩।
chaupaî : lâkh takâ tis tç su ralâyâ. tau marhattan agai chalâyâ.
sarihand samund khân âkî bhayô. marhttan bhçrdâ ân su kayô.3.

ਸੋ ਉਨ ਸ਼ਹਰ ਵੜਨ ਨ ਦਏ । ਬਹੁ ਦਿਨ ਲੜੇ ਸੁ ਫਿੱਕੇ ਭਏ ।
ਦੀਨ ਬੇਗ ਯੌ ਬਜੀਰਹਿ ਕਹਯੋ । ਬਿਨਾ ਸਿੰਘਨ ਮਰਤੋ ਨਹਿਂ ਅਹਯੋ ।੪।
sô un shahar vardan na daç. bahu din lardç su phikkç bhaç.
dîn bçg yau bajîrhi kahyô. binâ singhan martô nahin ahyô.4.

ਬਜੀਰ ਕਹੀ ਦੇ ਟਕੈ ਲੈ ਆਓ । ਸਿੰਘਨ ਸੇਤੀ ਬਾਤ ਬਨਾਓ ।
ਦੀਨਾ ਬੇਗ ਸਦੀਕੇ ਭਿਜਾਯੋ । ਸੋ ਸਿੰਘਨ ਕੋ ਲੈ ਕੇ ਆਯੋ ।੫।
bajîr kahî dç takai lai âô. singhan sçtî bât banâô.
dînâ bçg sadîkç bhijâyô. sô singhan kô lai kç âyô.5.

Declaring the sacred pudding to be the best food for the old,
He surmised that Guru Nanak had sent it from heavens.
Promising to pay another instalment of twenty five thousand rupees,
He fixed Doaba's total revenue at one and quarter lakh of rupees. (90)

Stopping the ransacking of Doaba after the payment of full ransom,
Dina Beg did strike a good deal with the Khalsa Panth.
It was in the year eighteen hundred and thirteen[17],
That Khalsa Panth had conducted themselves in such a way. (91)

Episode 125
Episode About Marathas and Khalsa Panth's Ransacking of (a City of Sirhind) Suba Asmand Khan was handed over to Ahmad Shah Kandhari (Samand Khan had been defeated…)

Dohra : As the Mughals who had once been emperors at Delhi,
Somehow they kept themselves entrenched within the city.
The Pathan chief Ahmed Shah Abdali from Kandhar[1],
Held sovereignty over the areas surrounding Delhi. (1)

As the Delhi residents came to hear about the news,
That Buland Khan[2] had runaway (from Lahore after being defeated),
Ghazi-ud-din[3] Gazdi sprang up from his hiding place.
Taking Marhatta troops along with his own forces. (2)

Chaupai : Paying a ransom of one lakh rupees to the supporting Marathas,
He made the Marahatta forces march in the vanguard.
As Samand Khan[4], the Sirhind chief had revolted against the Delhi ruler,
The Maratha forces tried to settle scores with him. (3)

As Samand Khan did not allow them to enter the city for many days,
They lost their steam after fighting against him for many days.
At this Dina Beg[5], the erstwhile minister, made a surmise,
That Samand Khan could not be eliminated without Singhs' support. (4)

The minister suggested that a ransom be paid to the Singhs,
In order to make them partners in the alliance against Samand Khan.
Thereafter, Dina Beg sent Sadiq Beg as the Mughals' emissary to the Singhs,
Who brought the Singhs for negotiations with the Mughals. (5)

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ਸਿੰਘਨ ਕਹਯੋ ਹਮ ਟਕੇ ਨ ਲੇਵੈ । ਗਿਲਜਨ ਕੋ ਹਮ ਮਾਰ ਗਿਰੇਵੇਂ ।
ਜੌ ਸਿੰਘਨ ਸੋਂ ਸ਼ਹਰ ਲੁਟਾਵੋ । ਤੌ ਸਿੰਘਨ ਕੋ ਤੁਰਤ ਕਢਾਵੋ ।੬।
singhan kahyô ham takç na lçvai. giljan kô ham mâr girçvçn.
jau singhan sôn shahar lutâvô. tau singhan kô turat kadahâvô.6.

ਦੋਹਰਾ : ਸ਼ੇਰ ਤਬੈ ਤੁਰਤ ਮਾਰੀਏ ਜੋ ਦਏ ਬੇਲੇ ਕੋ ਫੂਕ ।
ਕਿਲ੍ਹਾ ਤੁਟਤ ਹੈ ਜਬ ਝਬੈ ਸ਼ਹਰ ਪਰਤ ਹੈ ਲੂਟ ।੭।
dôhrâ : shçr tabai turat mârîç jô daç bçlç kô phûk.
kilahâ tutat hai jab jhabai shahar parat hai lût.7.

ਚੌਪਈ : ਸਿੰਘਨ ਲੂਟ ਸੁ ਮਾਫ਼ ਕਰਾਈ । ਕੁਰਾਨ ਕਸਮ ਉਨ ਬਹੁਤੀ ਖਾਈ ।
ਸਿੰਘਨ ਡੇਰਾ ਪੰਜਾਬੀ ਪਾਯਾ । ਸਿਰਹੰਦ ਸ਼ਹਿਰ ਨੂੰ ਹੱਲਾ ਕਰਾਯਾ ।੮।
chaupaî : singhan lût su mâf karâî. kurân kasam un bahutî khâî.
singhan daçrâ pañjâbî pâyâ. sirhand shahir nûn hallâ karâyâ.8.

ਦੋਹਰਾ : ਸਤਿਗੁਰ ਕੋ ਥੋ ਹੁਕਮੁ ਜੋ ਬਨੀ ਬਿਧੀ ਅਬ ਆਇ ।
ਸਿੰਘਨ ਉਜਾੜਨ ਲੂਟਨੋ ਕੀਨੋ ਚਿਤ ਬਹੁ ਲਾਇ ।੯।
dôhrâ : satigur kô thô hukmu jô banî bidhî ab âi.
singhan ujârdan lûtnô kînô chit bahu lâi.9.

ਸਿੰਘਨ ਯੌਂ ਹੱਲਾ ਕੀਯੋ ਜਿਮ ਲੰਕਾ ਪਰ ਕਪਿ ਸੂਰ ।
ਦੌੜ ਜਾਇ ਕੰਧਨ ਚੜ੍ਹੇ ਸਿੰਘ ਦਿਸੈਂ ਕੰਗੂਰੈ ਕੰਗੂਰ ।੧੦।
singhan yaun hallâ kîyô jim lankâ par kapi sûr.
daurd jâi kandhan chardhç singh disain kangûrai kangûr.10.

ਚੌਪਈ : ਜਬ ਸਿੰਘ ਟਪ ਕਰ ਅੰਦਰ ਵੜੇ । ਗਿਲਜੇ ਰਹੇ ਨੇ ਅਗੇ ਖੜੇ ।
ਜੋ ਕੋ ਅੜਯੋ ਸੁ ਲੀਨੋ ਮਾਰ । ਇਹ ਬਿਧ ਦੁਰਾਨੀ ਗਏ ਸੁ ਹਾਰ ।੧੧।
chaupaî : jab singh tap kar andar vardç. giljç rahç nç agç khardç.
jô kô ardyô su lînô mâr. ih bidh durânî gaç su hâr.11.

ਤਬ ਸਿੰਘਨ ਬਹੁ ਲੂਟ ਮਚਾਈ । ਚੰਗੀ ਵਸਤ ਸਿੰਘ ਡੇਰਨ ਆਈ ।
ਦੂਏ ਦਿਨ ਮ੍ਰਹਟੇ ਲੁਟ ਪਾਏ । ਫੇਰ ਚੁਤਰਫੋਂ ਸਭ ਵੜ ਆਏ ।੧੨।
tab singhan bahu lût machâî. changî vasat singh daçran âî.
dûç din marhtç lut pâç. phçr chutraphôn sabh vard âç.12.

ਸਿੰਘ ਮ੍ਰਹੱਟਨ ਦੰਗਾ ਭਯੋ । ਮ੍ਰਹੱਟਨ ਕੋ ਭੀ ਲੂਟਨ ਠਯੋ ।
ਤਬਹਿ ਮਰਹਟੋਂ ਯੌ ਚਿਤ ਠਈ । ਡੇਰਾ ਸਿੰਘਨ ਲੁੱਟਨ ਚਿਤਈ ।੧੩।
singh marhttan dangâ bhayô. marhttan kô bhî lûtan thayô.
tabhi marhatôn yau chit thaî. daçrâ singhan luttan chitaî.13.

ਜਬ ਸਿੰਘ ਲੁੱਟਨ ਸ਼ਹਿਰ ਵੜਾਹਿਂ । ਥੋੜੈ ਰਹੈਂ ਸੁ ਡੇਰਨ ਮਾਂਹਿ ।
ਤਬ ਉਨ ਡੇਰਾ ਹੋਏ ਮਾਰ । ਨਹੀਂ ਤੌ ਹਮ ਕੋ ਕਰੈਂ ਖੁਆਰ ।੧੪।
jab singh luttan shahir vardâhin. thôrdai rahain su daçran mânhi.
tab un daçrâ hôç mâr. nahîn tau ham kô karain khuâr.14.

Refusing to accept any ransom for this expedition,
The Singhs assured the Mughals to crush the city's Pathan[6] forces.
Seeking a guarantee for Singhs' ransacking the city of Sirhind,
The Singhs promised to launch an instant attack on Sirhind. (6)

Dohra : A Lion in the jungle can be killed in an instant,
Provided the whole jungle is set on fire all around.
An enemy fortification can be damaged instantly,
Only when the entire surrounding area is ransacked. (7)

Chaupai : The Khalsa Panth Singhs got a sanction for the city's ransacking,
Making the Mughals take an oath on the holy Koran.
Thereafter, setting up their base camp in the Punjabi garden,
The Singhs launched an attack on the city of Sirhind. (8)

Dohra : As had been ordained by the Divine Guru (Guru Gobind Singh[7]),
The opportunity for the fulfillment of Guru's words arrived.
It was an opportunity to commit plunder and arson,
For which the Singhs had been waiting so passionately. (9)

Thus did the Singhs invade Sirhind as strongly,
As had the brave Hanuman's monkey force invaded Sri Lanka.
Thus did the Singhs climb up the Pathan forts' walls,
That on-every projection were the Singhs seen sitting. (10)

Chaupai : As the Singhs entered the fort after jumping over the walls,
Did the Gilja Pathan troops take to their heals scared.
Whosoever dared to fight was killed by the Singhs,
Thus did the Durrani Pathan troops get defeated by the Singhs. (11)

Thereafter did the Singhs ransack and plunder the fort so thoroughly,
That they carried all the valuables to their base camp.
On the second day, as the Marathas also joined in the plunder,
From all the sides, did the people join in loot and plunder. (12)

As there broke out a scuffle between the Singhs and Marathas,
The Singhs decided to loot and plunder the Marathas as well.
Thereafter, a thought crossed the Marathas's mind as well,
That they must also loot the treasure from the Singh's base camp. (13)

As (majority) of the Singhs would enter the city for plundering,
Only a handful of them would remain positioned in their camp.
Then would the Marhattas invade the Singhs' base camp,
Otherwise, the Singhs would certainly harass the Marhattas. (14)

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ਦੋਹਰਾ : ਦੀਨਾ ਬੇਗ ਨੇ ਸੋ ਸੁਨੀ ਤਿਨ ਸਿੰਘਨ ਕਹਿ ਦੀਨ ।
ਹਮਰੀ ਤੁਮਰੀ ਕਸਮ ਜੋ ਅਬ ਲੌ ਪੂਰੀ ਥੀਨ ।੧੫।
dôhrâ : dînâ bçg nç sô sunî tin singhan kahi dîn.
hamrî tumrî kasam jô ab lau pûrî thîn.15.

ਚੌਪਈ : ਅਬ ਡੇਰਾ ਕਰ ਜਾਓ ਕੂਚ । ਸ਼ਹਰ ਨ ਵੜਿਓ ਰਹਿਓ ਸੂਚ ।
ਸਿੰਘਨ ਸੋਈ ਬਾਤ ਬਨਾਈ । ਤੀਏ ਪਹਿਰ ਤਿਨ ਕੂਚ ਕਰਾਈ ।੧੬।
chaupaî : ab daçrâ kar jâô kûch. shahar na vardiô rahiô sûch.
singhan sôî bât banâî. tîç pahir tin kûch karâî.16.

ਮਰਹਟੇ ਤਕਾਵੈਂ ਹੁਇ ਹੁਇ ਖੜੇ । ਸਿੰਘ ਤੁਰੇ ਤੇ ਤੁਰਤ ਆ ਪੜੇ ।
ਹੁਤੋ ਸਿੰਘਨ ਥੋ ਥੰਨਾ ਬਨਾਯਾ । ਦੇ ਕੇ ਪਿਠ ਮਰਹਟਨ ਚਲਾਯਾ ।੧੭।
marhatç takâvain hui hui khardç. singh turç tç turat â pardç.
hutô singhan thô thannâ banâyâ. dç kç pith marhatan chalâyâ.17.

ਕੋਸ ਦੋਇ ਕੁ ਮਰਹੱਟੋ ਆਏ । ਸਿੰਘਨ ਘੋੜੇ ਮੋੜ ਪਲਟਾਏ ।
ਦਈ ਬੰਦੂਕਨ ਕੀ ਤਬ ਝਾਰ । ਲਏ ਮ੍ਰਹਟੇ ਬਹੁਤੇ ਮਾਰ ।੧੮।
kôs dôi ku marhattô âç. singhan ghôrdç môrd paltâç.
daî bandûkan kî tab jhâr. laç marhtç bahutç mâr.18.

ਹੰਨਾ ਹੰਨਾ ਕਰ ਪਿੱਛੇ ਮੁੜੈ । ਸਿੰਘ ਤਿਨ੍ਹਾਂ ਕੀ ਮੋਢੀਂ ਚੜ੍ਹੇ ।
ਨੇਜੇ ਵਾਲਾ ਜੋਊ ਤਕਾਵੈਂ । ਮਾਰ ਬੰਦੂਕ ਉਸ ਸਿੰਘ ਗਿਰਾਵੈਂ ।੧੯।
hannâ hannâ kar pichchhç murdai. singh tinhân kî môdahîn chardhç.
nçjç vâlâ jôû takâvain. mâr bandûk us singh girâvain.19.

ਦੋਹਰਾ : ਜੋ ਸਿੰਘਨ ਆਗੇ ਟਿਕਯੋ ਸੋ ਤੋ ਲੀਨੋ ਮਾਰ ।
ਰਾਤ ਨਹੇਰੀ ਆ ਗਈ ਮੁੜ ਡੇਰਨ ਗਏ ਖ੍ਵਾਰ ।੨੦।
dôhrâ : jô singhan âgç tikyô sô tô lînô mâr.
rât nahçrî â gaî murd daçran gaç khavâr.20.

ਚੌਪਈ : ਬੰਦੂਕੀਅਨ ਬਹੁ ਲਭਯੋ ਸ਼ਿਕਾਰ । ਬਾਜ ਬਟੇਰਨ ਮਾਰੇ ਕਰ ਖੁਆਰ ।
ਫਿਰ ਮਾਝੈ ਜਾ ਕਾਜ ਸਵਾਰੇ । ਪਹੁੰਚ ਲਹੌਰ ਢਿਗ ਘੋੜੇ ਖਲ੍ਹਾਰੇ ।੨੧।
chaupaî : bandûkîan bahu labhyô shikâr. bâj batçran mârç kar khuâr.
phir mâjhai jâ kâj savârç. pahuñch lahaur dhig ghôrdç khalhârç.21.

ਲੁਟ ਸਿੰਘ ਗਏ ਸ਼ਹਿਰ ਉਜਾਰੇ । ਸਮੁੰਦ ਖਾਨ ਥੋ ਗਯੋ ਹਾਰੇ ।
ਨਠਨ ਨ ਦੀਨੇ ਮਰਹਟਨ ਘੋੜੀ । ਸੋ ਫੜ ਲਯੋ ਸੋ ਵਾਟੇ ਥੋੜੀ ।੨੨।
lut singh gaç shahir ujârç. samund khân thô gayô hârç.
nathan na dînç marhatan ghôrdî. sô phard layô sô vâtç thôrdî.22.

ਮਰਹਟਨ ਲਹੌਰੇ ਦਯੋ ਜ਼ੋਰਾ । ਸਿੰਘਨ ਜਾਇ ਮਚਾਯੋ ਰੌਰਾ ।
ਤਮੂਰ ਸ਼ਾਹਿ ਤਬ ਲਹੌਰੈ ਗਯੋ । ਸੋ ਨਠ ਰਾਹਿ ਕਾਬਲ ਕੇ ਪਯੋ ।੨੩।
marhatan lahaurç dayô zôrâ. singhan jâi machâyô raurâ.
tamûr shâhi tab lahaurai gayô. sô nath râhi kâbal kç payô.23.

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Dohra : As Dina Beg came to hear these Maratha confabulations,
He did convey the secret Maratha Plan to the Singhs.
The pledge that Dina Beg had made to the Singhs,
He felt he had fulfilled by leaking that news. (15)

Chaupai : Then did Dina Beg advise the Singhs to depart from there,
Warning them to desist from entering into the city.
To which did the Singhs pay heed as were they advised,
Making a departure from their camp in the afternoon. (16)

As the Marathas kept waiting for Singhs' entry into the city,
They attacked the Singhs the moment the Singhs departed.
As the Singhs had already chalked out their strategy,
They had deliberately set the Marhattas on their trail. (17)

As the Marathas kept chasing the Singhs for two miles,
The horse mounted Singhs turned back to face the Marhattas.
As the Singhs opened a volley of bullets on the chasing Marathas,
They shot a majority of Maratha soldiers who were trailing them. (18)

As the Marathas turned back shouting 'retreat' in their own dialect,
The Singhs were too close to hit them behind their backs.
Whichever Maratha soldier with a lance did the Singhs spot out,
Instantly was he shot by the Singhs from a very close range. (19)

Dohra : Whosoever among the Marathas chose to confront the Singhs,
Him did the Singhs shoot and kill there and then.
Then as the darkness of night descended on the scene,
Did the harassed Marathas return to their camp. (20)

Chaupai : As the Marathas proved to be an easy game for the Singh sharp shooters,
The Singhs killed the Marathas as easily as a falcon kills the harassed quails.
As the Singhs arrived in the Majha region to sort out things,
They halted their horses on the outskirts of city of Lahore. (21)

Thus had the Singhs ransacked and ruined the city of Sirhind,
As Nawab Samand Khan[8] had been defeated in the battle.
The Marathas had not allowed him to escape on his horse.
As they had intercepted him a few miles outside the city. (22)

Thereafter, as the Marathas stepped up their pressure on Lahore,
The Singh forces too created chaotic conditions there.
Then, as Taimur Shah[9] marched towards the city of Lahore,
He fled past Lahore on his way towards the city of Kabul. (23)

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ਲਹੌਰ ਮੁਲਤਾਨ ਤਬ ਖਾਲੀ ਹੋਯੋ । ਅਟਕੋਂ ਉਰੇ ਨ ਗਿਲਜਾ ਖਲੋਯੋ ।
ਸਿੰਘ ਰਹੈਂ ਯਾ ਮੁਗਲ ਸੁ ਦੁਈ । ਤੀਜੋ ਮਰਹਟਾ ਚਾਕਰ ਥੋਈ ।੨੪।
lahaur multân tab khâlî hôyô. atkôn urç na giljâ khalôyô.
singh rahain yâ mugal su duî. tîjô marhatâ châkar thôî.24.

ਝੁਨਕਰ ਤਿਨ ਮੈਂ ਥੋਊ ਸ੍ਰਦਾਰ । ਤੁੱਕੋ ਹੁਲਕਰ ਰਾਘੋ ਮਲ੍ਹਾਰ ।
ਸਿੰਘ ਮਰਹਟੇ ਰਹੈਂ ਘੂਰਮਘੂਰੀ । ਚੜ੍ਹੇ ਸਿੰਘ ਰਹੈਂ ਤੁਰਕਨ ਮੌਰੀਂ ।੨੫।
jhunkar tin main thôû sardâr. tukkô hulkar râghô malhâr.
singh marhatç rahain ghûrmaghûrî. chardhç singh rahain turkan maurîn.25.

ਸਿੰਘਨ ਲੀਨੇ ਕਿਲ੍ਹੇ ਚਿਣਾਇ । ਸਿੰਘ ਲਗੇ ਲੈਨ ਮੁਲਕ ਉਗਰਾਹਿ ।
ਮੁਗ਼ਲ ਸਿੰਘਨ ਤੇ ਬੋਚ ਗਏ ਕੰਨ । ਦੇਖ ਕਲਾ ਯਹਿ ਸਤਿਗੁਰ ਧੰਨ ।੨੬।
singhan lînç kilahç chinâi. singh lagç lain mulak ugrâhi.
mughal singhan tç bôch gaç kann. dçkh kalâ yahi satigur dhann.26.

ਚਿੜੀਅਨ ਤੇ ਤਿਨ ਬਾਜ ਤੁੜਾਏ । ਸਸਿਅਨ ਤੇ ਜਿਨ ਸ਼ੇਰ ਮ੍ਰਵਾਏ ।
ਮੁਗਲਨ ਸਮਝੇ ਸਿੰਘ ਅਤਿ ਸੂਰ । ਪਠਾਣ ਮਾਰ ਕੀਯੋ ਸਿੰਘਨ ਦੂਰ ।੨੭।
chirdîan tç tin bâj turdâç. sasian tç jin shçr marvâç.
muglan samjhç singh ati sûr. pathân mâr kîyô singhan dûr.27.

ਮੁਗਲਨ ਕੀ ਇਨ ਮਦਤ ਕਈ । ਹਮ ਇਨਕੇ ਇਹ ਹਮਰੇ ਭਈ ।
ਮਰਹਟਨ ਕੋ ਘੂਰ ਸਿੰਘਨ ਦਿਖਾਵੈਂ । ਸਿੰਘਨ ਉਹਲੇ ਸੋ ਲੁਕ ਜਾਵੈਂ ।੨੮।
muglan kî in madat kaî. ham inkç ih hamrç bhaî.
marhatan kô ghûr singhan dikhâvain. singhan uhlç sô luk jâvain.28.

ਦੋਹਰਾ : ਦੀਨਾ ਬੇਗ ਕੋ ਘੇਰਿ ਕੈ ਮਰਹਟਨ ਲੀਨੋ ਘੂਟ ।
ਹੁਤੋ ਪਟੈਲ ਜੋ ਸਾਹਿਬਾ ਲਯੋ ਡੇਰੋ ਉਨ ਲੂਟ ।੨੯।
dôhrâ : dînâ bçg kô ghçri kai marhatan lînô ghût.
hutô patail jô sâhibâ layô daçrô un lût.29.

੧੨੬. ਸਾਖੀ ਮੁਗਲ ਸੰਦੀਕ ਬੇਗ ਕੀ ਯਾਰੀ ਮੈਂ ਖੁਆਰੀ ਕੀ (...'ਲੜੈਂ ਮਰੈਂ ਨਿਤ ਤੁਰਕਨ ਨਾਰ')
126. sâkhî mugal sandîk bçg kî yârî main khuârî kî (...'lardain marain inat turkan nâr')

ਦੋਹਰਾ : ਅਠਾਰਾਂ ਸੈ ਔ ਪੰਧ੍ਰਮੋਂ ਬਿਕ੍ਰਮ ਰਾਇ ਕੋ ਸਾਲ ।
ਸਰਾਂਈ ਡੇਰਾ ਥੋ ਖਾਲਸੈ ਢਿਗ ਰਾਇਪੁਰ ਗੁੱਜਰਵਾਲ ।੧।
dôhrâ : athârân sai au pandhrmôn bikarm râi kô sâl.
sarânî daçrâ thô khâlsai dhig râipur gujjarvâl.1.

ਚੌਪਈ : ਤੋਂ ਹੋਲੇ ਕੋ ਮੇਲਾ ਆਯਾ । ਸਿੰਘਨ ਅਨੰਦਪੁਰ ਚਹਿਓ ਜਾਯਾ ।
ਬੀਸ ਹਜ਼ਾਰ ਸਿੰਘ ਭਯੋ ਤਿਆਰ । ਤਾਰਾ ਸਿੰਘ ਭਯੋ ਮੁਹਰੇ ਵਾਰ ।੨।

As both the cities of Lahore and Multan got vacated in panick,
No Gilja Pathan could be spotted upto the banks of the river Attock.
As the whole region fell into the hands of Singhs and Mughals,
Marathas were the third contenders being under the service of the Mughals. (24)

Jhunkar Rao Holkar[10] being the chief among the Maratha commanders,
Tuka Rao, Ragho Rao and Malhar Rao Holkar were the other three commanders.
The Singhs and Marathas being at loggerheads with each other,
The Singhs kept dominating the Mughals as well as Marathas. (25)

As the Singhs started the construction of forts for themselves,
They also started collecting revenues from the surrounding region.
As the subdued Mughals felt scared of the Singhs' power,
It was indeed a miracle of the Divine Guru's glorious blessings. (26)

The Guru's grace had made sparrow-sized Singhs tear apart the falcon-sized Mughals,
As he had made the rabbit-sized Singhs kill the lion-sized Mughals.
Then had Mughals acknowledged the Singhs to be the most brave,
As the Singhs had beaten and thrown out the mighty Pathans. (27)

It was for rendering this timely help to the Mughals against Pathans,
That both Mughals and the Singhs developed fraternal regards for each other.
As for the Marhattas, the Singhs did adopt a stern posture,
So that they remained away from Singhs' direct line of offence. (28)

Dohra : Thereafter, laying a siege around the territory of Dina Beg,
Did the Marathas take him into their captivity.
It was the Maratha chief known by the name of Saba Patel[11],
Who led the force which ransacked Dina Beg's territory. (29)

Episode 126
Episode About Mughal Sadiq Beg's Betrayal in Friendship
(They kept killing Mughals and being killed by them daily)

Dohra : It was in the year eighteen hundred and fifteen,
In the Bikrami Samvat of the Indian calendar.
The Khalsa Panth had put up a temporary camp,
At the wayside inn in the vicinity of Raipur Gujarwal[1].

Chaupai : As the Sikh festival of Hola Mohalla[2] drew near,
The Khalsa wished to celebrate it at Anandpur Sahib[3].

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chaupaî : tau hôlç kô mçlâ âyâ. singhan anandpur chahiô jâyâ.
bîs hazâr singh bhayô tiâr. târâ singh bhayô muhrç vâr.2.

ਸੰਦੀਕ ਬੇਗ ਥੋ ਸਿਰਹੰਦਿ ਮਾਂਹਿ । ਟਕੈ ਸਿੰਘਨ ਦੀਓ ਦੇਣ ਭੁਲਾਇ ।
ਖਾਲੀ ਵਕੀਲ ਆਏ ਖਾਲਸੇ ਪਾਹਿ । ਸੋ ਗਲ ਥੀ ਦਿਲ ਸਿੰਘਨ ਮਾਂਹਿ ।੩।
sandîk bçg thô sirhandi mânhi. takai singhan dîô dçn bhulâi.
khâlî vakîl âç khâlsç pâhi. sô gal thî dil singhan mânhi.3.

ਦੋਹਰਾ : ਸਿੰਘ ਅਨੰਦਪੁਰ ਜਾਤ ਥੇ ਸਿਰਹੰਦੈ ਕੈ ਢਿਗ ਰਾਹੁ ।
ਕਹੀ ਸੰਦੀਕੇ ਕੀ ਚੜ੍ਹੀ ਸਿੰਘਨ ਗਰਦ ਦਿਖਾਹਿ ।੪।
dôhrâ : singh anandpur jât thç sirhandai kai dhig râhu.
kahî sandîkç kî chardhî singhan garad dikhâhi.4.

ਚੌਪਈ : ਸਿੰਘਨ ਮੋੜਾ ਉਸੀ ਵਲ ਲਾਯਾ । ਕਹੀਵਾਰਨ ਭੀ ਦਲ ਦੇਖ ਪਾਯਾ ।
ਉਨ ਭੀ ਪਿੱਛੈ ਮੂੰਹ ਫਿਰਾਯਾ । ਉਨ ਕੋ ਸਮੈਂ ਉਹੀ ਬਨ ਆਯਾ ।੫।
chaupaî : singhan môrdâ usî val lâyâ. kahîvâran bhî dal dçkh pâyâ.
un bhî pichchhai mûnh phirâyâ. un kô samain uhî ban âyâ.5.

ਫਿਰਯੋ ਜਾਤ ਸਿੰਘਨ ਲਖ ਲਯੋ । ਅਕਾਲੀ ਹੱਲਾ ਖਾਲਸੈ ਭਯੋ ।
ਲੂਟ ਕੂਟ ਸਿੰਘ ਅਗੈ ਸਿਧਾਰੇ । ਹੋਲਾ ਖੇਡਯੋ ਜਾਇ ਅਨੰਦਪੁਰ ਦ੍ਵਾਰੇ ।੬।
phiryô jât singhan lakh layô. akâlî hallâ khâlsai bhayô.
lût kût singh agai sidhârç. hôlâ khçdayô jâi anandpur davârç .6.

ਦੋਹਰਾ : ਸੁਨੀ ਸਦੀਕੇ ਬੇਗ ਯੌਂ ਤੁਰਤ ਕੀਨੀ ਫੌਜ ਤਿਆਰ ।
ਜਾਇ ਪਰਯੋ ਡੇਰੇ ਉਤੇ ਅਚਾਨਕ ਸ੍ਰਾਂਈਵਾਰ ।੭।
dôhrâ : sunî sadîkç bçg yaun turat kînî phauj tiâr.
jâi paryô daçrç utç achânak sarânîvâr.7.

ਚੌਪਈ : ਤੋਪ ਜੰਬੂਰਨ ਛਲਕ ਚਲਈ । ਸਿੰਘਨ ਭੂਲ ਸਭੋ ਸੁਧ ਗਈ ।
ਚੰਗੀ ਫੌਜ ਸੋ ਹੋਲੈ ਗਈ । ਔਰ ਪਿੰਡੀ ਥੀ ਖ੍ਰੀਦ ਜੁ ਲਈ ।੮।
chaupaî : tôp jambûran chhalak chalaî. singhan bhûl sabhô sudh gaî.
changî phauj sô hôlai gaî. aur pindî thî kharîd ju laî.8.

ਕੋਊ ਘਾਸ ਕੋਊ ਲਕਰੀ ਕਾਰ । ਖਿੰਡੀ ਫੌਜਿ ਇਮ ਸਿੰਘਨਵਾਰ ।
ਸਕਯੋ ਨ ਕੋਊ ਸੰਭਾਲ ਲੜਾਈ ।ਸਭ ਨਠ ਤੁਰੇ ਪਗ ਜੁਤੀ ਨਾ ਪਾਈ ।੯।
kôû ghâs kôû lakrî kâr. khindî phauji im singhnavâr.
sakyô na kôû sambhâl lardâî.sabh nath turç pag jutî nâ pâî.9.

ਕਿਛੁ ਵੜ ਅੜੈ ਸੁ ਪਿੰਡ ਮਝਾਰ । ਹੁਤੇ ਜੁ ਮਿਸਲਨ ਮੈਂ ਸਰਦਾਰ ।
ਸਿੰਘ ਪੁਰੀਏ ਆਹਲੂਵਾਲ ਸੁ ਇਕ । ਡੱਲੇਵਾਲੀਓ ਸਭ ਖੜੇ ਮਿਕ ।੧੦।
kichhu vard ardai su pind majhâr. hutç ju mislan main sardâr.
singh purîç âhlûvâl su ik. daallçvâlîô sabh khardç mik.10.

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As a contingent of twenty thousand Singhs got ready for the occasion,
S, Tara Singh[4] was commanded to lead this contingent. (2)

As Sadiq Beg was ruling as ruler of the Sirhind state,
He had chosen not to pay the agreed ransom to the Singhs.
As Khalsa's representatives had returned empty handed from Sirhind,
This breach of trust rankled in the minds of Khalsa Singhs. (3)

Dohra : As the Singh contingents were proceeding to Anandpur Sahib,
They were passing through the area in the vicinity of Sirhind.
As Sadiq Beg's officials and troops were collecting revenues,
The Singhs spotted their movement amidst the dust and din. (4)

Chaupai : As the Singhs turned their face towards Sadiq Beg's contingent,
The Mughal contingent also spotted out the Khalsa contingents.
As this contingent endeavoured to turn back towards Sirhind,
They could think of no other alternative at that moment of time. (5)

As the Singhs observed the Mughal official party turning back,
They attacked the revenue collecting party all of a sudden.
After looting and plundering that party, did the Singhs proceed further,
Arriving soon at Anandpur Sahib, did they celebrate Hola Mohalla. (6)

Dohra : The moment Sadiq Beg heard about Singhs' ransacking of his men,
Instantly did he prepare his troops for a counter attack.
Suddenly did they attack where the Singhs were camping,
At a wayside inn in the vicinity of the village Srainwal. (7)

Chaupai : As there was a sudden burst of fire from guns and muskets,
The Singhs were at their wits' ends to combat this sudden attack.
As majority of best warriors had gone to celebrate Hola Mohalla,
Others had gone into the countryside to purchase provisions. (8)

As many among them had gone to fetch fodder and fuel wood,
The whole Khalsa Panth force had scattered over the area.
As no body could take the command to combat this attack,
Everyone took to his heels bareheaded and barefoot. (9)

As a few of these Singhs happened to be chiefs of their contingents,
They did put up a brave front while taking cover in the villages.
Among these chiefs were chiefs of Singhpura and Ahluwalia Misls,
Who along with Dallewalia chief resolved to combat the Mughals. (10)

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ਸੰਗਤ ਸਿੰਘ ਨਿਸ਼ਾਨੋ ਵਾਲੋ । ਨਿਹੰਗ ਸ਼ਹੀਦ ਔ ਸੋਢੀ ਅਕਾਲੋ ।
ਸ਼ਯਾਮ ਸਿੰਘ ਪਾਸ ਕਰੋੜਾ ਸਿੰਘ ਖੜਾ । ਬਹੁਤ ਸ੍ਰਦਾਰ ਲੈ ਊਹਾਂ ਅੜਾ ।੧੧।
sangat singh nishânô vâlô. nihang shahîd au sôdhî akâlô.
shayâm singh pâs karôrdâ singh khardâ. bahut sardâr lai ûhân ardâ.11.

ਪੰਜ ਮਿਸਲ ਥੀ ਮਾਝੇ ਵਲ । ਬਹੀਰ ਉਤਰਯੋ ਥੋ ਇਨ ਸੋਂ ਚੱਲ ।
ਆਪੋ ਆਪਨੀ ਕਰ ਤਕਰਾਈ । ਬੈਠੇ ਸਿੰਘ ਚੌਫੇਰ ਬਨਾਈ ।੧੨।
pañj misal thî mâjhç val. bahîr utrayô thô in sôn chall.
âpô âpnî kar takrâî. baithç singh chauphçr banâî.12.

ਅੜੈ ਖੜੈ ਊਹਾਂ ਸਰਦਾਰ । ਝਲੀ ਲੜਾਈ ਘੜੀ ਇਕ ਬਾਰ ।
ਤੌ ਤੋਪਨ ਆਇ ਨੇੜੈ ਧਰੀ । ਭਰ ਭਰ ਟਕਿਅਨ ਮਾਰ ਤਿਨ ਕਰੀ ।੧੩।
ardai khardai ûhân sardâr. jhalî lardâî ghardî ik bâr.
tau tôpan âi nçrdai dharî. bhar bhar takian mâr tin karî.13.

ਸਿੰਘਨ ਕੇ ਤਹਿਂ ਲਗੇ ਨ ਪੈਰ । ਨਠੇ ਸਿੰਘ ਉਨ ਤੇ ਮਨ ਡੈਰ ।
ਭਾਰ ਬ੍ਰਦਾਰੀ ਊਹਾਂ ਹੀ ਰਹੀ । ਕੌਣ ਚੁਕੈ ਊਹਾਂ ਜਿੰਦ ਕੀ ਪਈ ।੧੪।
singhan kç tahin lagç na pair. nathç singh un tç man daair.
bhâr bardârî ûhân hî rahî. kaun chukai ûhân jind kî paî.14.

ਦੋਹਰਾ : ਕੋਸ ਸੁ ਦੁਇ ਤਿਨ ਜਾਇਕੈ ਊਹਾਂ ਸਿੰਘਨ ਆਯੋ ਰੋਸ ।
ਖੜੇ ਅੜੇ ਮੁੜ ਮੁੜ ਲੜੈਂ ਮਰੈਂ ਮਾਰੈਂ ਭੀ ਓਸ ।੧੫।
dôhrâ : kôs su dui tin jâikai ûhân singhan âyô rôs.
khardç ardç murd murd lardain marain mârain bhî ôs .15.

ਚੌਪਈ : ਤੋਪ ਜੰਬੂਰੇ ਉਨ ਦੂਰ ਰਹੇ । ਸਿੰਘ ਬੰਦੂਕਨ ਮਾਰਨ ਡਹੇ ।
ਮਾਰ ਮੁਗ਼ਲਨ ਕੇ ਘੋੜੇ ਗੇਰੇ । ਮਾਰ ਮੁਗ਼ਲਨ ਕੇ ਸੀਸ ਸੁ ਫੇਰੇ ।੧੬।
chaupaî : tôp jambûrç un dûr rahç. singh bandûkan mâran daahç.
mâr mughlan kç ghôrdç gçrç. mâr mughlan kç sîs su phçrç.16.

ਸ੍ਰਦਾਰਨ ਤਹਿਂ ਮਿਲ ਅੜਨਾ ਕੀਓ । ਸੂਰਨ ਨੈ ਮੁੜ ਹੱਲਾ ਥੀਓ ।
ਬੰਦੂਕ ਤੀਰ ਔ ਨੇਜੋ ਕਮਾਨ । ਮਾਰ ਮੁਗਲ ਕੀਨੇ ਪਸ਼ੇਮਾਨ ।੧੭।
sardâran tahin mil ardnâ kîô. sûran nai murd hallâ thîô.
bandûk tîr au nçjô kamân. mâr mugal kînç pashçmân.17.

ਦੋਹਰਾ : ਮਾਰ ਮੁਗਲ ਪਾਛੈ ਕੀਏ ਵੜੇ ਤੋਪਨ ਮੈਂ ਜਾਇ ।
ਸਿੰਘ ਭੀ ਊਹਾਂ ਖੜ ਭਏ ਤੁਟੇ ਫੁਟੇ ਲਏ ਮਿਲਾਇ ।੧੮।
dôhrâ : mâr mugal pâchhai kîç vardç tôpan main jâi.
singh bhî ûhân khard bhaç tutç phutç laç milâi.18.

ਚੌਪਈ : ਕਈ ਸਿੱਖ ਥੇ ਪਿੰਡ ਹੀ ਰਹੇ । ਰਹੇ ਭੂਲੇ ਤਹਿਂ ਆਵਤ ਭਏ ।
ਜੋ ਜੋ ਜ਼ਖਮੀ ਸਿੰਘਨ ਲਭ ਲਏ । ਸਿੰਘਨ ਚੱਕ ਸੁ ਮੁਹਰੇ ਕਏ ।੧੯।
chaupaî : kaî sikkh thç pind hî rahç. rahç bhûlç tahin âvat bhaç.
jô jô zakhmî singhan labh laç. singhan chakk su muhrç kaç.19.

Among others who fought included Sangat Singh of Nishanwalia Misl,
As well as the vetran Singh chiefs of Shaheedi Misl of Singhs.
Shiam Singh and Karora Singh, being both chiefs, stood together,
Along with many other veterans did they stand to combat Mughals. (11)

As five of the Sodhi contingents (Misls) had moved towards Majha,
More Singh contingents had put up camps at more remote places.
As these contingents had raised fortifications around their camps,
They had put up their camps in a circular formation. (12)

As these veterans and chiefs took up positions to face the enemy,
They did succeed in combating the enemy for a short while.
Thereafter, as Sadiq Beg's troops planting their cannons there,
They fired a volley of copper pellets from their loaded guns.

As the (handful) of Singhs could not resist this onslaught,
They deserted their positions having been struck with fear.
They abandoned their loaded wagons and other carriages,
As saving of their lives was a greater priority than this equipage. (14)

Dohra : After running for two three miles (in fear and panick),
The Singhs felt outraged at (their act of cowardice).
Turning back once again did they take up positions,
Killing the enemy troops as well as getting killed by them. (15)

Chaupai : After the enemy cannons and guns remained positioned at a distance,
The Singhs started shooting Mughal troops with their small arms.
As the Singhs shot down the horses carrying Mughal troops,
They forced the advancing Mughal troops to turn their faces back. (16)

As the veteran Singh chiefs resolved to combat the Mughal attack,
The brave Singh warriors launched a fresh attack on them.
As the Singhs shot bullets, arrows and lances from their guns and bows,
The Mughals felt exasperated with this kind of beating. (17)

Dohra : After beating the Mughal troops and pushing them back,
The veteran Singhs rushed into the enemy's artillery positions.
There also they took up positions among the Mughal gunners,
While the injured and wounded Singhs also joined them. (18)

Chaupai : Those Sikhs who had been left behind in the villages,
They too arrived there as they were unaware of this battle.
They picked up all those Singhs who were lying wounded,
Putting them in the vanguard of the fighting Singhs. (19)

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ਬਹੁਤ ਜ਼ਖ਼ਮ ਸਿਰਦਾਰਨ ਖਾਏ । ਕਿਸ ਇਕ ਕਿਸ ਦੁਇ ਜ਼ਖ਼ਮ ਗਿਨਾਏ ।
ਖੜ ਖੜ ਲਗੇ ਬਧਾਵਨ ਸੋਊ । ਐਸੀ ਪ੍ਰੀਤਿ ਭਈ ਵਲ ਦੋਊ ।੨੦।
bahut zakham sirdâran khâç. kis ik kis dui zakham ginâç.
khard khard lagç badhâvan sôû. aisî parîti bhaî val dôû.20.

ਦੋਹਰਾ : ਜੱਸਾ ਸਿੰਘ ਨਿਜ ਤਹ ਫਟਯੋ ਲਗੇ ਜ਼ਖਮ ਉਸ ਦੋਇ ।
ਪਹੁੰਚ ਡਰੋਲੀ ਕਰ ਡੇਰੋ ਭਯੋ ਚੰਗੋ ਤਿਹ ਸੋਇ ।੨੧।
dôhrâ : jassâ singh nij tah phatyô lagç zakham us dôi.
pahuñch daarôlî kar daçrô bhayô changô tih sôi.21.

ਸਦੀਕੇ ਨੇ ਮਗਰੋਂ ਤਹਾਂ ਜਖਮਾਨਾ ਦਯੋ ਘਲਾਇ ।
ਉਧਾਰ ਉਤਾਰਯੋ ਤੁਰਤ ਅਬ ਹਮ ਤੁਮ ਵਹੀ ਭਰਾਇ ।੨੨।
sadîkç nç magrôn tahân jakhmânâ dayô ghalâi.
udhâr utâryô turat ab ham tum vahî bharâi.22.

ਚੌਪਈ : ਯਾ ਕੋ ਗੁੱਸੋ ਤੁਸੀਂ ਨ ਕਰਿਓ । ਕਹੀ ਲੂਟੀ ਹਮ ਨਹਿਂ ਚਿਤ ਧਰਿਓ ।
ਸਿੰਘਨ ਕਹਯੋ ਹਮ ਨਿਤ ਯਹ ਕਾਰ । ਲੜੈਂ ਮਰੈਂ ਨਿਤ ਤੁਰਕਨ ਨਾਰ ।੨੩।
chaupaî : yâ kô gussô tusîn na kariô. kahî lûtî ham nahin chit dhariô.
singhan kahyô ham nit yah kâr. lardain marain nit turkan nâr.23.

ਤੈਂ ਨਜ਼ਰਾਨਯੋ ਦੇਰ ਲਗਾਈ । ਤਊ ਖਾਲਸੇ ਨੇ ਕਹੀ ਲੁਟਾਈ ।
ਅਗੈ ਖਾਲਸੇ ਸੋਂ ਖੋਟੀ ਕਰੈਂ । ਸਿੰਘ ਲੁੱਟਨ ਤੇ ਫਿਰ ਕਬਿ ਟਰੈਂ ।੨੪।
tain nazrânyô dçr lagâî. taû khâlsç nç kahî lutâî.
agai khâlsç sôn khôtî karain. singh luttan tç phir kabi tarain.24.

ਘਲ ਵਕੀਲ ਉਨ ਸੁਲ੍ਹਾ ਠਹਿਰਾਈ । ਦਯੋ ਨਜ਼ਰਾਨੇ ਓਦੂੰ ਸਵਾਈ ।
ਐਸੋ ਭਯੋ ਥੋ ਪੰਦ੍ਰਾਂ ਸਾਲ । ਨਿਤ ਪ੍ਰਤਿ ਵਧੇ ਯੌਂ ਸਿੰਘਨ ਇਕਬਾਲ ।੨੫।
ghal vakîl un sulahâ thahirâî. dayô nazrânç ôdûn savâî.
aisô bhayô thô pandrân sâl. nit parti vadhç yaun singhan ikbâl.25.

੧੨੭. ਸਾਖੀ ਮੁਗਲ ਗਾਜਦੀਂ ਵਜ਼ੀਰ ਕੀ ਤੁਰੀ (...'ਗਾਜਦੀਂ ਮਰਹਟਨ ਕੌ ਲੈ ਹੜ੍ਹਾ')
127. sâkhî mugal gâjdîn vazîr kî turî (...'gâjdîn marhatan kau lai hardhâ')

ਦੋਹਰਾ : ਸ਼ਾਹਿ ਕਾਬਲੀ ਕੱਢ ਦਯੋ ਸਿੰਘਨ ਮਰਹੱਟਨ ਰੱਲ ।
ਮਰਹਟੇ ਫੈਲ ਸਭ ਥਾਂ ਗਏ ਦਿਲੀ ਲਹੌਰ ਸੁ ਮੱਲ ।੧।
dôhrâ : shâhi kâbalî kadadah dayô singhan marhattan rall.
marhatç phail sabh thân gaç dilî lahaur su mall.1.

ਸੁਨੀ ਨਵਾਬ ਲਹੌਰੀਅਨ ਚਹੈ ਸੁ ਗਾਜਦੀਂ ਆਇ ।
ਦੈ ਡੋਲੋ ਉਨ ਮੋੜਿਓ ਸੋ ਦਿੱਲੀ ਕੇ ਰਾਹੁ ।੨।
sunî navâb lahaurîan chahai su gâjdîn âi.
dai daôlô un môiô sô dillî kç râhu.2.

Many a wound did these Singh chiefs suffer on their bodies,
Some having received a single wound others having suffered two.
They had their wounds sewed and dressed on the way,
Such fraternal bonds did develop between Singhs and villagers. (20)

Dohra : The veteran Singh chief Jassa Singh himself got seriously wounded,
As he had received two grievous wounds on his body.
It was after putting up a camp at village Daroli[5],
That his wounds had started healing after rest. (21)

It was at this place that Sadiq Beg approached the Singhs,
After having sent a compensation for the wounded Singhs.
Pleading that he had paid an instant compensation for Singhs' loss,
Both Singhs and he should restore their earlier fraternal relations. (22)

Chaupai : He begged the Singhs not to take that skirmish to their hearts,
As he had also ignored ransacking of his revenue collections.
The Singhs replied that fighting was part of their daily routine,
As they kept killing the Mughals and getting killed by them daily. (23)

As Sadiq Beg had made a delay in paying the agreed ransom,
The Singhs had perforce plundered his collected revenue proceeds,
If he ever did dare to play foul with the Khalsa Panth,
The latter would never desist from looting and plundering him again. (24)

Thereafter, he settled a peace deal with Singhs through his representatives,
As he paid a quarter more in ransom than the earlier deal.
This skirmish and settlement took place in eighteen hundred and fifteen[6] (B.S.),
Which enhanced the glory of Khalsa Panth in the coming days. (25)

Episode 127
Episode About Gazdi (Minister)
(The (damned) Gazdi ruined the Marathas as well)

Dohra : Thus Ahmand Shah Abdali was turned out of India,
With the joint efforts of the Marathas and the Singhs.
Marathas, then, held their sway all over the region,
As well as their control over both Delhi and Lahore. (1)

The Nawab of Lahore, then, came to hear this news,
That Gazdi (Ghazi-ud-din)[1] wished to take over Lahore.
By offering his daughter's hand in marriage, the Nawab,
Did return the invading Ghazdi back towards Delhi. (2)

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ਚੌਪਈ : ਸ਼ਾਹੁ ਦਿੱਲੀ ਕੋ ਸੁਸਤ ਸੁ ਭਯੋ । ਵਜੀਰ ਗਾਜਦੀਂ ਗਾਜਤ ਭਯੋ ।
ਮਨ ਮੈਂ ਗਾਜਦੀਂ ਕੀਓ ਅਭਿਮਾਨ । ਬੁਲਾਇ ਗੰਗ ਭਟ ਕਹਯੋ ਬਖਾਨ ।੩।
chaupaî : shâhu dillî kô susat su bhayô. vajîr gâjdîn gâjat bhayô.
man main gâjdîn kîô abhimân. bulâi gang bhat kahyô bakhân.3.

ਅਬ ਤੁਮ ਹਮਰੋ ਜੱਸ ਬਨਾਯੋ । ਹਮ ਕੋ ਤੁਮ ਬਡ ਬਜੀਰ ਅਖਾਯੋ ।
ਗਾਜਦੀਂ ਬਨਰੋ ਹਮਰੋ ਖਿਤਾਬ । ਦਯੋ ਪਤਿਸ਼ਾਹਿ ਸੁ ਮੋ ਕੋ ਆਬ ।੪।
ab tum hamrô jass banâyô. ham kô tum bada bajîr akhâyô.
gâjdîn banrô hamrô khitâb. dayô patishâhi su mô kô âb.4.

ਤਬੈ ਗੰਗ ਨੇ ਐਸੇ ਕਹਯੋ । ਹਮ ਤੇ ਝੂਠ ਨ ਆਖਤ ਜਯੋ ।
ਸੋ ਸੱਚ ਸੁ ਕਹੋਂ ਬਖਾਨ । ਕਰੋਂ ਸੱਚ ਪੈ ਜਾਨ ਕੁਰਬਾਨ ।੫।
tabai gang nç aisç kahyô. ham tç jhûth na âkhat jayô.
sô sachch su kahôn bakhân. karôn sachch pai jân kurbân.5.

ਪਿਛਲੇ ਭੱਟ ਕਚਹਿਰੀ ਮਾਂਹਿ । ਝੂਠ ਨ ਬੋਲ ਗਏ ਜਾਨ ਗਵਾਇ ।
ਅਬ ਮੈਂ ਆਖੋਂ ਸਾਚ ਪਛਾਣ । ਮੈਂ ਬੀ ਕਰੋ ਅਬ ਜਾਨ ਕੁਰਬਾਨ ।੬।
pichhlç bhatt kachhirî mânhi. jhûth na bôl gaç jân gavâi.
ab main âkhôn sâch pachhân. main bî karô ab jân kurbân.6.

ਗੰਗ ਵਾਚ
gang vâch

ਦੋਹਰਾ : ਬਨਰੇ ਤੇ ਬਨਰੀ ਭਈ ਖਸਮ ਸੁ ਕੀਯੋ ਮਲ੍ਹਾਰ ।
ਝਾਂਟ ਨ ਖੁੱਸੀ ਜਾਟ ਕੀ ਇਮ ਲੂਟ ਖਾਯੋ ਸੰਸਾਰ ।੭।
dôhrâ : banrç tç banrî bhaî khasam su kîyô malhâr.
jhânt na khussî jât kî im lût khâyô sansâr.7.

ਯੌ ਸੁਨ ਤਿਸਕੋ ਅਗ ਲਗੀ ਅਗੈ ਗਯੰਦ ਦਯੋ ਡਾਰ ।
ਮਰਤਾ ਹੂਆ ਕਹਿ ਮੁਯੌ ਸੋ ਫੈਲ ਗਯੋ ਸੰਸਾਰ ।੮ ।
yau sun tiskô ag lagî agai gayand dayô daâr.
martâ hûâ kahi muyau sô phail gayô sansâr.8.

ਕਦੇ ਨ ਗਾਂਡੂ ਰਣ ਚੜ੍ਹੈ ਕਦੇ ਨ ਬਾਜੇ ਬੰਬ
ਸਗਲ ਸਭਾ ਕੋ ਰਾਮ ਰਾਮ ਬਿਦਾ ਹੋਤ ਹੈ ਗੰਗ ।੯।
kadç na gândû ran chardhai kadç na bâjç bamb
sagal sabhâ kô râm râm bidâ hôt hai gang.9.

ਚੌਪਈ : ਯਹੀ ਗਜਬ ਗਾਜਦੀਂ ਪੈ ਪੜਾ । ਗਾਜਦੀਂ ਮਰਹਟਨ ਕੋ ਲੈ ਹੜਾ ।
ਸੋਊ ਸੁਨੀਓ ਅਗੈ ਕਹਾਣੀ । ਬਿਸਵਾਸ ਰਾਇ ਸਿਰ ਭਾਊ ਬਿਹਾਣੀ ।੧੦।
chaupaî : yahî gajab gâjdîn pai pardâ. gâjdîn marhatan kô lai hardâ.
sôû sunîô agai kahânî. bisvâs râi sir bhâû bihânî.10.

Chaupai : As Delhi's sovereign became somewhat slack in supervision,
His minister Ghazdi started boasting about his own eminence.
As Gazdi felt very arrogant about his military exploits,
He asked the poet laureate[2] to compose verses in his praise. (3)

Asking the court poet to sing verses eulogizing his achievements,
Gazdi wished his name to be declared supreme among the ministers.
Claiming to have earned the title of being a bridegroom,
He boasted of having been honoured by the king himself. (4)

Thereupon, Gang Bhat (the poet laureate) did tell Gazdi,
That he would not eulogize what had not been true.
Only what was truth and real would he state,
Even if he had to sacrifice his life for truth. (5)

Even his predecessors had never sung false praises,
Though they had to sacrifice their lives for being truthful.
He, too, would sing what he perceived to be true,
He too would sacrifice his life to uphold the truth. (6)

Gang Verses

Dohra : From a "Bridegroom"[3] he lowered himself to a lowly "Bride",
By having entered into an alliance with Malhar Rao Maratha chief.
Not the slightest harm could he cause to the Jat ruler[4],
Although he had plundered the entire region of Delhi. (7)

Having been stung by the plain speaking by Gangbhat,
He got the court poet crushed under elephant's feet.
The dying statement that this poet had made,
Became a well-known maxim the world over: (8)

"Never can an impotent (coward) wage a war,
Nor can the beat of his war-drum frighten anyone.
I bid the whole gathering (court) a final adieu,
As I (Gang Bhat) take my leave from the world." (9)

Chaupai : With the same (prophetic) damnation did gazdi got struck,
As the damned gazdi ruined the Marhattas as well.
Listen dear readers further to the accounts of their misfortune,
As it struck the two Maratha chiefs Biswas Rao[5] and Bhau[6]. (10)

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੧੨੮. ਸਾਖੀ ਤੁਰਕ ਸਰਬਤ ਹਿੰਦੁਸਤਾਨੀ ਔ ਗਿਲਜ਼ੋਂ ਕੀ ('ਹਿੰਦੁਸਤਾਨ ਬਜੀਰ ਤਿੰਨ ਔ ਕੰਧਾਰੀ ਪਤਿਸ਼ਾਹਿ')
128. sâkhî turak sarabat hindustânî au gilzôn kî ('hindustân bajîr tinn au kandhârî patishâhi')

ਦੋਹਰਾ : ਗਿਲਜਨ ਤੇ ਹਿੰਦ ਛੁਟ ਗਈ ਰਹਯੋ ਅਟਕ ਕਸ਼ਮੀਰ ।
ਹਿੰਦ ਪਤਿਸ਼ਾਹਿ ਲੈਨ ਫਿਰ ਕਰੀ ਸ਼ਾਹਿ ਤਤਬੀਰ ।੧।
dôhrâ : giljan tç hind chhut gaî rahyô atak kashmîr.
hind patishâhi lain phir karî shâhi tatbîr.1.

ਚੌਪਈ : ਲਹੌਰਹਿ ਛੋਡ ਗਯੋ ਉਸ ਬੇਟਾ । ਲਗੀ ਅੱਗ ਤਬ ਤੇ ਉਸ ਪੇਟਾ ।
ਤਿੰਨ ਲਖ ਫੌਜ ਫੇਰ ਕਰ ਲਯਾਯੋ । ਅਠਾਰਾਂ ਸੈ ਪੰਦਰੈ ਚੜਿ ਆਯੋ ।੨।
chaupaî : lahaurhi chhôda gayô us bçtâ. lagî agg tab tç us pçtâ.
tinn lakh phauj phçr kar layâyô. athârân sai pandrai chai âyô.2.

ਮਾਰ ਮਰਹੱਟੇ ਅੱਗੇ ਧਰੇ । ਮਾਰ ਭਜਾਏ ਜਹਿਂ ਜਹਿਂ ਲਰੇ ।
ਦਿੱਲੀ ਬਿਨਾਂ ਰਹਯੋ ਨਹਿਂ ਠਾਣਾ । ਝੁਨਕੂ ਜੱਟ ਕੇ ਪਾਸ ਲਕਾਣਾ ।੩।
mâr marhattç aggç dharç. mâr bhajâç jahin jahin larç.
dillî binân rahyô nahin thânâ. jhunkû jatt kç pâs lakânâ.3.

ਸਭ ਮੁਸਲਮਾਨੀ ਇਕਠੀ ਭਈ । ਮੁਗਲ ਪਠਾਣਨ ਇਮ ਮਤ ਠਈ ।
ਦਯੈ ਮ੍ਰਹਟਨ ਦੇਸੋਂ ਕਢਾਇ । ਹੈਂ ਮੁਸਲਮਾਨਨ ਏ ਦੁਖਦਾਇ ।੪।
sabh muslamânî ikthî bhaî. mugal pathânan im mat thaî.
dayai marhtan dçsôn kadahâi. hain muslamânan ç dukhdâi.4.

ਦੋਹਰਾ : ਸਭ ਮੁਸਲਮਾਨਨ ਕਸਮ ਕਰ ਇੱਕੋ ਕਰੀ ਸਲਾਹਿ ।
ਹਿੰਦੁਸਤਾਨ ਬਜੀਰ ਤਿੰਨ ਔ ਕੰਧਾਰੀ ਪਤਿਸ਼ਾਹਿ ।੫।
dôhrâ : sabh muslamânan kasam kar ikkô karî salâhi.
hindustân bajîr tinn au kandhârî patishâhi.5.

ਚੌਪਈ : ਮਤੋ ਪਕਾਇ ਜੱਟ ਪੈ ਚੜ੍ਹੇ । ਮਥਰੋ ਮਾਰ ਹਿੰਦੂ ਬਹੁ ਫੜੇ ।
ਕੋਇਲ ਕੋ ਗੜ ਲਯੋ ਛੁਡਾਇ । ਮ੍ਰਹੱਟਨ ਕੀ ਦਈ ਪੱਤਿ ਗਵਾਇ ।੬।
chaupaî : matô pakâi jatt pai chardhç. mathrô mâr hindû bahu phardç.
kôil kô gard layô chhudaâi. marhttan kî daî patti gavâi.6.

੧੨੯. ਸਾਖੀ ਖਾਲਸੇ ਔ ਗਿਲਜੇ ਕੇ ਦਾਈਏ ਕੀ (...'ਇਕਠੇ ਦਲ ਹੁਇ ਰਹੇ ਸੁ ਖੜੇ')
129. sâkhî khâlsç au giljç kç dâîç kî (...'ikthç dal hui rahç su khardç')

ਚੌਪਈ : ਤਬ ਵਹਿ ਆਇ ਲਹੌਰੇ ਰਹਯੋ । ਪੰਜ ਸੂਬਨ ਸਿਰਤੰਤਹ ਲਯੋ ।
ਕਸ਼ਮੀਰ ਮੁਲਤਾਨ ਔ ਭੱਖਰ ਅਟਕ । ਲਹੌਰ ਰਹਨ ਕਰ ਲੈ ਲੈ ਸਟਕ ।੧।
chaupaî : tab vahi âi lahaurç rahyô. pañj sûban sirtantah layô.
kashmîr multân au bhakkhar atak. lahaur rahan kar lai lai satak.1.

Episode 128
Episode About Whole of India And the Gilja Pathans
(With the three ministers and a Kandhari Sovereign would Hindustan be ruled)

Dohra : The Gilja Pathan chiefs having lost their sovereignty over India,
They were left with only Attock and Kashmir under their rule.
With an aim of restoring their sovereignty over India once again,
The Gilga Pathans chalked out new strategies and plans. (1)

Chaupai : Since the moment Ahmad Shah Abdali's son[1] had fled from Lahore,
He had been smoldering with the fire to take revenge.
So after gathering an army of three lakh Pathan troops.
He made another invasion in eighteen hundred and fifteen[2]. (2)

Putting the Marhatta forces on the run in front of their might,
The Pathans crushed the Marathas wherever they chose to confront.
Having been left with no other refuge except the city of Delhi,
The Mughal Gazdi and Marathas took shelter with the Jat ruler[3]. (3)

After having decided to get united as a single Muslim force,
Both the Mughal and Pathan Muslim forces put up a united front.
They decided to evict the Marathas from the entire region,
As the latter had been causing a lot of suffering to them.

Dohra : After having sworn an oath to accomplish this mission,
The entire united Muslim force passed the following resolution:
With the three ministers would the whole of Hindustan be ruled,
With Ahmad Shah Abdali (Kandhari) as the sole sovereign. (5)

Chaupai : Having passed that resolution, they attacked the Jat ruler of Bharatpur,
Many a Hindu did they capture after destroying Mathura[4].
With the wresting of the fort at Koel[5] from the Marathas,
The Muslim forces humbled and humiliated the Marathas. (6)

Episode 129
Episode About the Maneuvers of the Gilja Pathans and the Singhs
(Khalsa Contingents organized into a united force)

Dohra : (After defeating Marathas and Suraj Mal) Abdali stayed at Lahore.
Exercising his control over the five (nearby) provinces.
These were the provinces of Kashmir, Multan, Bhakhar and Attock,
Being ruled by Abdali from his safe sanctuary at Lahore. (1)

ਤਬ ਵਹਿ ਸਿੰਘਨ ਮਾਰਯ ਚਹੈ । ਜਹਾਨ ਖਾਨ ਸੁ ਗੈਲੈ ਰਹੈ ।
ਸੋ ਮਾਰੈ ਜੋਈ ਹਥ ਆਵੈ । ਵਹਿ ਬਹੁ ਸਿੰਘਨ ਹੱਥ ਨ ਲਗਾਵੈ ।੨।
tab vahi singhan mâray chahai. jahân khân su gailai rahai.
sô mârai jôî hath âvai. vahi bahu singhan hatth na lagâvai.2.

ਦੋਹਰਾ : ਸਿੰਘ ਭੀ ਤਿਸਕੋ ਬਹੁ ਲੁਟੈਂ ਆਗੈ ਪਾਛੈ ਦੌੜ ।
ਉਇ ਮਾਰੇ ਬਹੁ ਤੁੰਮਨ ਕਰ ਸਿੰਘ ਮਾਰੈਂ ਬਿਧ ਸਯੋਂ ਥੋੜ ।੩।
dôhrâ : singh bhî tiskô bahu lutain âgai pâchhai daurd.
ui mârç bahu tumman kar singh mârain bidh sayôn thôrd.3.

ਚੌਪਈ : ਕਛੂ ਸਿੰਘ ਲੁਕ ਦੇਸਹਿਂ ਰਹੇ । ਕਛੂ ਸਿੰਘ ਝਲ ਮਧ ਲੁਕ ਰਹੇ ।
ਔਰ ਸਿੰਘ ਜਾ ਮਾਲਵੇ ਵੜੇ । ਇਕਠੇ ਦਲ ਹੁਇ ਰਹੇ ਸੁ ਖੜੇ ।੪।
chaupaî : kachhû singh luk dçshin rahç. kachhû singh jhal madh luk rahç.
aur singh jâ mâlvç vardç. ikthç dal hui rahç su khardç.4.

੧੩੦. ਸਾਖੀ ਹਾਥੂ ਸਿੰਘ ਮਝੈਲ ਕੀ
('ਅਹਮਦ ਸ਼ਾਹ ਪੈ ਸੋ ਪਹੁੰਚਾਯੋ, ਖੂੰਨੀ ਗਜ ਕੇ ਆਗੇ ਪਾਯੋ')
130. sâkhî hâthû singh majhail kî
('ahmad shâh pai sô pahuñchâyô, khûnnî gaj kç âgç pâyô')

ਦੋਹਰਾ : ਮਾਝੈ ਮੈਂ ਥੋ ਸਿੰਘ ਰਹਯੋ ਹਾਥੂ ਸਿੰਘ ਤਿਸ ਨਾਮ ।
ਸੂਰਾ ਪੂਰਾ ਹਠੀ ਤਪੀ ਕਾਨ੍ਹਾ ਕਾਛਾ ਗ੍ਰਾਮ ।੧।
dôhrâ : mâjhai main thô singh rahyô hâthû singh tis nâm.
sûrâ pûrâ hathî tapî kânhâ kâchhâ garâm.1.

ਚੌਪਈ : ਗਿਲਜਨ ਢਿਗ ਨਿਸ ਲਾਗਯੋ ਆਇ । ਸੋ ਫਿਰ ਗਯੋ ਨ ਲਾਗਯੋ ਦਾਇ ।
ਫਿਰ ਕੇ ਜਾਤ ਗਿਲਜਨ ਲਖ ਲਯੋ । ਘੋੜੋ ਜਾਤ ਤਿਲਕ ਤਹਿਂ ਪਰਯੋ ।੨।
chaupaî : giljan dhig nis lâgyô âi. sô phir gayô na lâgyô dâi.
phir kç jât giljan lakh layô. ghôrdô jât tilak tahin paryô.2.

ਉਠਨ ਨ ਦਯੋ ਘੋੜੇ ਤਲ ਆਯੋ । ਉਠਨ ਨ ਭਯੋ ਗਿਲਜਨ ਫੜ ਲਯੋ ।
ਅਹਮਦ ਸ਼ਾਹ ਪੈ ਸੋ ਪਹੁੰਚਾਯੋ । ਖੂੰਨੀ ਗਜ ਕੇ ਆਗੇ ਪਾਯੋ ।੩।
uthan na dayô ghôrdç tal âyô. uthan na bhayô giljan phard layô.
ahmad shâh pai sô pahuñchâyô. khûnnî gaj kç âgç pâyô.3.

ਸੋ ਗਜ ਖੂੰਨੀ ਤਿਸੈ ਨ ਮਾਰੈ । ਸ਼ਾਹ ਮੁਹਾਵਤ ਦੇ ਰਹਯੋ ਗਾਰੈ ।
ਫੇਰ ਹਾਥੀ ਸੰਗ ਪੈਰ ਬੰਧਾਯਾ । ਤੌ ਪੀ ਹਾਥੀ ਨਾਂਹਿ ਮਰਾਯਾ ।੪।
sô gaj khûnnî tisai na mârai. shâh muhâvat dç rahyô gârai.
phçr hâthî sang pair bandhâyâ. tau pî hâthî nânhi marâyâ.4.

ਤਬਹਿ ਸ਼ਾਹਿ ਗਜ ਔਰ ਮੰਗਾਯਾ । ਸੋ ਭੀ ਵਾਂਕੋ ਮਾਰਨ ਨ ਧਾਯਾ ।
ਤਬੈ ਸ਼ਾਹਿ ਬਹੁ ਗੁੱਸਾ ਖਾਈ । ਦੂਏ ਹਾਥੀ ਟੰਗ ਦੂਈ ਬਧਾਈ ।੫।

Thereafter, he nursed a desire to crush the Khalsa Panth Singhs,
As his commander Jahan Khan[1] kept chasing the Khalsa Singhs.
He would kill an odd Singh who fell into his hands,
Though he would desist attacking the Singhs when in strength. (2)

Dohra : The Singhs, too, would loot and plunder Jahan Khan's force,
Sometime in the vanguard, sometime from the rearguard.
As Jahan Khan would attack the Singhs with a large force,
The Singhs would kill them through a strategy of single encounters. (3)

Chaupai : As some Singhs took shelter in the countryside,
Some others found a safe sanctuary in the forest wilds.
Many other Singhs sneaked into the Malwa region for safety.
Where they organized themselves into a united force. (4)

Episode 130
Episode About Hattoo Singh Majhail
(Having been presented in the court of Ahmad Shah Abdali He was ordered to be crushed by a ferocious elephant)

Dohra : There lived a Singh in the Majha region (of Punjab),
Who was known by the name of Sardar Hatthoo Singh.
Perfect in bravery, piety and spiritual meditation,
Was he a native of village known as Kanna Kachha[1] .

Once at night did he sneak in the proximity of Pathans,
But hardly could he lay his hands on anything.
On his return was he spotted by the Pathans troops,
As his speeding horse fell down after slipping. (2)

Having been buried under the horse's body, he could not get up,
Whereby he was captured by the Pathan troops as he lay there.
Having been presented in the court of Ahmad Shah Abdali,
He was ordered to be crushed by a ferocious elephant. (3)

Despite all the shouting and spurring by the elephant's mahout,
Did the ferocious elephant refuse to crush the (pious) Singh.
Despite tying him with the elephant's feet for getting dragged,
Did the ferocious elephant refuse to kill the (Guru's) Singh. (4)

Thereafter, even as the emperor summoned another elephant,
The second elephant, too, did not crush Hatthoo Singh.

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tabhi shâhi gaj aur mangâyâ. sô bhî vânkô mâran na dhâyâ.
tabai shâhi bahu gussâ khâî. dûç hâthî tang dûî badhâî.5.

ਦੋਹਰਾ : ਦੋਊ ਵਲ ਦੋਊ ਗਜ ਲਗੇ ਸਿੰਘ ਮਧ ਦੀਓ ਬੰਧਾਇ ।
ਦਯੋ ਚਿਰਾਇ ਇਮ ਰੋਬਰੋ ਸ਼ਾਹਿ ਸੁ ਗੁੱਸਾ ਖਾਇ ।੬।
dôhrâ : dôû val dôû gaj lagç singh madh dîô bandhâi.
dayô chirâi im rôbrô shâhi su gussâ khâi.6.

੧੩੧. ਸਾਖੀ ਬੀਕਾਨੇਰ ਕੀ (...'ਖਾਲਸੇ ਨੈ ਅਸ ਕਸ਼ਟ ਸਹਾਰਯੋ')
131. sâkhî bîkânçr kî (...'khâlsç nai as kashat sahâryô')

ਦੋਹਰਾ : ਏਕ ਬਰਸ ਗਿਲਜੋ ਰਹਯੋ ਲਹੌਰ ਮਾਂਹਿ ਸੋ ਬੈਠ ।
ਬਹੁਤ ਫੌਜ ਤਿਨ ਰਖ ਲਈ ਚਾਰ ਸੂਬੇ ਦੇ ਹੇਠ ।੧।
dôhrâ : çk baras giljô rahyô lahaur mânhi sô baith.
bahut phauj tin rakh laî châr sûbç dç hçth.1.

ਚੌਪਈ : ਸਿੰਘ ਮਾਲਵੇ ਇਕਠੇ ਹੋਇ । ਰਹੈਂ ਭੂਖੇ ਕੁਛ ਗੁਜ਼ਰ ਨ ਹੋਇ ।
ਤਬ ਬੀਕਾਨੇਰੀਏ ਸਿੰਘ ਬੁਲਾਏ । ਕਈ ਹਜ਼ਾਰ ਊਹਾਂ ਪਹੁੰਚੇ ਜਾਏ ।੨।
chaupaî : singh mâlvç ikthç hôi. rahain bhûkhç kuchh guzar na hôi.
tab bîkânçrîç singh bulâç. kaî hazâr ûhân pahuñchç jâç.2.

ਜੈਸਿਲਮੇਰ ਪਰ ਦਏ ਚੜ੍ਹਾਇ । ਤਿਸ ਕੋ ਕੰਮ ਤਿਨ ਦਯੋ ਬਨਾਇ ।
ਤਬ ਤਿਨ ਦੀਨੋ ਸਿੰਘ ਹਟਾਇ । ਸੋ ਨ ਦਯੋ ਜੋ ਆਖਯ ਥਾਇ ।੩।
jaisilmçr par daç chardhâi. tis kô kamm tin dayô banâi.
tab tin dînô singh hatâi. sô na dayô jô âkhay thâi.3.

ਕਛੂ ਸਿੰਘਨ ਕੋ ਪੈਸਾ ਰਹਯੋ । ਸੋ ਭਿ ਨ ਦਯੋ ਜੋਊ ਥੋ ਕਹਯੋ ।
ਫਿਰ ਤਿਸ ਮੁਲਕ ਦਲ ਹੋਕੇ ਮਾਰਯੋ । ਖਾਲਸੇ ਨੇ ਅਸ ਕਸ਼ਟ ਸਹਾਰਯੋ ।੪।
kachhu singhan kô paisâ rahyô. sô bhi na dayô jôû thô kahyô.
phir tis mulak dal hôkç mâryô. khâlsç nç as kashat sahâryô.4.

੧੩੨. ਸਾਖੀ ਬਾਂਗਰ ਦੇਸ ਕੀ (...'ਜਮਨਾ ਢਿਗ ਆਇ ਡੇਰਾ ਪਾਯਾ')
132. sâkhî bângar dçs kî (...'jamnâ dhig âi daçrâ pâyâ')

ਦੋਹਰਾ : ਸਿੰਘਨ ਖਰਚ ਸੁ ਨਹਿਂ ਤੁਰੇ ਤੌ ਖਾਲਸੇ ਕਰੀ ਸਲਾਹਿ ।
ਮਾਰੋ ਮੁਲਕ ਕੋਈ ਦੌੜ ਕਰ ਫਿਰ ਬੈਠ ਮਾਲਵੇ ਖਾਂਹਿ ।੧।
dôhrâ : singhan kharach su nahin turç tau khâlsç karî salâhi.
mârô mulak kôî daurd kar phir baith mâlvç khânhi.1.

ਚੌਪਈ : ਤਬ ਖਾਲਸੈ ਮਲਵਈ ਬੁਲਾਏ । ਹੁਇ ਆਗੈ ਕੋ ਮੁਲਕ ਬਤਾਏ ।
ਆਲੋ ਸਿੰਘ ਔ ਬੁੱਢੋ ਸਿੰਘ ਭਾਈ । ਗੁਰਬਖਸ਼ ਸਿੰਘ ਲਯੋ ਬੁਲਾਈ ।੨।

Thereafter, the emperor getting into an extreme fit of rage,
Ordered two legs of Hattoo Singh to be tied to each leg of the two elephants. (5)

Dohra : As the two elephants were positioned on the two sides,
In the centre was he placed with his two legs tied to two elephants.
The emperor getting into an extreme fit of rage,
Got Hattoo Singh's body torn apart in his own presence. (6)

Episode 131
Episode About Bikaner
(The Khalsa Panth had to bear with extreme adversity)

Dohra : For full one year did the Gilja Pathan chief,
Ahmad Shah Abdali stayed put at Lahore.
Having drawn revenues from the four provinces,
He kept a large number of troops at Lahore. (1)

Chaupai : As the Khalsa panth contingents assembled in Malwa,
They had no wherewithal to feed themselves.
Then, as the Rajput chief of Bikaner invited them,
Singhs in thousands did reach Bikaner at his call. (2)

Thereafter, raiding Jaisalmer with the support of the Singhs,
He completed his mission with the Singh's assistance.
Thereafter, forbidding Singhs from any further assault,
He did not pay the Singhs even the promised wages. (3)

Not only did he decline to pay the promise amount,
But he also went back from paying what was due to them.
Thereafter, as he thrashed the Singhs by calling his own people,
The Khalsa Panth had to bear with extreme adversity. (4)

Episode 132
Episode About the Bangar Region
(The Singhs put up a camp in the vicinity of the Yamuna river)

Dohra : As the Khalsa Panth could not make both ends meet,
They assembled to chalk out a strategy for survival.
They must raid some region for their wherewithal,
So that they could sit in peace in Malwa thereafter. (1)

Chaupai : Thereafter, the Khalsa Panth called some of Malwa chiefs,
Who should identify some territories for Khalsa's raiding.

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chaupaî : tab khâlsai malvaî bulâç. hui âgai kô mulak batâç.
âlô singh au budhô singh bhâî. gurbakhash singh layô bulâî.2.

ਦੋਹਰਾ : ਆਗੈ ਕਰੇ ਵਕੀਲ ਇਨ ਜੋ ਉਨ ਕੋ ਮਿਲ ਪਾਇ ।
ਸਿੰਘਨ ਦੇਹਿੰ ਮਿਲਾਇ ਓਇ ਕਰ ਅਪਨੇ ਲੇਹਿੰ ਬਚਾਇ ।੩।
dôhrâ : âgai karç vakîl in jô un kô mil pâi.
singhan dçhin milâi ôi kar apnç lçhin bachâi.3.

ਚੌਪਈ : ਕੈਥਲੀਏ ਹਥ ਭਾਈ ਮਿਲਾਏ । ਆਲੇ ਸਿੰਘ ਅਠ ਖੇੜੇ ਬਚਾਏ ।
ਮਾਰ ਸਫੀਦੋਂ ਜੀਂਦ ਮਿਲਾਈ । ਮਲਵਈਅਨ ਹਥ ਕਛੁ ਪੈਸੋ ਚੁਕਾਈ ।੪।
chaupaî : kaithlîç hath bhâî milâç. âlç singh ath khçrdç bachâç.
mâr saphîdôn jînd milâî. malvaîan hath kachhu paisô chukâî.4.

ਦੋਹਰਾ : ਦੌੜ ਸੁ ਹਾਂਸੀ ਜਾ ਲੁਟੀ ਨਾਰਨੌਲ ਹਿਸਾਰੈ ਮਾਰ ।
ਫਿਰ ਕਾਮਾ ਪਹਾੜੀ ਲੁਟਿ ਕੇ ਢਿਗ ਜੈਪੁਰ ਦੀਨੋ ਸਾਰ ।੫।
dôhrâ : daurd su hânsî jâ lutî nârnaul hisârai mâr.
phir kâmâ pahârdî luti kç dhig jaipur dînô sâr.5.

ਚੌਪਈ : ਤੌ ਜੈਪੁਰੀਏ ਵਕੀਲ ਭਿਜਵਾਏ । ਹਮ ਤੁਮ ਗੁਰ ਕੇ ਸਿੱਖ ਕਹਾਏ ।
ਤੇਗ ਬਹਾਦਰ ਦਖਨ ਜਿਤਈ । ਤਬ ਰਾਜੇ ਹਮ ਸਰਣਹਿ ਲਈ ।੬।
chaupaî : tau jaipurîç vakîl bhijvâç. ham tum gur kç sikkh kahâç.
tçg bahâdar dakhan jitaî. tab râjç ham sarnahi laî.6.

ਹਮ ਤੁਮ ਹੈਂ ਯੌਹੀ ਗੁਰਭਾਈ । ਮੁਲਕ ਹਮਾਰ ਉਜਾੜੋ ਨਾਂਹੀਂ ।
ਤੌ ਸਿੰਘਾਂ ਨੇ ਮੋੜਾ ਲਾਯਾ । ਜਮਨਾ ਢਿਗ ਆਇ ਡੇਰਾ ਪਾਯਾ ।੭।
ham tum hain yauhî gurbhâî. mulak hamâr ujârdô nânhîn.
tau singhân nç môrdâ lâyâ. jamnâ dhig âi daçrâ pâyâ.7.

੧੩੩. ਸਾਖੀ ਮਿਤ ਸਿੰਘ ਸ਼ਹੀਦ ਕੀ
('ਮਿਤ ਸਿੰਘ ਸ਼ਹੀਦੀ ਇਮ ਲਈ, ਸੁ ਲੜਯੋ ਜਹਾਨ ਖਾਂ ਨਾਲ')
133. sâkhî mit singh shahîd kî
('mit singh shahîdî im laî, su lardyô jahân khân nâl')

ਦੋਹਰਾ : ਡੱਲੇ ਵਾਲੀਏ ਮਿਸਲ ਮੈਂ ਇਕ ਤਾਰਾ ਸਿੰਘ ਅਖਾਇ ।
ਤਿਸ ਡੇਰੇ ਮਿਤ ਸਿੰਘ ਰਹੇ ਤਿਨ ਯੌਂ ਮਤੋ ਪਕਾਇ ।੧।
dôhrâ : daallç vâlîç misal main ik târâ singh akhâi.
tis daçrç mit singh rahç tin yaun matô pakâi.1.

ਚੌਪਈ : ਦਸ ਹਜ਼ਾਰ ਤਨ ਸਿੰਘ ਉਛੇਰੇ । ਜਮਨਾ ਟਪ ਲੰਘ ਪਈਏ ਸਵੇਰੇ ।
ਤਾਰਾ ਸਿੰਘ ਤਬੈ ਸੁਨ ਕਹੀ । ਤੂੰ ਬੇਫਤੂ ਖਾਲਸੇ ਕੇ ਮਹੀ ।੨।
chaupaî : das hazâr tan singh uchhçrç. jamnâ tap langh paîç savçrç.
târâ singh tabai sun kahî. tûn bçphtû khâlsç kç mahî.2.

Among those Malwa chiefs were Bhai Alo Singh[1] and Bhai Budho Singh[2],
Bhai Gurbax Singh[3] being another among the invited. (2)

Dohra : Putting their representatives at the head of Khalsa Panth force,
They made them lead the Khalsa Panth expedition.
Bringing about settlements between Singhs and those others,
They protected those whom they considered their own. (3)

Chaupai : Bringing about settlement between Singhs and chiefs of Kaithal,
Alo Singh saved eight villages from plunder by Khalsa Panth.
Striking a deal with the chiefs of Jind[4] and Safidon[5] after a raid,
Some amount of ransom was sent to the Singhs through Malwa Singhs. (4)

Dohra : With a rush, did the Khalsa Panth ransack the distant Hansi[6],
They also plundered the more remote towns of Narnaul[7] and Hissar[8],
Thereafter, plundering the hill fort Kama[9] at the hill top,
Khalsa Panth forces sent a message about their arrival to the Jaipur ruler. (5)

Chaupai : Thereafter, the Jaipur chief sent his representatives to the Singhs,
Professing himself to be as devout a Sikh of the Gurus as the Singhs,
When Guru Tegh Bahadur had conquered the southern region,
The Rajput ruler had sought Guru Tegh Bahadur's protection. (6)

Both Rajputs and Singhs, being followers of the same Guru,
The Rajputs begged the Singhs to spare their territory from plunder.
Thereupon, the Singhs retracing their steps from there,
They put up their camp in the vicinity of river Yamuna. (7)

Episode 133
Episode About Mit Singh, the Martyr
(Mit Singh had made the Supreme Sacrifice in this way As he had put up a brave fight against Jahan khan's forces)

Dohra : There was one Singh known as Tara Singh[1] (Gaiba),
Who belonged the Khalsa Panth Misl of Dalewalia[2].
There was also one Mit Singh (the rioteer in this Misl),
Who arrived at an (independent) resolution of his own: (1)

Chaupai : That ten thousand Singhs, having an independent mind,
They should raid across the Yamuna river the early morning.
Overhearing this conversation did Tara Singh tell Mit Singh,
That the latter alone was an egocentric among the Khalsa Panth. (2)

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ਥੋੜੈ ਦਲ ਸਿਉਂ ਪਾਰ ਨ ਜੈਯੋ । ਕਟਾਇ ਸਿੰਘਨ ਫਿਰ ਨੱਠ ਨ ਐਯੋ ।
ਛਪਯੋ ਆਇ ਜੁ ਲਹੌਰੈ ਮਾਂਹਿ । ਉਸ ਦੂਰ ਨ ਜਾਣੀ ਅਹਮਦ ਸ਼ਾਹ ।੩।
thôrdai dal siun pâr na jaiyô. katâi singhan phir natth na aiyô.
chhapyô âi ju lahaurai mânhi. us dûr na jânî ahmad shâh.3.

ਉਨ ਨਹਿਂ ਮਾਨੀ ਪਾਰ ਸਿਧਾਯਾ । ਮੁਲਕ ਰੇਹੇਲੇ ਕਾ ਸੁ ਲਟਾਯਾ ।
ਰੁਹੇਲੇ ਕੋ ਅਹਿਮਦ ਸ਼ਾਹਿ ਹੋਤ ਸੁ ਸਾਥੀ । ਡਾਕ ਦੁੜਾਈ ਸ਼ਾਹਿ ਜਹਾਂ ਥੀ ।੪।
un nahin mânî pâr sidhâyâ. mulak rçhçlç kâ su latâyâ.
ruhçlç kô ahimad shâhi hôt su sâthî. daâk durdâî shâhi jahân thî.4.

ਆਗੈ ਥੌਂ ਹੈ ਤਕਤੋ ਰਹੈ । ਸ਼ਾਹਿ ਦੁੜਾਈ ਫੌਜ ਤਿਸ ਕਹੇ ।
ਲਹੌਰੋਂ ਸਿਰਹੰਦੋਂ ਪਹੁੰਚੀ ਦੌੜ । ਅਗੈ ਰੁਹੇਲੇ ਥੀ ਪੜੀ ਸੌੜ ।੫।
âgai thaun hai taktô rahai. shâhi durdâî phauj tis kahç.
lahaurôn sirhandôn pahuñchî daurd. agai ruhçlç thî pardî saurd.5.

ਦਸ ਦਿਨ ਲਗ ਰਹੇ ਲੂਟਤ ਦੇਸ਼ । ਮੇਰਠ ਲੂਟਯੋ ਸ਼ਹਿਰ ਸੁ ਬੇਸ਼ ।
ਨਹਿਂ ਤਿਨ ਚਿੰਤਾ ਨਹਿਂ ਹੰਦੇਸ । ਭਈ ਨ ਖਬਰ ਜੁ ਅਏ ਮਲੇਛ ।੬।
das din lag rahç lûtat dçsh. mçrath lûtyô shahir su bçsh.
nahin tin chintâ nahin handçs. bhaî na khabar ju aç malçchh.6.

ਦੋਹਰਾ : ਰਾਤ ਦਿਵਸ ਕੱਠੀ ਭਈ ਰੁਹੇਲੀ ਗਿਲਜੀ ਫੌਜ ।
ਸੂਰ ਚੜੇ ਤੇ ਆਇ ਪਈ ਜਿਮ ਦਰਿਆਏ ਮੌਜ ।੭।
dôhrâ : rât divas katthî bhaî ruhçlî giljî phauj.
sûr chardç tç âi paî jim dariâç mauj.7.

ਚੌਪਈ : ਸਿੰਘਨ ਪੈ ਲਦੇ ਘੋੜੇ ਭਾਰ । ਆਪ ਬੰਨ੍ਹੈ ਗੰਢ ਮਗਰੈ ਨਾਲ ।
ਇਸ ਬਿਧ ਸਿੰਘ ਸੁ ਭਏ ਖੁਆਰ । ਸਕੈਂ ਨ ਸੋ ਹਥਿਆਰ ਸੰਭਾਰ ।੮।
chaupaî : singhan pai ladç ghôrdç bhâr. âp bannhai gandh magrai nâl.
is bidh singh su bhaç khuâr. sakain na sô hathiâr sambhâr.8.

ਸਿੰਘ ਭਏ ਤਬ ਭੱਜਨ ਵਾਰ । ਇਮ ਕਰ ਭਈ ਨ ਲਰਨੇਂ ਕਾਰ ।
ਜੇ ਜੇ ਹੁਤੇ ਜੁ ਸਿੰਘ ਅੜਿਯਾਰੇ । ਜੋ ਨ ਨਠੈ ਤਹੀਂ ਸੋ ਮਾਰੇ ।੯।
singh bhaç tab bhajjan vâr. im kar bhaî na larnçn kâr.
jç jç hutç ju singh ardiyârç. jô na nathai tahîn sô mârç.9.

ਮਿੱਤ ਸਿੰਘ ਕੈ ਚਿਤ ਤੌ ਆਈ । ਭਈ ਸੋਊ ਜੋ ਸਿੰਘਨ ਬਤਾਈ ।
ਸੋ ਮੁੜ ਮੁੜ ਕੇ ਲੜਤੋ ਜਾਵੈ । ਬਹੁਤਨ ਕੇ ਕਬਿ ਵਾਰੇ ਆਵੈ ।
ਲਗ ਗੋਲੀ ਘੋੜਾ ਗਿਰ ਪਯੋ । ਮੱਧ ਰਕਾਬੈ ਪਗ ਫਸ ਰਹਯੋ ।੧੦।
mitt singh kai chit tau âî. bhaî sôû jô singhan batâî.
sô murd murd kç lardtô jâvai. bahutan kç kabi vârç âvai.
lag gôlî ghôrdâ gir payô. maddh rakâbai pag phas rahyô.10.

ਦੋਹਰਾ : ਜਿਨ ਕੇ ਘੋੜੇ ਥੇ ਬਡੇ ਤੇ ਆਏ ਮੁਹ ਮਾਰ ।
ਲਰਤ ਭਜਤ ਫਿਰ ਫਿਰ ਲਰਤ ਪੰਜ ਛੇ ਮੁਏ ਹਜ਼ਾਰ ।੧੧।

Warning him against crossing Yamuna with a smaller strength,
He cautioned him against getting defeated and massacred.
Reminding him about the Mughal troops stationed at Lahore,
He must not consider Ahmad Shah Abdali's[3] forces very far. (3)

Paying no heed to Tara Singh's advice and crossing Yamuna river,
Mit Singh raided and ransacked Rohela's[4] territories.
Ahmad Shah Abdali beig a close ally of Ruhela,
The latter did sent a messager to Ahmad Shah post hate. (4)

Ahmad Shah being already on the look out for the Singhs,
Immediately did he despatch his troops at Rohela's bidding.
Thus did the Afghan forces from Lahore and Sirhind arrive,
Desperately in need as Najibuddin Rohela was of these forces. (5)

For ten days did (Mit Singh's) contingent kept looting and plundering,
Ransacking, most of the territory around the city of Meerut.
Being neither aware nor concerned about any reprisals,
The Singhs had no inkling about the arrival of Afghan troops. (6)

Dohra : Thus, for days and nights did these troops keep assembling,
Which consisted of troops of Rohela and Afghan troops of Abdali.
With the break of the Sun's rays, did they attack as suddenly,
As the waves that rise in a river in flood. (7)

Chaupai : Singhs' horses having been loaded with war booty,
They temselves were carrying heavy loads on their backs,
Thus did they feel harassed by this sudden attack,
As they could not wield their armours with heavy loads. (8)

As the Singh felt like fleeing from the field of battle,
They could not engage the enemy in a straight fight,
Those among the Singhs who were of obstinate disposition,
They perished in the fight as they could not resist the enemy. (9)

Then did it dawn upon Mit Singh's mind so soon,
The admonition that the veteran Singhs had earlier delivered him.
As he kept on fighting hitting, running and hitting again,
How could he fight single handed with those outnumbering him.
As his horse fell down after being hit by a bullet,
His own foot got entangled in the horse's stirrups. (10)

Dohra : Those Singhs who had had mighty horses under them,
They did keep fighting from the front and retreating.

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dôhrâ : jin kç ghôrdç thç badaç tç âç muh mâr.
larat bhajat phir phir larat pañj chhç muç hazâr.11.

ਚੌਪਈ : ਮੁਖਤ ਫਤੇ ਯੌ ਕਾਬਲੀ ਆਈ । ਜਹਾਂ ਖ਼ਾਨ ਫੌਜਦਾਰ ਕਹਾਈ ।
ਉਨ ਸਿਰ ਸਿੰਘਨ ਕੇ ਜੁ ਕਟਾਏ । ਅਠਾਰਾਂ ਗੱਡੇ ਨਜੀਬੈ ਲਦਵਾਏ ।੧੨।
chaupaî : mukhat phatç yau kâbalî âî. jahân khân phaujdâr kahâî.
un sir singhan kç ju katâç. athârân gadadaç najîbai ladvâç.12.

ਦੋਹਰਾ : ਜਬ ਸਿਰ ਗੱਡੇ ਲੰਘ ਤੁਰੇ ਘੱਗਰ ਹੁਤੀ ਸਰਾਇ ।
ਤਬ ਸਿੰਘਨ ਕੇ ਦਲ ਬਡੇ ਸੁਨੀ ਅਵਾਈ ਆਇ ।੧੩ ।
dôhrâ : jab sir gadaç langh turç ghaggar hutî sarâi.
tab singhan kç dal badaç sunî avâî âi.13.

ਚੌਪਈ : ਉਨ ਸਿਰ ਦੀਨੇ ਊਹਾਂ ਗਿਰਾਇ । ਗੱਡੇ ਲੈ ਗਏ ਨੱਠ ਪਿਛਾਂਹਿ ।
ਹੁਤੇ ਭਤੀਜੇ ਮਿਤ ਸਿੰਘ ਦੋਇ । ਭਾਗ ਸਿੰਘ ਭੰਗਾ ਸਿੰਘ ਸੋਇ ।੧੪।
chaupaî : un sir dînç ûhân girâi. gadaç lai gaç natth pichhânhi.
hutç bhatîjç mit singh dôi. bhâg singh bhangâ singh sôi.14.

ਲਈ ਥਨੇਸਰ ਥੀ ਜਿਨ ਮੱਲ । ਸੀਸ ਫੂਕੇ ਉਨ ਦੌੜ ਸੁ ਚੱਲ ।
ਸ਼ਹੀਦ ਗੰਜ ਇਮ ਉਹਾਂ ਕਹਾਵੈ । ਚਾੜੈ ਚੜ੍ਹਾਵਾ ਸੁਖ ਸੋ ਪਾਵੈ ।੧੫।
laî thançsar thî jin mall. sîs phûkç un daurd su chall.
shahîd gañj im uhân kahâvai. chârdai chardhâvâ sukh sô pâvai.15.

ਦੋਹਰਾ : ਸਾਲ ਅਠਾਰਾਂ ਸੈ ਬਿਤੇ ਉਪੱਰ ਤੇਈਏ ਸਾਲ ।
ਮਿਤ ਸਿੰਘ ਸ਼ਹੀਦੀ ਇਮ ਲਈ ਸ ਲੜਯੋ ਜਹਾਨ ਖਾਂ ਨਾਲ ।੧੬।
dôhrâ : sâl athârân sai bitç uparr tçîç sâl.
mit singh shahîdî im laî sa lardyô jahân khân nâl.16.

੧੩੪. ਸਾਖੀ ਮੀਰ ਮੰਨੂ ਕੀ (...'ਗਈ ਜਾਂਨ ਬਹੁ ਪਾਇ ਅਜ਼ਾਬ')
134. sâkhî mîr mannû kî (...'gaî jân bahu pâi azâb')

ਦੋਹਰਾ : ਸਾਖੀ ਮੀਰ ਸੁ ਮੰਨੂਐ ਸੁਨਯੋ ਮੁਯੋ ਜਿਸ ਦਾਇ ।
ਮਾਰਨ ਚੜਯੋ ਖਾਲਸੈ ਮੁਯੋ ਆਪ ਦੁਖ ਪਾਇ ।੧।
dôhrâ : sâkhî mîr su mannûai sunyô muyô jis dâi.
mâran chardyô khâlsai muyô âp dukh pâi.1.

ਚੌਪਈ : ਕੌੜਾ ਮੱਲ ਜਬੈ ਮਰਿ ਗਯੋ । ਸਿੰਘਨ ਹੁਤੋ ਵਸੀਲੋ ਵਹਯੋ ।
ਟਕੇ ਦੇਨ ਤੇ ਤੁਰਕ ਮਿਟ ਗਏ । ਸਿੰਘਨ ਨੈ ਫਿਰ ਤੁਰਕ ਸੰਤਏ ।੨।
chaupaî : kaurdâ mall jabai mari gayô. singhan hutô vasîlô vahyô.
takç dçn tç turak mit gaç. singhan nai phir turak santç.2.

ਲਹੌਰ ਢਿਗ ਘੋੜੇ ਜਾਇ ਦੁੜਾਏ । ਗੈਲ ਪੜੈਂ ਰਲੈਂ ਝਾੜਨ ਜਾਏ ।
ਥੋੜਨ ਕੋ ਸਿੰਘ ਮੁੜ ਭੀ ਮਾਰੈਂ । ਬਹੁਤਨ ਕੋ ਕਿਤ ਅਗਾੜੈ ਪਛਾੜੈਂ ।੩।

Despite this running, hitting and running again and again,
Five to six thousand Singhs perished in this skirmish. (11)

Chaupai : Thus did Afghan invaders win this victory gratuitously,
Afghan commander Jahankhan[5] getting the credit for it.
Thus number of Singhs who got beheaded in this fight,
They constituted a cargo of eighteen cartloads of Najabudin's baggage. (12)

Dohra : As those loaded carts carrying a cargo of beheaded of Singh's heads,
Put up a halt at a wayside inn on the banks of river Ghaggar,
There did they hear several kinds of flying rumours,
That large contingents of Singhs were about to attack. (13)

Chaupai : Dumping the beheaded Singhs' heads at that spot,
They ran back speedily with their empty carts.
There resided two of Mit Singh's nephews in the vicinity,
Who were known by the names of Bhag Singh and Bhanga Singh.[6] (14)

They were those who had occupied the city of Thanesar,
They were those who rushed to cremate the Singhs' heads.
This halloed place came to be known as Shaheedganj,
Where people made offerings for getting their wishes fulfilled. (15)

Dohra : This incident took place in the year eighteen hundred twently three[7],
In the Bikrami Samvat of the Indian calendar.
Mit Singh had made this supreme sacrifice in this way,
As he had put up a brave fight with Jahan Khan's forces. (16)

Episode 134
Episode About Mir Mannu
(With intolerable pain did Mir Mannu shed his mortal frame)

Dohra : (Dear readers) listen to the episode about Mir Mannu[1],
And the manner in which he met his fatal end.
The man who led a crusade to decimate the Khalsa,
Himself perished in the attempt in a torturous manner. (1)

Chaupai : When Dewan Kaura Mal died (during an Afghan-Singh skirmish),
The Khalsa Singhs were deprived of their financial support.
When the Mughals stopped paying ransom to the Singhs,
The latter started harassing and torturing the Mughals. (2)

Spurring their horses, did the Singhs reach Lahore's outskirts,
After chasing the Mughals would they sneak into the jungles.

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lahaur dhig ghôrdç jâi durdâç. gail pardain ralain jhârdan jâç.
thôrdan kô singh murd bhî mârain. bahutan kô kit agârdai pachhârdain.3.

ਤੌ ਬਜੀਰ ਕੇ ਦਿਲ ਇਮ ਆਈ । ਦੇਈਏ ਖਾਲਸਾ ਸਭ ਮਰਵਈ ।
ਚਾਰ ਓਰ ਦਈ ਫੌਜ ਦੁੜਾਏ । ਦੀਏ ਸਿੰਘ ਤਿਨ ਮਾਰ ਕਢਾਏ ।੪।
tau bajîr kç dil im âî. dçîç khâlsâ sabh marvaî.
châr ôr daî phauj durdâç. dîç singh tin mâr kadahâç.4.

ਸ਼ਜ਼ਾਦੈ ਰਹੇ ਕਿਤ ਲੁਕ ਛੁਪ ਦਾਏ । ਸੋ ਭੀ ਲੁਟ ਮਾਰਤ ਤਿਵ ਹੀ ਖਾਏ ।
ਸੁਨ ਬਜੀਰ ਮਨ ਕੋਪੀ ਆਈ । ਆਪ ਬਜੀਰ ਚੜ੍ਹਯੋ ਕਰ ਧਾਈ ।੫।
shazâdai rahç kit luk chhup dâç. sô bhî lut mârat tiv hî khâç.
sun bajîr man kôpî âî. âp bajîr chardhyô kar dhâî.5.

ਦੋਹਰਾ : ਦਏ ਹਲਕਾਰੇ ਬਜੀਰ ਘਲ ਆਈ ਖਬਰ ਜਾ ਪਾਇ ।
ਸੁਨੈ ਕਬੀਲੇ ਸਿੰਘਨ ਜਹਿਂ ਤਹਿਂ ਪੁੱਜ ਘੇਰ ਕਢਵਾਇ ।੬।
dôhrâ : daç halkârç bajîr ghal âî khabar jâ pâi.
sunai kabîlç singhan jahin tahin pujj ghçr kadahvâi.6.

ਚੌਪਈ : ਨਿਤ ਬਜੀਰ ਚੜ੍ਹ ਸਿੰਘਨ ਸ਼ਿਕਾਰ । ਝਾੜੋਂ ਕਮਾਦੋਂ ਕਢ ਲਏ ਮਾਰ ।
ਜੋ ਸਿੰਘ ਖੇਤੀ ਕਰਨੇ ਵਾਰੇ । ਸੋ ਭੀ ਟੋਲ ਸਿੰਘ ਉਨਿ ਮਾਰੇ ।੭।
chaupaî : nit bajîr chardah singhan shikâr. jhârdôn kamâdôn kadah laç mâr.
jô singh khçtî karnç vârç. sô bhî tôl singh uni mârç.7.

ਹਾਹਾਕਾਰ ਭਯੋ ਮਾਝੇ ਮਾਂਹਿ । ਲੁਕਨੇ ਜਗਾ ਕਬੀਲਨ ਨਾਂਹਿ ।
ਇਕ ਨਾਮ ਪੰਡੋਰੀ ਹੁਤੋ ਗਰਾਮ । ਤਹਿ ਹੁਤੋ ਪ੍ਰਸਿਧ ਜਗ ਦਾਦੂ ਰਾਮ ।੮।
hâhâkâr bhayô mâjhç mânhi. luknç jagâ kabîlan nânhi.
ik nâm pandôrî hutô garâm. tahi hutô parsidh jag dâdû râm.8.

ਤਹਾਂ ਮਾਤ ਦਾਦੀ ਹਮਰੀ ਛਪ ਰਹੀ । ਹਲਕਾਰਨ ਜਾਇ ਬਜੀਰੈ ਕਹੀ ।
ਤਹਿਂ ਹੀ ਉਤਰਯੋ ਆਇ ਬਜੀਰ । ਘੇਰਯੋ ਪਿੰਡ ਉਨ ਕਰ ਤਤਬੀਰ ।੯।
tahân mât dâdî hamrî chhap rahî. halkâran jâi bajîrai kahî.
tahin hî utrayô âi bajîr. ghçryô pind un kar tatbîr.9.

ਦੋਹਰਾ : ਦਾਦੂ ਰਾਮ ਕੋ ਪੋਤਰੋ ਫੜ ਉਨ ਲਯੋ ਮੰਗਾਇ ।
ਕਹਯੋ ਪਾਸ ਤੁਝ ਦੁਜ਼ ਘਣੇ ਸੋ ਹਮ ਦੇਹੁ ਫੜਾਇ ।੧੦।
dôhrâ : dâdû râm kô pôtrô phard un layô mangâi.
kahyô pâs tujh duz ghanç sô ham dçhu phardâi.10.

ਚੌਪਈ : ਬਾਲਕ ਮਹੰਤ ਮੁਕਰਤ ਤਹਿਂ ਭਯੋ । ਉਸਕੋ ਘਰ ਬਜੀਰ ਟੋਲਨ ਕਰਯੋ ।
ਮਾਤੈ ਹਮਰੀ ਔਰ ਜੁ ਸਿਖਨੀ । ਕਪੜੈ ਰੰਗ ਕੀਓ ਸਭ ਬਿਸਨੀ ।੧੧।
chaupaî : bâlak mahant mukrat tahin bhayô. uskô ghar bajîr tôlan karyô.
mâtai hamrî aur ju sikhnî. kaprdai rang kîô sabh bisnî.11.

Returning soon, would the Singhs attack the smaller Mughal batteries,
As well as their larger contingents from the vanguard and the rearguard. (3)

Thereupon, the minister (Mir Mannu) felt in his heart of hearts,
That he must get all the Singhs eliminated from his region.
Despatching his forces in all the four directions forthwith,
He did beat the Singhs to turn them out of his province. (4)

The foot soldiers among the Singhs sheltered themselves here and there,
Surviving purely on what they could lay their hands on.
The minister, hearing of these incidents of wayside robberies,
Himself led a crusade against these highwaymen. (5)

Dohra : Mir Mannu would despatch his messengers to a place,
From where he got the slightest information about Singhs.
Wherever he heard about the settlements of Singh families,
There would he order to take them out after laying a siege. (6)

Chaupai : Daily would Mir Mannu go on a hunting spree to kill the Singhs,
Daily would he kill dragging them out from sugarcane fields and bushes.
Even those Singhs who were (peacefully) engaged in agriculture,
They, too, were eliminated after searching them out. (7)

Such an uprour and panick gripped the Majha region,
That Sikh families could not find shelter anywhere.
There was a village named Pandori[2] in the Majha area,
Where lived a famous saint by name of Dadu Ram. (8)

As my (the author's) mother and grandmother had taken refuge there,
Some state informers leaked out their whereabouts to the minister.
There itself did the minister himself arrive post haste,
Laying a siege to the village after a meticulous planning. (9)

Dohra : The young boy, who was the grandson of saint Dadu Ram,
Was he summoned before the minister after arresting him.
Accusing him of sheltering those guilty of treachery,
The minister ordered him to handover those to the authorities. (10)

Chaupai : As the young mendicant denied having any fugitives,
Mir Mannu's minister ordered his monastry to be searched.
As author's mother and her Sikh colleagues were inside the monastry,
They had disguised themselves in the red robes of that sect. (11)

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ਕੋਊ ਬਹਿਨਿ ਕਿਸੇ ਬੇਟੀ ਕਹੀ । ਗੋਲੀ ਸੇਵਕ ਕੇਤੀ ਯੌ ਕਹੀ ।
ਇਮ ਉਨ ਪੜਦੋ ਸਭ ਪਰ ਪਾਯੋ । ਅਪਨੇ ਊਪਰ ਦੁਖੈ ਸਹਾਯੋ ।੧੨।
kôû bahini kisç bçtî kahî. gôlî sçvak kçtî yau kahî.
im un parddô sabh par pâyô. apnç ûpar dukhai sahâyô.12.

ਬਜੀਰ ਕਹੀ ਇਨ ਦੁਜ਼ਦ ਲੁਕੋਯੋ । ਦੈ ਮੁਸ਼ਕੈਂ ਅਗੈ ਹਾਥੀ ਸੁਟੋਯੋ ।
ਹਾਥੀ ਖੂੰਨੀ ਸੁੰਡ ਪੈਰੀ ਲਾਯੋ । ਪੈਰ ਛੁਹੇ ਔ ਸੀਸ ਹਿਲਾਯੋ ।੧੩।
bajîr kahî in duzad lukôyô. dai mushkain agai hâthî sutôyô.
hâthî khûnnî sund pairî lâyô. pair chhuhç au sîs hilâyô.13.

ਬਹੁ ਮਹਾਵਤ ਉਸ ਰਹਯੋ ਦਬਾਇ । ਹਾਥੀ ਖੂਨੀ ਹਟ ਪਿਛੈ ਜਾਇ ।
ਸੁਨ ਬਜੀਰ ਬਹੁ ਗੁੱਸੋ ਕੀਓ । ਇਨ੍ਹੈਂ ਮਹਾਵਤ ਲਬ ਲੈ ਲੀਓ ।੧੪।
bahu mahâvat us rahyô dabâi. hâthî khûnî hat pichhai jâi.
sun bajîr bahu gussô kîô. inhain mahâvat lab lai lîô.14.

ਦੋਹਰਾ : ਮੀਰ ਮੰਨੂੰ ਨੈ ਭੇਜਿਓ ਮਹਾਵਤ ਔਰ ਖਿਝਾਇ ।
ਤੌ ਭੀ ਬਾਲਕ ਨਹਿਂ ਮਰਯੋ ਸਤਿਗੁਰ ਭਈ ਰਜਾਇ ।੧੫।
dôhrâ : mîr mannûn nai bhçjiô mahâvat aur khijhâi.
tau bhî bâlak nahin maryô satigur bhaî rajâi.15.

ਚੌਪਈ : ਉਨ ਫੀਲਦਾਰ ਬਜੀਰਹਿ ਕਹੀ । ਬਾਲਕ ਖਾਲੀ ਬਰਕਤੋਂ ਨਹੀਂ ।
ਤਊ ਬਜੀਰਹਿ ਹਾਥੀ ਹਟਵਾਯੋ । ਉਸ ਬਾਲਕ ਕੋ ਕੈਦ ਕਰਾਯੋ ।੧੬।
chaupaî : un phîldâr bajîrhi kahî. bâlak khâlî barkatôn nahîn.
taû bajîrhi hâthî hatvâyô. us bâlak kô kaid karâyô.16.

ਸਿੱਖ ਆਣੇ ਥੇ ਫੌਜ ਫੜ ਚਾਰ । ਕਹਯੋ ਬਜੀਰ ਇਨ ਦੇਵੋ ਮਾਰ ।
ਉਸ ਬੇਗਮ ਆਣੀ ਥੀ ਸਾਥ । ਕਰੀ ਅਰਜ਼ ਉਨ ਜੋੜੇ ਹਾਥ ।੧੭।
sikkh ânç thç phauj phard châr. kahyô bajîr in dçvô mâr.
us bçgam ânî thî sâth. karî araz un jôrdç hâth.17.

ਮੈਂ ਦੇਖਯੋ ਕਬ ਕੋ ਸਿਖ ਨਾਂਹਿ । ਇਮ ਕਹਿ ਲੀਨੇ ਸਿਖ ਮੰਗਾਇ ।
ਦੇਖ ਬੇਗਮ ਤੇ ਦਏ ਛੁਡਾਇ । ਬਨਯੋ ਸਬੱਬ ਉਨ੍ਹੈਂ ਜਿੰਦ ਆਇ ।੧੮।
main dçkhyô kab kô sikh nânhi . im kahi lînç sikh mangâi .
dçkh bçgam tç daç chhudaâi . banyô sababb unhain jind âi .18.

ਤੌ ਲੌ ਆਇ ਹਲਕਾਰੇ ਬੋਲੇ । ਚੜ੍ਹ ਮਾਰੋ ਸ਼ਿਕਾਰ ਹਮ ਦੇਖ ਆਏ ਕੋਲੇ ।
ਤਊ ਬਜੀਰ ਨ ਘੋੜੋ ਮੰਗਾਯੋ । ਲੈ ਹਲਕਾਰਨ ਮੁਹਰੇ ਧਾਯੋ ।੧੯।
tau lau âi halkârç bôlç. chardah mârô shikâr ham dçkh âç kôlç.
taû bajîr na ghôrdô mangâyô. lai halkâran muhrç dhâyô.19.

ਦੋਹਰਾ : ਢਿਗੈ ਕਮਾਦ ਵਡ ਖੇਤ ਥੋ ਸਿੰਘ ਹੁਤੋ ਉਸੈ ਬਹੁ ਮਾਂਹਿ ।
ਇਆਣੇ ਸਯਾਣੇ ਬਾਲ ਬ੍ਰਿਧ ਘੇਰ ਲਏ ਗਿਰਦ ਤਾਂਹਿ ।੨੦।
dôhrâ : dahigai kamâd vada khçt thô singh hutô usai bahu mânhi.
iânç sayânç bâl baridh ghçr laç girad tânhi.20.

Declaring someone as his sister and someone his daughter,
This monastic head declared rest of the females as his followers.
Concealing the true identities of all those Sikh females under his protection,
He resolved to endure all the repercussions of his statements. (12)

Accusing this monastic head of sheltering those subversives,
The minister ordered the young priest to be crushed by an elephant.
But instead of crushing and mauling this holy young saint,
The blood thirsty elephant bowed and touched his feet with his trunk. (13)

Despite being urged and pressed by his aggressive Mahout,
The ferocious elephant retreated back after paying obeisance.
Feeling extremely outraged against the elephant's Mahout,
The minister accused him of having been bribed by the priest. (14)

Dohra : Thereafter, feeling more outraged at his orders' non-compliance,
He ordered for summoning the services of another Mahout.
Even after this changing of the Mahout and the elephant,
The young priest did survive such being the Will of God. (15)

Chaupai : Then did this second mahout vouched before the minister,
Truly had the young priest been vested with Divine powers.
Thereupon, ordering the elephant to be withdrawn,
Finally did the minister put the priest behind bars. (16)

Presenting the four Singhs who had been captured by the Mughal troops,
The minister was entreated to order for their execution.
The minister's better half who had been accompanying her husband,
With folded hands did she plead before her husband. (17)

Pretending to have never seen a Singh in her entire life,
She called for the Singhs to be presented before her.
After having a glimpse of those Singhs she let them be released,
Thus did these Singhs get spared by a happy coincidence. (18)

Thereafter, did the state informers bring forth an information,
That they had spotted the Singhs in hiding to be hunted down.
Thereupon, ordering for the summoning of more horses and troops,
The minister marched to the spot lead by the state informers. (19)

Dohra : In a large field overgrown with sugarcane crop nearby,
Many a Singh had taken shelter there in that field.
Among these Singhs being children as well as the elderly,
All of them came to be surrounded by the Mughal troops. (20)

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ਚੌਪਈ : ਉਨ ਕੀ ਮਾਵੇਂ ਭੈਣ ਬ੍ਰਿਲਾਹਿਂ । ਕਹਿ ਨ ਸਕੈਂ ਵਹਿ ਕਿਸੇ ਸੁਨਾਹਿਂ ।
ਲੋਕ ਖੜੇ ਦੇਖ ਗਿਰਦ ਕੰਪਾਹਿਂ । ਇਹ ਅਬ ਬਚਤੇ ਦਿਸਤੇ ਨਾਂਹਿ ।੨੧।
chaupaî : un kî mâvçn bhain barilâhin. kahi na sakain vahi kisç sunâhin.
lôk khardç dçkh girad kampâhin. ih ab bachtç distç nânhi.21.

ਕਯਾ ਜਾਣੀਐ ਇਨ ਪਿਛੈ ਕਯਾ ਹੋਇ । ਕਹੈ ਪਿੰਡ ਤੁਮ ਰਖੇ ਲੁਕੋਇ ।
ਹਾਹਾਕਾਰ ਬਹੁ ਲੋਕਨ ਕਯੋ । ਤੌ ਸਤਿਗੁਰ ਇਮ ਭਾਣੋ ਭਯੋ ।੨੨।
kayâ jânîai in pichhai kayâ hôi. kahai pind tum rakhç lukôi.
hâhâkâr bahu lôkan kayô. tau satigur im bhânô bhayô.22.

ਸੀਖ ਪਾਉ ਘੋੜਾ ਭਯੋ ਬਜੀਰ । ਗਿਰਯੋ ਭੂਮ ਮਧ ਝੂਮ ਸੁ ਗੀਰ ।
ਏਕ ਪੈਰ ਮਧ ਫਸਯੋ ਰਕਾਬ । ਗਈ ਜਾਨ ਬਹੁ ਪਾਇ ਅਜ਼ਾਬ ।੨੩।
sîkh pâu ghôrdâ bhayô bajîr. giryô bhûm madh jhûm su gîr.
çk pair madh phasyô rakâb. gaî jân bahu pâi azâb.23.

ਸਿੰਘਨ ਸ਼ਿਕਾਰ ਤੁਰਕਨ ਭੁਲ ਗਯੋ । ਫੜਯੋ ਹੁਤੋ ਸੋ ਭੀ ਛਡ ਦਯੋ ।
ਐਸੋ ਭਯੋ ਮੰਨੂ ਹਵਾਲ । ਅਠਾਰਾਂ ਸੈ ਪਰ ਤੇਈਏ ਸਾਲ ।੨੪।
singhan shikâr turkan bhul gayô. phardyô hutô sô bhî chhada dayô.
aisô bhayô mannû havâl. athârân sai par tçîç sâl.24.

੧੩੫. ਸਾਖੀ ਮਥਰਾ ਔ ਕੋਇਲ ਕਤਲ ਕੀ (...'ਆਇ ਪਾਨੀਪਤ ਕਰੀ ਲੜਾਈ')
135. sâkhî mathrâ au kôil katal kî (...'âi pânîpat karî lardâî')

ਦੋਹਰਾ : ਏਕ ਬਰਸ ਕਾਬਲੀ ਰਹਯੋ ਮੱਧ ਰੁਹੇਲੇ ਦੇਸ਼ ।
ਨਵਾਬ ਸਭਨ ਪੈਸੇ ਦਏ ਔ ਲਹੌਰ ਮੱਲੀ ਉਨ ਬੇਸ਼ ।੧।
dôhrâ : çk baras kâbalî rahyô maddh ruhçlç dçsh.
navâb sabhan paisç daç au lahaur mallî un bçsh.1.

ਚੌਪਈ : ਜੇ ਸਭ ਉਸ ਕੀ ਕਥਾ ਕਥੱਯੈ । ਗ੍ਰੰਥ ਵਧੇ ਕੁਛ ਸੁਖ ਨਹਿਂ ਪੱਯੈ ।
ਜੁੱਧ ਭਯੋ ਬਡ ਭਾਊ ਸਾਥ । ਉਸ ਮੈਂ ਬਹੁਤ ਬਧਤ ਹੈ ਬਾਤ ।੨।
chaupaî : jç sabh us kî kathâ kathyyai. garnth vadhç kuchh sukh nahin payyai.
juddh bhayô bada bhâû sâth. us main bahut badhat hai bât.2.

ਤਾਂਤੇ ਸੂਛਮ ਬਾਤ ਸੁਨਾਊਂ । ਗ੍ਰੰਥ ਬਢਨ ਤੇ ਅਧਿਕ ਡਰਾਊਂ ।
ਸਭ ਤੁਰਕਨ ਯੌਂ ਬਾਤ ਬਨਾਈ । ਹਿੰਦੂ ਮਰਹਟੇ ਸਭ ਦਏ ਗਵਾਈ ।੩।
tântç sûchham bât sunâûn. garnth badhan tç adhik daarâûn.
sabh turkan yau bât banâî. hindû marhatç sabh daç gavâî.3.

ਨਬਾਬ ਬਜੀਰਨ ਫੌਜ ਮੰਗਾਈ । ਹਿੰਦੂਅਨ ਊਪਰ ਦੌੜ ਕਰਾਈ ।
ਮਥਰਾ ਮਾਰ ਬੰਦੀ ਬਹੁ ਕਰੀ । ਬਚਯੋ ਸੋਊ ਜੋ ਰਹਯੋ ਨ ਘਰੀ ।੪।
nabâb bajîran phauj mangâî. hindûan ûpar daurd karâî.
mathrâ mâr bandî bahu karî. bachyô sôû jô rahyô na gharî.4.

Chaupai : Wailing desperately over the fate of their kins under siege,
The hapless mothers and sisters had no one to share their grief.
Shuddering at the horrible prospect, and standing as helpless onlookers,
People saw no chance of survival for their kith and kin. (21)

Dreading more about the aftermath of their capture,
They apprehended about themselves of being accused of complicity.
It was amidst this wailing and shrieking among the people,
That a divine dispensation came to prevail thereupon. (22)

As Mir Mannu's horse getting scared, stood straight on his hind legs,
With a bound did Mir Mannu fall upon the ground.
As one of his feet got entangled in the stirrup,
With an intolerable pain did Mir Mannu shed his mortal frame. (23)

Disappeared the thought of preying upon the Singhs with Mir Mannu's demise,
Released even were those Singhs whom had they caputured.
Such happened to be the fate which Mir Mannu did meet,
Eighteen hundred and twenty three[3] Bikrami happened to be the year. (24)

Episode 135
Episode About Mathura And Koel
(Marathas waged a battle at the town of Panipat)

Dohra : For full one year did Ahmad Shah Abdali[1] stay,
In the occupied region ruled by Najib Khan Rohela[2].
Not only did all the (Mughal) Nawabs pay him a handsome ransom,
But he also occupied a major portion of Lahore province. (1)

Chaupai : If we describe all these developments in minute detail,
This epic would become too voluminous to be of much use.
If we narrate the confrontation between Abdali and Maratha Bhau[3],
This epic would become too unwieldy to be readable. (2)

So we would try to narrate events as briefly as possible,
So that this epic remains within the reading limits.
Thus did all the Muslims including the Mughals and Pathans resolve:
They must get rid of all the Hindus chiefs including Marathas. (3)

Summoning all the forces of all the Nawabs and ministers,
They launched an attack on the major Hindu places.
Many a Hindu did they captue after the occupation of Mathura[4],
Those alone escaped capture who had deserted their homes. (4)

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ਦੋਹਰਾ : ਸੋ ਬਚਿਓ ਜੋ ਭਜ ਗਯੋ ਭਰਤਪੁਰੇ ਕੇ ਪਾਹਿ ।
ਮਗਰ ਗਈ ਫੌਜ ਤੁਰਕ ਕੀ ਮਾਰ ਤੋਪਨ ਦਈ ਹਟਾਇ ।੫।
dôhrâ : sô bachiô jô bhaj gayô bharatpurç kç pâhi.
magar gaî phauj turak kî mâr tôpan daî hatâi.5.

ਚੌਪਈ : ਮਥਰਾ ਡੇਰਾ ਗਿਲਜਨ ਪਾਯਾ । ਭਰਤਪੁਰੇ ਤੇ ਮਾਰ ਹਟਾਯਾ ।
ਤੋਪਖਾਨੇ ਕੀ ਸ਼ਲਕ ਸੁਨਈ । ਮੁਗਲ ਪਠਾਣ ਸੁ ਅਕਲ ਗਵਈ ।੬।
chaupaî : mathrâ daçrâ giljan pâyâ. bharatpurç tç mâr hatâyâ.
tôpakhânç kî shalak sunaî. mugal pathân su akal gavaî.6.

ਡੀਕ ਮਾਂਹਿ ਬਹੁਤੇ ਜਟ ਵਰੇ । ਮਰਹਟੇ ਝੁਨਕੂ ਘੁਮੇਰਹਿ ਅੜੇ ।
ਔਰ ਹੁਤੋ ਇਕ ਗੜ੍ਹ ਵਡ ਭਾਰੀ । ਜਿਸ ਪਰ ਜਟ ਉਮੈਦ ਬਹੁ ਸਾਰੀ ।੭।
daîk mânhi bahutç jat varç. marhatç jhunkû ghumçrhi ardç.
aur hutô ik gardh vada bhârî. jis par jat umaid bahu sârî.7.

ਜੱਟ ਫੌਜ ਨਿਜ ਖਾਸੀ ਭਰੀ । ਤੋਪ ਜੰਬੂਰੇ ਬਹੁ ਜੰਜਾਇਲ ਵਰੀ ।
ਖਾਈ ਕੰਧ ਥੀ ਬੇਸ਼ ਬਨਾਈ । ਸੁਰੰਗ ਹੱਲੇ ਕੀ ਭੈ ਨਹਿਂ ਕਾਈ ।੮।
jatt phauj nij khâsî bharî. tôp jambûrç bahu jañjâil varî.
khâî kandh thî bçsh banâî. surang hallç kî bhai nahin kâî.8.

ਦੋਹਰਾ : ਤੋਪਨ ਕੰਧ ਸੁ ਨਹਿਂ ਢਹੈ ਨਹਿਂ ਸੁਰੰਗਹਿ ਹੋਇ ਲਗਾਇ ।
ਹੱਲੋ ਕਿਛੁ ਤਿਸ ਨਾ ਕਰੈ ਖਰਚ ਬਹੁਤ ਦਯੋ ਪਾਇ ।੯।
dôhrâ : tôpan kandh su nahin dhahai nahin surngahi hôi lagâi.
hallô kichhu tis nâ karai kharach bahut dayô pâi.9.

ਚੌਪਈ : ਕੋਇਲ ਕੋ ਉਹ ਗੜ੍ਹਾ ਕਹਾਵੈਂ । ਹਿੰਦੂ ਰਾਮਗੜ੍ਹ ਉਸੇ ਸੁਨਾਵੈਂ ।
ਮੁਸਲੋ ਨਾਮ ਅਲੀਗੜ੍ਹ ਕਹਿਹੀਂ । ਬਰਸ ਬਾਰਾਂ ਕੋ ਖਰਚ ਤਿਹ ਮਾਂਹੀ ।੧੦।
chaupaî : kôil kô uh gardhâ kahâvain. hindû râmgardah usç sunâvain.
muslô nâm alîgardh kahihîn. baras bârân kô kharach tih mânhî.10.

ਬਹੁ ਗੁਮਰਾਹੀ ਜਟਨ ਮਨ ਰਹੈ । ਜਾਤ ਬਨਜਾਰੋ ਫੌਜਨ ਕਹੈਂ ।
ਮਧ ਧੌਂਸ ਉਨ ਦਈ ਬਜਾਈ । ਅਹਮਦ ਸਾਹਿ ਸੋਊ ਸੁਨ ਪਾਈ ।੧੧।
bahu gumrâhî jatan man rahai. jât banjârô phaujan kahain.
madh dhauns un daî bajâî. ahmad sâhi sôû sun pâî.11.

ਰਹਯੋ ਰੁਹੇਲੇ ਉਸੈ ਟਲਾਈ । ਮਤ ਈਹਾਂ ਰਹੈ ਸੁ ਸ਼ਾਹੁ ਫਸਾਈ ।
ਕਿਲ੍ਹਾ ਤੁਟੈ ਨਹਿਂ ਬਾਰੈ ਬਰਸ ਤਾਈਂ । ਔਰ ਕਾਮ ਹਮ ਪਿਛੈ ਸਭ ਪਾਈ।੧੨।
rahyô ruhçlç usai talâî. mat îhân rahai su shâhu phasâî.
kilahâ tutai nahin bârai baras tâîn. aur kâm ham pichhai sabh pâî.12.

ਔਰ ਕਾਮ ਜਾਹਿਂ ਹਮਰੇ ਡੂਬ । ਕਿਲ੍ਹੈ ਪਿਲਚਨ ਨਹੀਂ ਸ਼ਾਹੈ ਖੂਬ ।
ਨਜੀਬਾ ਕਹੈ ਇਹ ਫਕੀਰ ਬਜਾਯਾ । ਇਕ ਦਿਨ ਇਮ ਕਰ ਸ਼ਾਹੁ ਟਲਾਯਾ ।੧੩।
aur kâm jâhin hamrç daûb. kilhai pilchan nahîn shâhai khûb.
najîbâ kahai ih phakîr bajâyâ. ik din im kar shâhu talâyâ.13.

Dohra : They alone survived who had fled (before the attack),
Those who had taken shelter with the Bharatpur's ruler[5].
As the Muslim troops had run after them in hot pursuit,
They were repulsed by the heavy artillery fire by the Jats. (5)

Chaupai : After having been repulsed from Bharatpur by the Jats,
The Pathan troops did set up a base camp at Mathura.
As they had been confronted by a heavy artillery fire,
The Mughal-Pathan troops were at their wits' ends to combat it. (6)

While a large number of Jat troops entered in the Deek[6] fort,
The Maratha troops took up positions inside the Ghumer[7] fort.
Besides these two forts, there was another very strong fort,
On which the Jats had pinned great hopes for defence. (7)

Not only had the Jat troops concentrated in large strength inside,
They had also deployed many long-range guns inside the fort.
Encircled as this fort was by a water channel and a huge wall,
It could not be penetrated either through a tunnel or an open attack. (8)

Dohra : Neither could this massive wall be damaged by canon fire,
Nor could it be breached through the construction of a tunnel.
Nor even could any sustained attack or siege make it vulnerable,
As the Jats had stored a large quantity of provisions inside this fort. (9)

Chaupai : This fort which was famous by the name of Koel[8],
The Hindus were wont to address it as Ramgarh.
This fort which the Muslims addressed it as Aligarh,
Had provisions inside which could last for twelve years. (10)

Being extremely arrogant and overconfident of their prowess,
These Jats derided the passing Mughal troops as Bangle-sellers.
As these (vainglorious) Jats started beating a wardrum,
The passing Ahmad Shah Abdali troops did hear its sound. (11)

Desperately did Najib Khan Rohela try to divert Abdali's attention,
Lest Abdali's troops should get bogged down around that fort.
Truly as this invincible fort could not be the penetrated for twelve years,
All of his remaining designs would remain unfulfilled. (12)

As their ambitions of more territorial occupation would go haywire.
In no case should Abdali get bogged down in this fort.
Feigning that the beating drum sounded from a monastic seat,
For a day or so could Najib Khan divert Abdali's attention. (13)

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ਮੌਤ ਜਟਨ ਕੀ ਨੇੜੈ ਆਈ । ਜੱਟ ਨ ਟਲੈਂ ਸੁ ਜਾਂਹਿ ਬਜਾਈ ।
ਫਿਰ ਸੁਨਯੋ ਸ਼ਾਹਿ ਮਨ ਕਰਯੋ ਕ੍ਰੋਧ । ਅਗੈ ਨ ਜਾਵੈਂ ਇਨ ਬਿਨ ਸੋਧ ।੧੪।
maut jatan kî nçrdai âî. jatt na talain su jânhi bajâî.
phir sunyô shâhi man karyô karôdh. agai na jâvain in bin sôdh.14.

ਨ੍ਵਾਬ ਕਹੈ ਇਹੁ ਕਰਤ ਬਧਾਈ । ਤੁਮਰੋ ਹੁਕਮ ਭਯੋ ਈਹਾਂ ਆਈ ।
ਸ਼ਾਹੁ ਕਹੈ ਮੈਂ ਮੰਨੋਂ ਨ ਬਾਤ । ਬਿਨ ਮਾਰੇ ਮੈਂ ਅਗੈ ਨ ਜਾਤ ।੧੫।
navâb kahai ihu karat badhâî. tumrô hukam bhayô îhân âî.
shâhu kahai main mannôn na bât. bin mârç main agai na jât.15.

ਹਮ ਕੋ ਤੋ ਇਹ ਮਜਾਖਨ ਕਰੈਂ । ਹਮ ਦੇਵੈਂ ਉਸ ਬਦਲੈ ਸਰੈ ।
ਤਬੈ ਰੁਹੇਲੇ ਖੋਲ ਸੁਨਾਈ । ਹਮ ਤੇ ਇਹੁ ਗੜ੍ਹ ਮਾਰਯੋ ਨਾ ਜਾਈ ।੧੬।
ham kô tô ih majâkhan karain. ham dçvain us badlai sarai.
tabai ruhçlç khôl sunâî. ham tç ihu gardah mâryô nâ jâî.16.

ਦੋਹਰਾ : ਬਹੁਤ ਖਰਚ ਯਾ ਮਾਂਹਿ ਹੈ ਸਿਪਾਹਿ ਸੁ ਕਈ ਹਜ਼ਾਰ ।
ਬਰਸ ਬਾਰਾਂ ਲੌ ਫਸ ਰਹੈਂ ਤੌ ਫਿਰ ਹੋ ਹੈ ਮਾਰ ।੧੭।
dôhrâ : bahut kharach yâ mânhi hai sipâhi su kaî hazâr.
baras bârân lau phas rahain tau phir hô hai mâr.17.

ਚੌਪਈ : ਯੌ ਸੁਨ ਸ਼ਾਹਿ ਸੁ ਗੁੱਸੋ ਖਾਯੋ । ਹਿੰਦੁਸਤਾਨ ਮੈਂ ਕਾਹੇ ਆਯੋ ।
ਜੌ ਹਮ ਪੈ ਨਹੀਂ ਏਤੀ ਸ਼ਕਤ । ਹੁਇ ਪਤਿਸ਼ਾਹੀ ਹਮ ਤੇ ਕਦ ਤਕ ।੧੮।
chaupaî : yau sun shâhi su gussô khâyô. hindustân main kâhç âyô.
jau ham pai nahîn çtî shakat. hui patishâhî ham tç kad tak.18.

ਗੜ੍ਹ ਮਾਰਨ ਗਤ ਬਿਦਯਾ ਨ ਜਾਨੇਂ । ਕਿਮ ਹਮ ਰਾਖੈਂ ਬ੍ਰਿਧ ਸਯਾਨੇ ।
ਗੜ੍ਹ ਮਾਰਨ ਸ਼ਕਤਿ ਕਿਤਾਬ ਮੰਗਾਈ । ਗੜ੍ਹ ਕੀ ਨਕਲ ਸਭ ਲਈ ਲਿਖਾਈ ।੧੯।
gardah mâran gat bidyâ na jânçn. kim ham râkhain baridh sayânç.
gardah mâran shakti kitâb mangâî. gardah kî nakal sabh laî likhâî.19.

ਦੋਨੋਂ ਕੀ ਉਨ ਜੁਗਤ ਰਲਾਇ । ਸੋ ਗੜ੍ਹ ਮਾਰਨ ਗਤਿ ਲਈ ਪਾਇ ।
ਮੂਛਨ ਪਰ ਤਿਨ ਦੀਨੋ ਤਾਉ । ਕਹਯੋ ਨਗਾਰਾ ਦੇਹੁ ਬਜਾਉ ।੨੦।
dônôn kî un jugat ralâi. sô gardah mâran gati laî pâi.
mûchhan par tin dînô tâu. kahyô nagârâ dçhu bajâu.20.

ਔਰ ਤੁਰਕਨ ਘਰ ਪਰ ਗਯੋ ਸੋਗ । ਕੀਓ ਸਾਹਿ ਨੈ ਬਡੋ ਅਜੋਗ ।
ਸ਼ਾਹਿ ਮਥੀ ਗੜ੍ਹ ਸੋਉ ਲੜਾਈ । ਸ਼ਾਹਿ ਜੰਤ੍ਰ ਮੈਂ ਥੀ ਬਿਧਿ ਆਈ ।੨੧।
aur turkan ghar par gayô sôg. kîô sâhi nai badaô ajôg.
shâhi mathî gardah sôu lardâî. shâhi jantar main thî bidhi âî.21.

ਆਠ ਦਿਨਨ ਮੈਂ ਮਰਤ ਜਿਮ ਸੋਇ । ਹੁਇ ਅਸ੍ਰਧਾਤੀ ਕੰਧਹਿ ਜੋਇ ।
ਕਰੈ ਨ ਗੋਲਾ ਖਤ ਤਿਹ ਤਾਂਈ । ਸੁਰੰਗ ਲਗੈ ਨਹਿਂ ਕਿਤੇ ਸੁ ਦਾਈ ।੨੨।
âth dinan main marat jim sôi. hui astdhâtî kandhhi jôi.
karai na gôlâ khat tih tânî. surang lagai nahin kitç su dâî.22.

But the Jats being fated to meet their doomed end,
They kept on beating the war drum without any let or hindrance.
So outraged did Abdali feel after hearing the repeated sound,
That instantly did he decide to take on the Jats before proceeding further. (14)

Saying that they were felicitating Abdali on his arrival there,
Najib Khan Rohela told him that Abdali's writ ran there as well.
Refusing to be taken for a ride with Najib Khan's pretence,
Abdali refused to proceed further without subduing the warmongers. (15)

As the Jats were poking fun at him (out of their arrogance),
It was incumbant upon him to give them a tit for tat.
Thereupon, did Najib Khan Rohela revealed the whole secret,
That never could their forces impregnate their formidable fort. (16)

Dohra : Not only was that fort stocked with plenty of provisions,
It was also defended by many a thousand Jat troops.
For twelve long years, would they remain bogged down there,
Before they could hope to take over that invincible fort. (17)

Chaupai : What purpose would his invasion of Hindustan serve (without chastising Jats),
So incensed indeed did Abdali feel at this information.
How long could he maintain his sovereignty there,
If that much muscle could he not gather to face this challenge? (18)

For what purpose had he enlisted so many war veterans,
If they did not know the tactics to impregnate a fort?
Ordering for a book that dealt with the art of breaking forts.
He got a complete sketch design of the targeted fort traced. (19)

Matching the design of the Koel fort with the one in the book,
He studied all the tactics to break through such a fort.
Twirling his mustachios as a gesture of his full confidence,
He ordered the war-drum to be beaten in retaliation. (20)

Deeming Abdali's decision to confront the Jats as extremely indiscrete,
The Muslim chiefs felt crest fallen and frustrated in their hearts.
Deciding to adopt all those tactics to wage this war,
Abdali adopted all those war tactics as recorded in that book. (21)

Adopting these tactics one could destroy a fort within eight days,
Even if its walls were made of an alloy of eight metals.
Even if artillery fire failed to make a hole in its walls,
Even if it remained impregnable through an underground tunnel. (22)

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ਦੋਹਰਾ : ਫੇਰ ਜੋੜ ਕੇ ਤੁਰਕ ਹਥ ਸ਼ਾਹੁ ਸੁ ਰਹੇ ਟਲਾਇ ।
ਅਗਯੋਂ ਆਗਰੋ ਮਾਰਿ ਕੇ ਫੇਰ ਘੇਰੈਂਗੇ ਆਇ ।੨੩।
dôhrâ : phçr jôrd kç turak hath shâhu su rahç talâi.
agyôn âgrô mâri kç phçr ghçraingç âi.23.

ਚੌਪਈ : ਸ਼ਾਹਿ ਤਿਨੈ ਕੀ ਏਕ ਨ ਮਾਨੀ । ਸ਼ਾਹ ਹੁਤੋ ਥੋ ਜੰਤਰ ਗਯਾਨੀ ।
ਇਸ ਮਾਰੈਂ ਤੇ ਆਗਰੋ ਛੁੱਟੈ । ਇਸ ਛੱਡੈ ਹਮ ਅਗਰੋ ਨ ਤੁੱਟੈ ।੨੪।
chaupaî : shâhi tinai kî çk na mânî. shâh hutô thô jantar gayânî.
is mârain tç âgrô chhuttai. is chhadaai ham agrô na tuttai.24.

ਦੋਹਰਾ : ਸ਼ਾਹੁ ਜੰਤ੍ਰ ਕੇ ਜ਼ੋਰ ਤੇ ਦਿਲ ਸਾਹਿ ਹੁਤੋ ਹੁਲਾਸ ।
ਚੌਤਰਫੇ ਮੁਰਚੇ ਵੰਡ ਦਏ ਲਾਯੋ ਡੇਰਾ ਇਕ ਪਾਸ ।੨੫।
dôhrâ : shâhu jantar kç zôr tç dil sâhi hutô hulâs.
chautraphç murchç vand daç lâyô daçrâ ik pâs.25.

ਚੌਪਈ : ਮੱਧ ਕਿਲ੍ਹੇ ਥੋ ਰਾਜੇ ਮਾਮਾ । ਰਾਇ ਮੱਲ ਥੋ ਉਸ ਜੱਟ ਕੋ ਨਾਮਾ ।
ਮੱਧ ਕਿਲੇ ਬੇਗ਼ਮ ਹੁਇ ਸੋਵੈ । ਚਾਰੋਂ ਤਰਫ਼ ਲੜਾਈ ਹੋਵੈ ।੨੬।
chaupaî : maddh kilahç thô râjç mâmâ. râi mall thô us jatt kô nâmâ.
maddh kilç bçgham hui sôvai. châr ôn taraf lardâî hôvai.26.

ਅੰਦਰੋਂ ਤੋਪਨ ਕੀ ਸ਼ਲਕ ਚਲਾਵੈਂ । ਬਾਹਰੋਂ ਤੋਪ ਸੁ ਢੁਕਨ ਨ ਪਾਵੈਂ ।
ਸੁਰੰਗ ਪਟੇਂ ਜਲ ਨਿਕਸ ਸੁ ਆਵੈ । ਇਸ ਕਰ ਜੰਤ੍ਰਨ ਲਗੈ ਨ ਦਾਵੈ ।੨੭।
andarôn tôpan kî shalak chalâvain. bâhrôn tôp su dhukan na pâvain.
surang patçn jal nikas su âvai. is kar jantarn lagai na dâvai.27.

ਬਹੁ ਨਬਾਬ ਕੋ ਚਿੰਤਾ ਪਰੀ । ਕਰੀ ਪਤਿਸ਼ਾਹਿ ਕਿਮ ਅਪਨੀ ਅਰੀ ।
ਫੇਰ ਕਹੈਂ ਅਕ ਥਕ ਉਠ ਜਾਉਗੁ । ਈਹਾਂ ਨਹੀਂ ਇਹ ਫਤੇ ਸੁ ਪਾਉਗੁ ।੨੮।
bahu nabâb kô chintâ parî. karî patishâhi kim apnî arî.
phçr kahain ak thak uth jâugu. îhân nahîn ih phatç su pâugu.28.

ਦੋਹਰਾ : ਇਸੀ ਭਾਂਤ ਦਿਨ ਸਾਤ ਕੁ ਲੌ ਹੋਇ ਨਬਾਬ ਇਕਤ੍ਰ ਆਇ ।
ਪੂਛਤ ਭਏ ਸੁ ਸ਼ਾਹਿ ਕੋ ਹਮ ਕੋ ਇਤੀ ਬਤਾਇ ।੨੯।
dôhrâ : isî bhânt din sât ku lau hôi nabâb iktar âi.
pûchhat bhaç su shâhi kô ham kô itî batâi.29.

ਚੌਪਈ : ਕੌਨ ਭਾਂਤਿ ਤੇ ਇਹ ਗੜ੍ਹ ਤੋੜੈਂ । ਕਿਤ ਉਮੈਦ ਇਹ ਮੁਰਚੇ ਜੋੜੈਂ ।
ਸ਼ਾਹਿ ਕਹੀ ਭਲ ਕਹਨ ਨ ਬਾਤ । ਬਾਤ ਬਤਾਈਐ ਲਗੈ ਨ ਘਾਤ ।੩੦।
chaupaî : kaun bhânti tç ih gardah tôrdain. kit umaid ih murchç jôrdain.
shâhi kahî bhal kahan na bât. bât batâîai lagai na ghât.30.

ਮਾਰ ਦਿਖਾਲੋਂ ਮਧ ਦਿਨ ਰਾਤ । ਮੁਖੋਂ ਕਹਿਨ ਨਹਿਂ ਆਛੀ ਬਾਤ ।
ਮੂਰਖ ਲੋਕਨ ਮਨ ਨਹੀਂ ਆਵੈ । ਕਹੈਂ ਸ਼ਾਹ ਹਮ ਇਮ ਪਰਚਾਵੈ ।੩੧।
mâr dikhâlôn madh din rât. mukhôn kahin nahin âchhî bât.
mûrakh lôkan man nahîn âvai. kahain shâh ham im parchâvai.31.

Dohra : With folded hands did the Muslim chiefs keep entreating,
That Abdali should put off that operation for a while.
They suggested to lay a siege round that Jat fort,
After their forces had invaded and conquered Agra. (23)

Chaupai : Not a single plea of Mughal chiefs did Abdali accept,
As he himself had been an expert military strategist.
Never could they conquer the next fort at Agra,
As conquest of this fort would lead to their occupation of Agra. (24)

Dohra : Highly excited did Abdali feel in his heart of hearts,
On the basis of his possessing a fort-breaking strategy.
He decided to command his troops from one flank,
After allotting the other three flanks to his various chiefs. (25)

Chaupai : Inside this fort was Jat ruler's maternal uncle, the fort custodian,
Rai Mal was the name of this Jat custodian's name.
Tension-free would he sleep inside, so impregnable being the fort,
Though battle raged on all the four sides of the fort outside. (26)

They would let out a volley of artillery fire from inside,
But no amount of artillery fire from outside could damage this fort.
As water would spring up if an underground tunnel was dug up,
No war tactic could be of any avail to break into this fort. (27)

Extremely concerned did Nawab Najib Khan Rohela feel,
At the stubborn stand that Abdali had taken against the Jats.
Definitely would Abdali wear himself out of this engagement,
As in no case would he be able to conquer this Jat citadel. (28)

Dohra : Seven days having been wasted in this kind of confrontation,
All the Muslim Nawabs came together to approach Abdali.
This much query did they pose to Ahmad Shah Abdali:
What kind of strategy was he contemplating to win this compaign? (29)

Chaupai : Which tactic would he adopt to break into that fort,
With what expectations was he deploying troops on several fronts?
Abdali retorted : indiscrete would it be to disclose his strategy,
As no campaign ever succeeded with a prior disclosure of strategy. (30)

Surely in a day or so would he take over that fort,
Though such a boastful claim did not behove a commander.
Certainly did the nit-witted Nawabs failed to buy Abdali's argument,
As they felt he was taking them for a ride for nothing. (31)

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ਯੌ ਕਹਿ ਸ਼ਾਹ ਸੁ ਕਰੀ ਸਵਾਰੀ । ਸਾਥ ਲਏ ਨਹਿਂ ਸ੍ਵਾਰ ਦੁਇ ਚਾਰੀ ।
ਛਤ੍ਰੀ ਪਖੋ ਡਾਰਯੋ ਜਾਨ । ਫਿਰ ਚੌਤਰਫੇ ਹੁਇ ਅਨਜਾਨ ।੩੨।
yau kahi shâh su karî savârî. sâth laç nahin savâr dui châri.
chhatrî pakhô daâryô jân. phir chautraphç hui anjân.32.

ਦੇਖੀ ਜਗਾ ਉਨ ਉੱਚੀ ਨੀਚ । ਬਿਧਿ ਰਾਖੀ ਸਭ ਦਿਲ ਕੇ ਬੀਚ ।
ਆਇ ਲਏ ਸਰਦਾਰ ਬੁਲਾਇ । ਦਏ ਮੋਰਚੇ ਨੇੜੈ ਕਰਾਇ ।੩੩।
dçkhî jagâ un uchchî nîch. bidhi râkhî sabh dil kç bîch.
âi laç sardâr bulâi. daç môrachç nçrdai karâi.33.

ਦਿਨੈ ਦੇਵੈ ਫਿਰ ਪਿਛੈ ਹਟਾਇ । ਰਾਤ ਦੂਰ ਕਦ ਨੇੜੇ ਕਰਾਇ ।
ਇਸ ਬਿਧ ਉਨ ਕੋ ਬਹੁ ਭਰਮਾਵੈ । ਉਨ ਕੇ ਦਿਲ ਕਛੁ ਗ਼ਮ ਨਹਿਂ ਆਵੈ ।੩੪।
dinai dçvai phir pichhai hatâi. rât dûr kad nçrdç karâi.
is bidh un kô bahu bharmâvai. un kç dil kachhu gham nahin âvai.34.

ਦੋਹਰਾ : ਇਹੀ ਬਿਧੀ ਤਿਹ ਕਰਤ ਹੀ ਆਈ ਰਾਤ ਹਨੇਰ ।
ਬੁਲਾਏ ਆਪਣੇ ਸਰਦਾਰ ਸਭ ਦਯੋ ਹੁਕਮ ਯੌਂ ਫੇਰ ।੩੫।
dôhrâ : ihî bidhî tih karat hî âî rât hançr.
bulâç âpanç sardâr sabh dayô hukam yaun phçr.35.

ਚੌਪਈ : ਕਿਲੋਂ ਊਚੋ ਥੋ ਹਾਥ ਸੁ ਤੀਸ । ਕੰਧ ਬਨਾਵੋਂ ਹਾਥ ਚਲੀਸ ।
ਊਚੀ ਦੇਖ ਆਯੋ ਥੋ ਜਗਾ ਜੋਈ । ਤਬਹਿ ਬਤਾਈ ਉਨ ਕੋ ਸੋਈ ।੩੬।
chaupaî : kilôn ûchô thô hâth su tîs. kandh banâvaun hâth chalîs.
ûchî dçkh âyô thô jagâ jôî. tabhi batâî un kô sôî.36.

ਏਕ ਰਾਤ ਮੇਂ ਸੋ ਕਰ ਲਈ । ਉਸ ਕੀ ਬਿਧ ਨਹਿਂ ਈਹਾਂ ਬਤਈ ।
ਚਹੀਯਤ ਹੈ ਯਹਿ ਗੋਪ ਰਖਾਈ । ਨਿਫਲ ਹੋਤ ਹੈ ਬਹੁਤ ਸੁਨਾਈ ।੩੭।
çk rât mçn sô kar laî. us kî bidh nahin îhân bataî.
chahîyat hai yahi gôp rakhâî. niphal hôt hai bahut sunâî.37.

ਦੋਹਰਾ : ਸਭੀ ਜਗਤ ਮੈਂ ਕਹੌਂਗਾ ਦ੍ਰਗਸਤ ਕੇ ਮਾਂਹਿ ।
ਸ਼ਾਹ ਜੰਤ੍ਰ ਜਿਹ ਬਿਧ ਰਚਯੋ ਕੋਇਲ ਗੜ੍ਹ ਜਿਮ ਸ਼ਾਹਿ ।੩੮।
dôhrâ : sabhî jagat main kahaungâ dargsat kç mânhi.
shâh jantar jih bidh rachyô kôil gardah jim shâhi.38.

ਪ੍ਰਾਤ ਹੋਤ ਉਨ ਦੇਖਿਓ ਭਯੋ ਅਚੰਭੋ ਬਾਤ ।
ਪਰਬਤ ਕੋ ਇਹਾਂ ਧਰ ਗਯੋ ਹੈ ਹਨੂਮਾਨ ਇਨ ਸਾਥ ।੩੯।
parât hôt un dçkhiô bhayô achmbhô bât.
parbat kô ihân dhar gayô hai hanûmân in sâth.39.

ਚੌਪਈ : ਅਧੀ ਲੜਾਈ ਦੇਖਤ ਹਾਰੇ । ਉਪਰ ਚੜ੍ਹਾਏ ਭਾਂਡੇ ਸਾਰੇ ।
ਸਾਠ ਤੋਪ ਤਿਸ ਉਪਰ ਚੜ੍ਹਾਈ । ਆਠ ਗੁਬਾਰੇ ਦਏ ਲਗਾਈ ।੪੦।
chaupaî : adhî lardâî dçkhat hârç. upar chardhâç bhândç sârç.
sâth tôp tis upar chardhâî. âth gubârç daç lagâî.40.

Thereafter, did Ahmad Shah Abdali mount his horse,
Nor did he take any mounted bodyguards with him.
Deliberately did he discard the royal canopy as well,
So that he could reconnoitre the fort's surroundings being incognito. (32)

After surveying the entire topography of high and low ground positions,
Secret did he keep the contemplated strategy in his own mind.
Summoning, thereafter, all the chief commanders of his troops,
Close to the fort did he allot the various pickets to them. (33)

Advancing their positions during the day and then asking them to retreat,
Same strategy did he keep on repeating during the night as well.
Though he kept the enemy inside on tenterhooks in this way,
But hardly did they feel concerned by these pranks of Abdali. (34)

Dohra : Repeating this tactic time and again for a few days,
There did arrive a pitch dark night at last.
Summoning all his field commanders to assemble once again,
There did he issue fresh orders to all His commanders. (35)

Chaupai : Thirty feet being the height of Jat forts' walls,
A forty feet high wall did Abdali order to be raised.
The highest spot that he had spotted during his survey,
There did he order the forty feet wall to be raised. (36)

Asking them to raise the wall in a single night,
The final strategy still did he keep secret in his mind.
Secret must he keep his strategy till the end,
Fail it would otherwise, if he disclosed it earlier. (37)

Dohra : All strategies to break into a fort, I (the author) would narrate,
In the book "Dragsat" that I would shortly be writing.
It would include the strategy that Ahmad Shah Abdali adopted,
And the way he succeeded in breaking into the Koelgarh fort. (38)

As the day dawned, did the fort inmates come to notice,
That a great miracle had occurred during the night.
As if someone had placed a huge mountain or (wall) at night,
Lord Hanuman[9] must have been on their side indeed. (39)

Chaupai : Seeing this marvel, the Jats lost half the battle even before its onset,
Quickly did he (Abdali) position all his guns on the top battlements.
A total of sixty canons did he position on the top,
Along with a battery of eight fireball shooting guns. (40)

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ਜੰਬੂਰੇ ਪੰਜ ਸੈ ਦਏ ਚੜ੍ਹਾਇ । ਕਈ ਹਜ਼ਾਰ ਬੰਦੂਕ ਦਈ ਲਾਇ।
ਦਈ ਛਲਕ ਬਹੁ ਬਾਨਨ ਕੇਰੀ । ਹੁਇ ਗਈ ਦਿਨ ਤੇ ਰਾਤ ਹਨ੍ਹੇਰੀ ।੪੧।
jambûrç pañj sai daç chardhâi. kaî hazâr bandûk daî lâi.
daî chhalak bahu bânan kçrî. hui gaî din tç rât hanhçrî.41.

ਦੋਹਰਾ : ਗੋਲੇ ਬਾਨ ਔ ਤੀਰ ਸੋਂ ਮਧ ਅਗਨ ਦਈ ਬਹੁ ਫੂਕ ।
ਛੁਰੀਆਂ ਬੁਰੀਆਂ ਤਿੱਖੀਆਂ ਮਾਰੈਂ ਹਥ ਸੋਂ ਚੂਕ ।੪੨।
dôhrâ : gôlç bân au tîr sôn madh agan daî bahu phûk.
chhurîân burîân tikkhîân mârain hath sôn chûk.42.

ਚੌਪਈ : ਅਸਮਾਨੋਂ ਬਿਜਲੀ ਜਨੁ ਪਰੈ । ਅੰਦਰ ਲੋਕ ਸਭ ਸਹਮੇ ਭਰੈ ।
ਜ਼ਹਰ ਬਾਨਨ ਕੀ ਜੁਗਤ ਲਗਾਈ । ਆਂਖਨ ਤੇ ਕੀਏ ਅੰਧੇ ਬਨਾਈ ।੪੩।
chaupaî : asmânôn bijlî janu parai. andar lôk sabh sahmç bharai.
zahar bânan kî jugat lagâî. ânkhan tç kîç andhç banâî.43.

ਕੁਹਕ ਬਾਨਨ ਸਯੋਂ ਅਗਨ ਲਗ ਗਈ । ਅੰਦ੍ਰਨ ਕੋ ਬਹੁ ਚਿੰਤਾ ਭਈ ।
ਉਪਰ ਤੋਪ ਥੀ ਉਨ ਜੋ ਚੜ੍ਹਈ । ਸੋ ਹੀ ਬੰਦੂਕਨ ਠਹਿਰ ਨ ਦਈ ।੪੪।
kuhak bânan sayôn agan lag gaî. andarn kô bahu chintâ bhaî.
upar tôp thî un jô chardhî. sô hî bandûkan thahir na daî.44.

ਤਰਫ਼ ਚੌਥੀਓਂ ਮੁਰਚੇ ਚੁਕਾਏ । ਕਹਯੋ ਨ ਮਾਰੋ ਜੋ ਨਠ ਜਾਏ ।
ਬਹੁਤ ਗਏ ਭਜ ਜਾਨ ਤਰਾਸ । ਸਭ ਨੇ ਭੱਜਨ ਕੀਨੀ ਆਸ ।੪੫।
taraf chauthîôn murchç chukâç. kahyô na mârô jô nath jâç.
bahut gaç bhaj jân tarâs. sabh nç bhajjan kînî âs.45.

ਦੋਹਰਾ : ਸਾਬਤ ਥੋੜੇ ਰਹਿ ਗਏ ਫਟੇ ਜਲੀ ਬਹੁ ਦੇਹ ।
ਲਰਨ ਭਿਰਨ ਸਭ ਭੁਲ ਗਯੋ ਭਯੋ ਅਚੰਭੋ ਏਹ ।੪੬।
dôhrâ : sâbat thôrdç rahi gaç phatç jalî bahu dçh.
laran bhiran sabh bhul gayô bhayô achmbhô çh.46.

ਚੌਪਈ : ਤਬ ਬਿਚਲਨ ਨੇ ਬਾਤਾਂ ਪਾਈ । ਜਾਨ ਦਿਹੁ ਹਮਕੋ ਇਕ ਦਾਈ ।
ਸ਼ਾਹੁ ਕਹਯੋ ਤੁਮ ਦੀਨੋ ਰਾਹੁ । ਨਿਕਲ ਜਾਹੁ ਤੁਮ ਹੁਇ ਇਕ ਦਾਹਿ ।੪੭।
chaupaî : tab bichlan nç bâtân pâî. jân dihu hamkô ik dâî.
shâhu kahyô tum dînô râhu. nikal jâhu tum hui ik dâhi.47.

ਅੱਧੀ ਰਾਤ ਕਿਲਾ ਛਡ ਗਏ । ਜਾ ਜਮਨਾ ਢਿਗ ਠਾਂਢੇ ਭਏ ।
ਆਗੇ ਰਾਜੇ ਘਲੇ ਹਲਕਾਰੇ । ਮਾਮੋ ਲਗੈ ਨ ਮੂੰਹ ਹਮਾਰੇ ।੪੮।
addhî rât kilâ chhada gaç. jâ jamnâ dhig thândhç bhaç.
âgç râjç ghalç halkârç. mâmô lagai na mûnh hamârç.48.

ਸੋ ਜਮਨਾ ਮਧ ਮਰ ਗਯੋ ਕੂਦ । ਬੜੀ ਧਾਰ ਮਹਿਂ ਬਹਿ ਗਯੋ ਬੂਡ ।
ਰਾਇ ਮਲ ਥੋ ਤਿਸ ਕੋ ਨਾਮ । ਸੂਰਜ ਮਲ ਕੋ ਸਾਲੋ ਥਾਮ ।੪੯।
sô jamnâ madh mar gayô kûd. bardî dhâr mahin bahi gayô bûda.
râi mal thô tis kô nâm. sûraj mal kô sâlô thâm.49.

Positioning five hundred medium-range guns also there,
He deployed several thousand musketeers on the top.
Such a heavy volley of fire and arrows did they open,
That their smoke created pitch darkness even during the day. (41)

Dohra : With fireballs, bows and arrows (such a heavy attack did he launch),
That (this impregnable Jat fort) was set on fire from inside,
With such force did they hurl sharp-edged knives and daggers,
That they never failed to hit the Jat soldiers enconsed inside the fort. (42)

Chaupai : With such speed of lightening from the skies did Abdali's firearms strike,
That all the Jat troops inside fort felt extremely scared.
With the strategy of shooting arrows laced with poisons,
Many of those hit with these arrows were rendered blind. (43)

As these deadly arrows and fireballs set the fort on fire,
Those guarding the fort from inside panicked with fear.
Even the cannons which had been positioned on the fort,
Those also could not stand the massive firing from outside. (44)

Lifting a siege from all the sides around this fort,
Abdali ordered his troops to let those flee who wished to escape.
As many of the fort inmates fled for fear of being killed,
The rest of the Jat troops also looked forward to run away. (45)

Dohra : A very few among them had remained without getting wounded,
As majority of them were wounded and charred with fire.
It was indeed a great marvel that came to occur,
That such (battle hardy) soldiers abandoned fighting the enemy. (46)

Chaupai : Thereupon, those stranded inside the fort sent a proposal,
That they be allowed to escape from one side.
Agreeing to grant them a passage of escape from the fort,
Ahmad Shah Abdali ordered them to escape from one corner. (47)

Thus, deserting their (well fortified) fort at midnight,
Did these Jat soldiers seek refuge around the Yamuna river.
From the other side the Jat ruler of Bharatpur sent a messanger,
That never should his maternal uncle (Rai Mal) show him his disgraced face. (48)

So did he kill himself jumping into the river Yamuna,
So was his drowned body carried away by the heavy current.
By the name of Rai Mal was this Jat warrior known,
Brother-in-law was he in relationship to (late) Suraj Mal Jat chief. (49)

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ਦੋਹਰਾ : ਤਬੈ ਆਗਰੋ ਛੁਟ ਗਯੋ ਜੱਟ ਭਯੋ ਬਹੁ ਥਰਥੱਲ ।
ਕਾਬਲੀ ਹਿੰਦ ਸੁ ਆ ਵੜਯੋ ਦੱਖਨ ਗਈ ਸੁ ਗੱਲ ।੫੦।
dôhrâ : tabai âgrô chhut gayô jatt bhayô bahu tharthall.
kâbalî hind su â vardyô dakkhan gaî su gall.50.

ਚੌਪਈ : ਦਖਣੋਂ ਤਿੰਨ ਲਖ ਘੋੜੀ ਆਈ । ਆਇ ਪਾਨੀਪਤ ਕਰੀ ਲੜਾਈ ।
ਛੇ ਲਖ ਤੁਰਕ ਇਕੱਠੇ ਹੋਯੋ । ਮਰਹਟੇ ਕੁ ਕਛੁ ਸਕੈ ਨ ਖੋਯੋ ।੫੧।
chaupaî : dakhnôn tinn lakh ghôrdî âî. âi pânîpat karî lardâî.
chhç lakh turak iktthô hôyô. marhatç ku kachhu sakai na khôyô.51.

ਤਬ ਮਨਸੂਬਾ ਤੁਰਕਨ ਕੀਆ । ਕਸਮ ਧਰਮ ਕਰ ਜਟ ਪਾੜ ਲੀਆ ।
ਜੱਟ ਫਟਯੋ ਜਦ ਮਰਹਟੇ ਮਾਰੇ । ਇਸ ਬਿਧ ਸਭਨ ਸੁ ਮਰਹਟੇ ਮਾਰੇ ।੫੨।
tab mansûbâ turkan kîâ. kasam dharam kar jat pârd lîâ.
jatt phatyô jad marhatç mârç. is bidh sabhan su marhatç mârç.52.

ਦਿੱਲੀ ਲੀਨੀ ਸ਼ਾਹਿ ਛੁਡਾਈ । ਨਜੀਬ ਖਾਨ ਰੁਹੇਲੋ ਦੀਓ ਵੜਾਈ ।
ਸ੍ਰਹੰਦ ਮੈਂ ਦੀਨੋਂ ਜੈਨਾ ਵਾੜ । ਵੜਿਓ ਸ਼ਾਹਿ ਲਹੌਰਹਿ ਤਾੜ ।੫੩।
dillî lînî shâhi chhudaâî. najîb khân ruhçlô dîô vardâî.
sarhand main dînôn jainâ vârd. vaiô shâhi lahaurhi târd.53.

ਮੁਲਤਾਨ ਭਖਰ ਕੇ ਟਕੇ ਚਲ ਆਵੈਂ । ਕਸ਼ਮੀਰ ਪਹਾੜਨ ਨਾਂਹਿ ਅੜਾਵੈਂ ।
ਬਹੁਤ ਸ਼ਾਹੁ ਮਨ ਗਰਬਾ ਆਯਾ । ਆਇ ਡੇਰਾ ਤਿਨ ਅੰਮ੍ਰਿਤਸਰ ਪਾਯਾ ।੫੪।
multân bhakhar kç takç chal âvain. kashmîr pahârdan nânhi ardâvain.
bahut shâhu man garbâ âyâ. âi daçrâ tin ammritsar pâyâ.54.

ਬਾਤ ਅਬੈ ਸਿੰਘਨ ਪਰ ਆਈ । ਸੋਈ ਸੁਨੋਂ ਤੁਮ ਚਿੱਤ ਲਗਾਈ।
ਬਾਤ ਪੁਰਾਤਨ ਜਿਮ ਸੁਨ ਲਈ । ਰਤਨ ਸਿੰਘ ਲਿਖ ਸਾਖਨਿ ਠਈ ।੫੫।
bât abai singhan par âî. sôî sunôn tum chitt lagâî.
bât purâtan jim sun laî. ratan singh likh sâkhni thaî.55.

ਦੋਹਰਾ : ਸਾਲ ਅਠਾਰਾਂ ਸੈ ਬਿਤੇ ਪੁਨਹਿ ਅਠਾਰੈ ਲਾਇ ।
ਐਸੀ ਬਿਧਿ ਪਾਛੈ ਭਈ ਸੁਨੋ ਸੁ ਆਗੈ ਆਇ ।੫੬।
dôhrâ : sâl athârân sai bitç punhi athârai lâi.
aisî bidhi pâchhai bhaî sunô su âgai âi.56.

੧੩੬. ਸਾਖੀ ਘੱਲੂਘਾਰੇ ਮਲੇਰ ਔ ਕੁਪਰਹੀੜੈ ਕੀ ਤੁਰੀ ('ਤੱਤ ਖਾਲਸੇ ਸੋ ਰਹਯੋ ਗਯੋ ਸੁ ਖੋਟ ਗਵਾਇ')

136. sâkhî ghallûghârç malçr au kuprahîrdai kî turî (‘tatt khâlsç sô rahyô gayô su khôt gavâi’)

ਕੁੰਡਲੀਆ : ਸੁਨੋਂ ਬਾਤ ਅਬ ਸਿੰਘਨ ਕੀ ਕਰੀ ਸ਼ਾਹਿ ਜਿਮ ਕੂਟ ।
ਕੂਟਤ ਮਾਰਤ ਸੋ ਥਕਯੋ ਖਾਲਸੋ ਭਯੋ ਅਖੂਟ ।
ਖਾਲਸਾ ਭਯੋ ਅਖੂਟ ਨਦੀ ਜਿਮ ਸੁੰਮੇਵਾਣੀ ।

Dohra : As Agra also got vacated from its Jat rulers,
Was there a great commotion among the Jat chiefs.
That Kabul's ruler had entered into India,
Did this news spread far into the deep South as well. (50)

Chaupai : Thereupon, arrived three lakh (Maratha) horse-mounted soldiers from the South,
Who did wage a battle against Abdali at the town of Panipat.
Even with a strength of Six lakh Muslim troops which assembled there,
They could not make any dent into the Maratha defences. (51)

Thereafter, chalking out a new strategy to deal with the Marathas,
The Muslim strategists alienated the Jat chief[10] through (false) religious vows.
With the alienation of Jats, were the Marathas overpowered,
In this way were all the Maratha forces crushed by Abdali. (52)

Thereafter, taking over Delhi from it present ruler,
Ahmad Shah handed over its control to Najib Khan Rohela[11].
Thereafter, handing over Sirhind's control to Jain Khan[12],
Ahmad Shah himself took over Lahore after alerting others. (53)

Revenues started pouring into his coffers from as far as Lahore and Bhakhar,
Even as Kashmir and hill chiefs dared not oppose his rule.
Thus, getting very arrogant about his subduing the Indian chiefs,
Ahamad Shah Abdali did put up his camp at Amritsar. (54)

Now as came the turn of the Sikhs' (confrontation with Abdali),
Dear devout readers, listen to that account with concentration.
The account as I (author) have heard from my elders,
The same had Rattan Singh (author) decided to narrate. (55)

Dohra : It was in the year of eighteen hundred and eighteen[13] (B.S.),
(That this Sikh-Abdali confrontation had taken place).
What prceeded this confrontation have I narrated,
What happened thereafter, must my dear readers listen? (56)

Episode 136
Episode About Massacre (Ghallughara) Near Malerkotla, Kupp and Poheerd[1]
(The Singhs who were Khalsas in letter and spirit survived
Those who were time-servers were purged and perished)

Kundliya : Listen (dear readers) about the (tragic) plight of the Singhs and,
The way Ahmad Shah Abdali[2] perpetrated atrocities on them.
The way Abdali ran out of steam killing and destroying Singhs,

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ਅਗਲੇ ਆਗੈ ਤੁਰੇ ਔਰ ਝਬ ਆਵੈ ਪਾਣੀ ।
ਸਤਿਗੁਰ ਵਧਾਯਾ ਖਾਲਸਾ ਸਭ ਆਖ ਉਚਾਰੇ ।
ਜੋ ਦੁਸ਼ਮਨ ਥੇ ਖਾਲਸੈ ਸੋ ਥੋਹਰ ਜਿਉਂ ਗਾਰੇ ।੧।

kundlîâ : sunôn bât ab singhan kî karî shâhi jim kût.
kûtat mârat sô thakyô khâlsô bhayô akhût.
khâlsâ bhayô akhût nadî jim summçvânî.
aglç âgai turç aur jhab âvai pânî.
satigur vadhâyâ khâlsâ sabh âkh uchârç.
jô dushman thç khâlsai sô thôhar jiun gârç.1.

ਦੋਹਰਾ : ਟਬਰ ਬਹਾਲੇ ਮਾਲਵੇ ਚੜ੍ਹ ਲੂਟਤ ਫੌਜ ਸੁ ਖਾਹਿ ।
ਆਗੇ ਪਾਛੇ ਰਾਤ ਦਿਨ ਦੌੜ ਸੁ ਸ਼ਾਹਿ ਅਕਾਂਹਿ ।੨।

dôhrâ : tabar bahâlç mâlvç chardah lûtat phauj su khâhi.
âgç pâchhç rât din daurd su shâhi akânhi.2.

ਕਿਲਾ ਹੁਤੋ ਜੋ ਥੋ ਕੀਓ ਤਿਹ ਮੱਧ ਉਤਰਿਓ ਸ਼ਾਹਿ ।
ਅੰਮ੍ਰਿਤਸਰ ਭਲ ਜੋ ਜਗਾ ਲਾਗੇ ਦੇਨ ਗਿਰਾਇ ।੩।
kilâ hutô jô thô kîô tih maddh utriô shâhi.
ammritsar bhal jô jagâ lâgç dçn girâi.3.

ਚੌਪਈ : ਤਾਲ ਮੱਧ ਦਈ ਲਿੱਦ ਗਿਰਾਇ । ਜੌਂ ਬੀਜੇ ਜਾਉ ਖੂਦ ਚਰਾਇ ।
ਮੱਧ ਹਰਿਮੰਦਰ ਢਾਹ ਤਿਨ ਦਯੋ । ਤਿਹ ਦਾਰੂ ਕੁਪੇ ਚਿਣਾਵਤ ਭਯੋ ।੪।

chaupaî : tâl maddh daî lidd girâi. jaun bîjç jâu khûd charâi.
maddh harimndar dhâh tin dayô. tih dârû kupç chinâvat bhayô.4.

ਦੀਨੀ ਤਿਨਕੋ ਅਗਨ ਲਗਾਇ । ਉਡੀ ਇੱਟ ਊਹਾਂ ਪਹੁੰਚੀ ਜਾਇ ।
ਲਗੀ ਨੱਕ ਕੇ ਊਪਰ ਸਾਇ । ਹੋਇ ਨ ਚੰਗਾ ਰੋਗੀ ਕਹਾਇ ।੫।
dînî tinkô agan lagâi. udaî itt ûhân pahuñchî jâi.
lagî nakk kç ûpar sâi. hôi na changâ rôgî kahâi.5.

ਤੌ ਲਹੌਰ ਕੇ ਤੁਰ ਪਯੋ ਰਾਹਿ । ਲਹੌਰ ਤਖਤ ਪੈ ਬੈਠਯੋ ਜਾਇ ।
ਲਗੋ ਸਿੰਘਨ ਕੋ ਚੁਨ ਚੁਨ ਮਾਰਨ । ਬਹੁਤ ਖੋਟੇ ਉਨ ਕੀਨੇ ਕਾਰਨ ।੬।
tau lahaur kç tur payô râhi. lahaur takhat pai baithyô jâi.
lagô singhan kô chun chun mâran. bahut khôtç un kînç kâran.6.

ਦੋਹਰਾ : ਬਹੁਤ ਸਿੰਘ ਮਾਲਵੇ ਵੜੇ ਕਿਤਕੁ ਰਹੇ ਵੜ ਝੱਲ ।
ਲੁਟੈਂ ਸੁ ਕਾਬਲ ਰਾਹਿ ਕੋ ਲਹੌਰ ਸੁ ਗਿਲਜਨ ਚੱਲ ।੭।

dôhrâ : bahut singh mâlvç vardç kitku rahç vard jhall.
lutain su kâbal râhi kô lahaur su giljan chall.7.

ਚੌਪਈ : ਸ਼ਾਹਿ ਸਿੰਘਨ ਨੇ ਬਹੁਤ ਅਕਾਯਾ । ਢੂੰਡਨ ਸਿੰਘਨ ਦਸਤਾ ਚੜ੍ਹਾਯਾ ।
ਸੋ ਦਸਤੋ ਸਿੰਘਨ ਲਯੋ ਲੂਟ । ਰਾਤ ਦਿਵਸ ਮਹਿਂ ਕਰਤੇ ਛੂਟ ।੮।

chaupaî : shâhi singhan nç bahut akâyâ. dhûndan singhan dastâ chardhâyâ.
sô dastô singhan layô lût. rât divas mahin kartç chhût.8.

The way the Khalsa remained inexhaustible despite such carnage.
So abundant remained the Khalsa (despite such massacre)
As flows the water forever in a perennial stream.
So naturally did the Singhs replace those who perished,
As perennially gushing spring replaces the water that flowed.
That the Khalsa expanded by the Divine Will,
So has it been acknowledged by one and all.
That those who had been inimical to the Khalsa,
Had they been destroyed as one destroys the poisonous cacti. (1)

Dohra : Putting up their families in the (forested) Malwa region,
Through plunder of Muslim troops did the Khalsa survive.
Plundering the vanguard and the rearguard day and night,
Thus did the Singhs harass the troops of Ahmad Shah Abdali. (2)

In the fort (of Ram Rauni) that the Singhs had raised at (Amritsar),
Had Ahmad Shah Abdali put up a base camp in that fort.
The most sacred and pious shrines which existed at Amritsar,
Did Abdali's Pathan troops start razing to the ground. (3)

Chaupai : Filling the sacred pool with the horses' dung,
Abdali boasted of grazing his horses on the barley crop.
The sanctum sanctorum of the holy Harmandar Sahib[3],
Did Abdali blast with piling canisters filled with explosives. (4)

As these explosive filled canisters were ignited with fire,
An odd brick landed near Abdali after the explosion.
As this brick struck straight at the nose of Abdali,
For a lifetime was he rendered invalid, incurable for life. (5)

Thereafter, departing for Lahore after leaving Amritsar,
Abdali did occupy the Mughal throne at Lahore.
Hunting like hounds, he started killing the Singhs,
Many a wicked deed thus did he commit indeed. (6)

Dohra : While many Singhs sneaked into the Malwa region,
So many others sought shelter in the wild growth.
They kept on waylaying Afghans on their way to Kabul,
As well as the Gilja Pathans even after walking upto Lahore. (7)

Chaupai : As Abdali was harassed by the Singhs beyond endurance,
He dispatched a battery of soldiers to hunt down the Singhs.
Even that squadron was waylaid by the Singhs,
As day and night, the Singhs kept up the attacks. (8)

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ਗਿਲਜੇ ਮੂਧੇ ਹੋਕੈ ਪਾਵੈਂ । ਸਿੰਘ ਘੋੜੇ ਚੜ੍ਹ ਲੈ ਨਠ ਜਾਵੈਂ ।
ਸ਼ਾਹਿ ਸੁਨੀ ਯੌਂ ਬਹੁਤ ਰਿਸਾਯਾ । ਸਿੰਘਨ ਊਪਰ ਕਰਨ ਚਹੇ ਧਾਯਾ ।੯।
giljç mûdhç hôkai pâvain. singh ghôrdç chardah lai nath jâvain.
shâhi sunî yaun bahut risâyâ. singhan ûpar karan chahç dhâyâ.9.

ਸ਼ਾਹੁ ਕਹੇ ਚੜ੍ਹ ਜੰਗਲ ਦੌੜੈਂ । ਬਜੀਰ ਕਹੀ ਹਮ ਦੌੜ ਹੋਹਿਂ ਹੌਰੇ ।
ਮਝੈਲ ਸਿੰਘ ਊਹਾਂ ਕਈ ਹਜ਼ਾਰ । ਚੰਗੇ ਘੋੜੇ ਔ ਬੰਦੂਖਨ ਵਾਰ ।੧੦।
shâhu kahç chardah jangal daurdain. bajîr kahî ham daurd hôhin haurç.
majhail singh ûhân kaî hazâr. changç ghôrdç au bandûkhan vâr.10.

ਬਿਨ ਪਾਨੀ ਹਮ ਮਰੈਂ ਪਿਆਸੇ । ਹਮ ਕੋ ਮਾਰੈਂ ਦੇ ਕੈ ਤ੍ਰਾਸੇ ।
ਉਹ ਹੈਂ ਭੂਮੀਏਂ ਹਮ ਪਰਦੇਸੀ । ਰਲ ਮਾਰੈਂ ਹਮ ਉਨ ਕੋ ਖੇਸੀ ।੧੧।
bin pânî ham marain piâsç. ham kô mârain dç kai tarâsç.
uh hain bhûmîçn ham pardçsî. ral mârain ham un kau khçsî.11.

ਦੋਹਰਾ : ਕੁੜ੍ਹੈਂ ਰੁੜ੍ਹੈਂ ਚਿੰਤਾ ਜੁੜੈਂ ਸੋਚੈਂ ਯੌਂ ਪਛੁਤਾਇਂ ।
ਦੱਖਣ ਪੂਰਬ ਮੈਂ ਲੁਟੀ ਸੁਧ ਸਿੰਘਨ ਦਈ ਗਵਾਇ ।੧੨।
dôhrâ : kurdhain rurdhain chintâ jurdain sôchain yaun pachhutâin.
dakkhan pûrab main lutî sudh singhan daî gavâi.12.

ਚੌਪਈ : ਵਹਿ ਮੂਰਖ ਯੌਂ ਲਖੈਂ ਨ ਬਾਤ । ਪੰਥ ਬਲੀ ਕੋ ਹੋ ਕਿਮ ਘਾਤ ।
ਦਸ ਪਤਿਸ਼ਾਹੀ ਲੜਤ ਬਿਤਾਈ । ਇਨਕੀ ਜੜ੍ਹ ਨਿਤ ਹੋਵੈ ਸ੍ਵਾਈ ।੧੩।
chaupaî : vahi mûrakh yau lakhain na bât. panth balî kô hô kim ghât.
das patishâhî lardat bitâî. inkî jardah nit hôvai savâî.13.

ਲੜਤੇ ਮਰਤੇ ਵਧਤੇ ਜਾਂਹਿਂ । ਮੂਲੋਂ ਕਿਸ ਤੇ ਨਾਂਹਿ ਖਪਾਹਿਂ ।
ਜਿਮ ਕਾਟੇ ਤੇ ਫਲੇ ਗੁਲਾਬ । ਤਿਮ ਇਹ ਵਾਧੈਂ ਪਾਇ ਅਜ਼ਾਬ ।੧੪।
lardtç martç vadhtç jânhin. mûlôn kis tç nânhi khapâhin.
jim kâtç tç phalç gulâb. tim ih vâdhain pâi azâb.14.

ਦੋਹਰਾ : ਸਿੰਘ ਮਾਲਵੇ ਵੜ ਰਹੈਂ ਲੈ ਪੱਲਯੋਂ ਖਰੀਦ ਸੁ ਖਾਹਿਂ ।
ਬਿਨ ਲੂਟੇ ਹਮ ਕਿਉਂ ਬਚੈਂ ਯੌਂ ਮਿਲ ਕਰੈਂ ਸਲਾਹਿ ।੧੫।
dôhrâ : singh mâlvç vard rahain lai pallyôn kharîd su khâhin.
bin lûtç ham kiun bachain yaun mil karain salâhi.15.

ਚੌਪਈ : ਤੌ ਮਿਲ ਖਾਲਸੇ ਦੀਵਾਨ ਲਗਾਯਾ । ਚੜ੍ਹਨੇ ਕੋ ਸਭ ਉਦਮ ਕਰਾਯਾ ।
ਲੁਟਣ ਖਾਨ ਕੋ ਡੇਰਾ ਤੁਰਾਯਾ । ਸਰਹੰਦ ਗਿਰਦ ਚੜ੍ਹ ਸ਼ੋਰ ਮਚਾਯਾ ।੧੬।
chaupaî : tau mil khâlsç dîvân lagâyâ. chardhnç kô sabh udam karâyâ.
lutan khân kô daçrâ turâyâ. sarhand girad chardah shôr machâyâ.16.

ਜੈਨਾਂ ਘੇਰ ਵਿਚ ਸ਼ਹਿਰ ਵੜਾਯੋ । ਡੇਰਾ ਮੋੜ ਮਲੇਰ ਢਿਗ ਲਾਯੋ ।
ਕੋਈ ਕਹੇ ਲਿਹੋ ਮਲੇਰ ਸੁ ਮਾਰ । ਨਿਤ ਨਿਤ ਕੀ ਹੁਇ ਅਲਖ ਬਿਡਾਰ ।੧੭।
jainân ghçr vich shahir vardâyô. daçrâ môrd malçr dhig lâyô.
kôî kahç lihô malçr su mâr. nit nit kî hui alakh bidaâr.17.

As the Gilja Pathan troops slept at night with their faces down,
The Singhs would steal their horses and get lost.
Feeling highly incensed after hearing about these acts,
Abdali contemplated of launching an attack on the Singhs. (9)

While Abdali favoured hunting the Singhs through the jungles,
His minister opined that they would get humiliated after a chase.
The minister cautioned him about the (brave) Majhail Singhs in thousands there,
Equipped with the best of horses and the sharp shooters among them. (10)

The Pathan troops would die of thirst without water,
As the Singhs would kill them with untold tortures.
With the Singhs being natives and the Pathans being aliens,
The Muslims should slaughter them with their united strength. (11)

Dohra : Feeling bitter, incensed and getting gripped with tension,
Did Abdali's Pathan forces feel regret at the turn of events.
Regretting that he who had ransacked whole of South and Eastern India,
Had been outwitted and befuddled by the Singhs. (12)

Chaupai : Fool that Abdali was, did he not realize this truth:
How could the mighty Khalsa Panth be annihilated?
As the ten Sikh Gurus had been at war with the Mughals,
The roots of the Khalsa Panth were bound to get deeper. (13)

The more the Singhs fight and get killed, the more they multiply,
No power on earth could uproot them and make them extinct.
As the more one prunes a rose bush, the more it buds and flowers,
The more the Khalsa is persecuted, the more it expands. (14)

Dohra : Finding shelter in the Malwa region during this ordeal,
The Singhs had to buy provisions for their survival.
(With limited means), how could they survive without plundering,
This was the issue which they discussed in their assemblies. (15)

Chaupai : Thereupon, organizing a religious congregation for this purpose,
The Singhs initiated to launch an expedition for looting.
Sending a contigent of Singhs for ransacking and waylaying,
This Singh contingent created havoc around the city of Sirhind. (16)

Forcing Jain Khan[4], the Sirhind custodian to retreat into his fort,
The Singhs returned to put up a camp near Malerkotla.
Someone among the Singhs suggested for taking over of Malerkotla,
So that Malerkotla Pathan's nuisance could be put over for ever. (17)

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ਕੋਈ ਕਹੈ ਯਿਹ ਮਰਗ ਅਬਾਹੀ । ਕੋਊ ਕਹੈ ਯਿਹ ਮਰਤੀ ਅਬ ਨਾਹੀਂ ।
ਗੁਰ ਬਚਨੀ ਭਈ ਰੱਛਯਾ ਯਾਹੀ । ਸੋਊ ਬਾਤ ਊਹਾਂ ਬਨ ਆਈ ।੧੮।
kôî kahai yih marag abâhî. kôû kahai yih martî ab nâhîn.
gur bachnî bhaî rachchhyâ yâhî. sôû bât ûhân ban âî.18.

ਦੋਹਰਾ : ਜਬੈ ਪਠਾਣਨ ਇਮ ਸੁਨੀ ਯੌਂ ਸਿੰਘਨ ਕੀਨ ਸਲਾਹਿ ।
ਲਯਾਏ ਜੈਨੇ ਸ੍ਰਹੰਦ ਤੇ ਰਾਤੋ ਰਾਤ ਦੁੜਾਇ ।੧੯।
dôhrâ : jabai pathânan im sunî yaun singhan kîn salâhi.
layâç jainç sarhand tç râtô rât durdâi.19.

ਚੌਪਈ : ਔਰ ਸ਼ਾਹ ਪੈ ਗਏ ਹਲਕਾਰੇ । ਸਿੰਘ ਆਏ ਹੈਂ ਦਾਇ ਅਬ ਸਾਰੇ ।
ਹਮ ਇਤ ਵਲ ਤਿਹਾਂ ਰਾਖੈਂ ਘੇਰ । ਤੁਮ ਇਨ ਮਾਰੋ ਹੋਤ ਸਵੇਰ ।੨੦।
chaupaî : aur shâh pai gaç halkârç. singh âç hain dâi ab sârç.
ham it val tihan râkhain ghçr. tum in mârô hôt savçr.20.

ਹਮ ਤੁਮ ਮਿਲ ਇਨ ਜਾਨ ਨ ਦੇਹਿਂ । ਏ ਕਾਗਜ ਹਮ ਬਰਸੈਂ ਮੇਹਿਂ ।
ਯੌ ਸੁਨ ਸ਼ਾਹਿ ਲਹੌਰੋਂ ਚੜ੍ਹਿਓ । ਡੇਰਾ ਆਨ ਜੰਡਯਾਲੇ ਕਰਿਓ ।੨੧।
ham tum mil in jân na dçhin. ç kâgaj ham barsain mçhin.
yau sun shâhi lahaurôn chardhiô. daçrâ ân jandyâlç kariô.21.

ਦੂਜੋ ਕਰਾ ਤਲਵਨ ਕੈ ਪਾਹਿ । ਸਿੰਘਨ ਕੋ ਕਛੁ ਖਬਰ ਨ ਆਹਿ ।
ਸਿੰਘਨ ਡੇਰਾ ਕੂਚ ਕਰਾਯਾ । ਰਾਇ ਪੁਰੋਂ ਗੁੱਜਰਵਾਲ ਤਕਾਯਾ ।੨੨।
dûjô karâ talvan kai pâhi. singhan kô kachhu khabar na âhi.
singhan daçrâ kûch karâyâ. râi purôn gujjarvâl takâyâ.22.

ਦੋਹਰਾ : ਸ਼ਾਹ ਹਲਕਾਰੇ ਘਲ ਸੱਦੇ ਜੈਨਾਂ ਔਰ ਪਠਾਨ ।
ਸਵੇਰੇ ਹਮ ਤੁਮ ਰਲ ਪਵੈਂ ਮਾਰੈਂ ਸਿੰਘਨ ਪਛਾਨ ।੨੩।
dôhrâ : shâh halkârç ghal saddç jainân aur pathân.
savçrç ham tum ral pavain mârain singhan pachhân.23.

ਚੌਪਈ : ਸੋਊ ਬਾਤ ਤਿਨ ਪ੍ਰਾਤੇ ਕਰੀ । ਆਈ ਖਾਲਸੇ ਖੋਟੀ ਘਰੀ ।
ਸਿੰਘ ਤੁਰੇ ਵਲ ਸੋਈ ਦਰਿਆਇ । ਅਗਿਓਂ ਆਇਓ ਅਹਮਦ ਸ਼ਾਹਿ ।੨੪।
chaupaî : sôû bât tin parâtç karî. âî khâlsç khôtî gharî.
singh turç val sôî dariâi. agiôn âiô ahmad shâhi.24.

ਲਾਲ ਲਾਲ ਉਸ ਦਿਸੈ ਬਾਣਾ । ਸਿੰਘਨ ਕੇਸੂ ਫੂਲੇ ਜਾਣਾ ।
ਜੇ ਹੋਤੇ ਥੌ ਸਿੰਘ ਸਿਆਨੇ । ਗਿਲਜੇ ਆਵਤ ਉਨ੍ਹੈਂ ਪਛਾਨੇ ।੨੫।
lâl lâl us disai bânâ. singhan kçsû phûlç jânâ.
jç hôtç thau singh siânç. giljç âvat unhain pachhânç.25.

ਠਠਕ ਸਿੰਘ ਤਹਿਂ ਗਏ ਖਲੋਇ । ਤੌ ਲੌ ਆਯੋ ਚਾਨਨ ਹੋਇ ।
ਆਇ ਗਿਲਜਨ ਨੇ ਘੋੜੇ ਰਲਾਏ । ਸਿੰਘਨ ਨਹਿਂ ਥੇ ਤੋੜੇ ਲਾਏ ।੨੬।
thathak singh tahin gaç khalôi. tau lau âyô chânan hôi.
âi giljan nç ghôrdç ralâç. singhan nahin thç tôrdç lâç.26.

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While some favoured destroying Malerkotla there and then,
Some others opposed this proposal of destroying Malerkotla.
As Malerkotla had been worthy of (Tenth) Guru's grace[5],
So no unanimity of opinion prevailed about Malerkotla's fate. (18)

Dohra : As Malerkotla's Pathan rulers heard about this development,
That Singhs were confabulating about attacking their city,
They invited Jain Khan, the Sirhind custodian to Malerkotla,
By dispatching messengers posthaste at the dead of night. (19)

Chaupai : They also sent messengers to Ahmad Shah Abdali,
That the Singhs were stationed under their surveylance.
While their joint troops would block the Singhs' exist from their side,
Abdali's troops could attack the Singhs from their side at dawn. (20)

As their Muslim forces would block the Singh's passage from all sides,
The Singhs would perish as easily as a papier-mâché melts in rain.
Hearing this, launching an expedition from Lahore.
Abdali did put his up his first camp at Jandiala. (21)

Moving further, even as Abdali put up his second halt at Talwan[6],
The Singhs had no inkling about Pathan troops movement.
So the Singhs' contingent moving further on their looting spree,
They shifted from Raipur village towards Gujarwal village. (22)

Dohra : Sending messenger (to his allies from his Talwan Camp),
Did Abdali summon Jain Khan and the Malerkotla Pathans.
Promising to join his forces with theirs early in the morning,
Did he reiterate his resolve to kill the Singhs after tracing them. (23)

Chaupai : As the Muslim allies implemented their agreed plan the early morning,
Truly did the Khalsa Panth forces fall on bad times.
As the Singhs contingent was proceeding towards the river,
From the front, did they come to face Ahmad Shah Abdali's troops. (24)

As the Singhs spotted a swarm of red-coloured objects,
They reckoned that kesu (Buteafrondosa) trees were in full bloom.
But those who were old war veterans among the Singhs,
They did identify the red shirts as Gijla Pathan troops. (25)

As the Singhs stopped their movement, dumbfounded with fear,
The day-light did break upon the scene by that time.
As the Gilja Pathans joined them on their (fast-running) horses,
The Singhs had not even loaded their muskets by then. (26)

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ਤੀਰ ਤਲਵਾਰਨ ਭਈ ਲੜਾਈ । ਪਰੇ ਅਚਾਨਕ ਉਹ ਥੇ ਆਈ ।
ਤੌ ਭੀ ਸਿੰਘ ਸੁ ਖੜ ਖੜ ਲੜੈਂ । ਦੀਨ ਮਜ਼ਹਬ ਕਰ ਜੁੱਧਹਿ ਅੜੈਂ ।੨੭।
tîr talvâran bhaî lardâî. parç achânak uh thç âî.
tau bhî singh su khard khard lardain. dîn mazhab kar juddhhi ardain.27.

ਦੋਹਰਾ : ਲੁੱਟਨ ਖੋਸਨ ਜੋ ਗਏ ਰਲੇ ਸੁ ਗਿਲਜਨ ਜਾਇ ।
ਤਿਨ ਕੀ ਸ਼ਾਮਤ ਆ ਪਈ ਤੇ ਉਨ ਦਏ ਖਪਾਇ ।੨੮।
dôhrâ : luttan khôsan jô gaç ralç su giljan jâi.
tin kî shâmat â paî tç un daç khapâi.28.

ਚੌਪਈ : ਲਗੋ ਖਾਲਸੋ ਕਰਨ ਲਰਾਈ । ਮੂਹਰਯੋਂ ਦੀਨੋਂ ਬਹੀਰ ਮੁੜਾਈ ।
ਸਿਰ ਮੁਹਰੀਅਨ ਕੈ ਪਰੀ ਲੜਾਈ । ਬਹੁਤ ਮਾਰ ਉਨ ਸਿੰਘਨ ਖਾਈ ।੨੯।
chaupaî : lagô khâlsô karan larâî. mûhrayôn dînôn bahîr murdâî.
sir muhrîan kai parî lardâî. bahut mâr un singhan khâî.29.

ਮੁੜ ਮੁੜ ਸਿੰਘ ਇਕੱਤਰ ਭਏ । ਗਿਲਜਨ ਸੋਂ ਸਿੰਘ ਲੜਨੇ ਡਹੇ ।
ਬੰਦੂਕ ਕਮਾਨ ਨੇਜੋ ਤਲਵਾਰ । ਲਗੀ ਦੁਤਰਫ਼ੀਂ ਹੋਵਨ ਮਾਰ ।੩੦।
murd murd singh ikttar bhaç. giljan sôn singh lardnç daahç.
bandûk kamân nçjô talvâr. lagî dutrafîn hôvan mâr.30.

ਹਰੌਲ ਸਿੰਘਨ ਤੋ ਲਭਯੋ ਸੰਭਾਰ । ਸ੍ਰਦਾਰਨ ਮਿਲ ਤਬ ਕੀਓ ਬਿਚਾਰ ।
ਕਰੋ ਬਹੀਰ ਅਬ ਮਾਲਵੇ ਵੱਲ । ਵਕੀਲ ਮਲਵੱਯਨ ਕਹੀ ਸੱਦ ਗੱਲ ।੩੧।
haraul singhan tô labhyô sambhâr. sardâran mil tab kîô bichâr.
karô bahîr ab mâlvç vall. vakîl malvayyan kahî sadd gall.31.

ਚਲੋ ਮੁਹਰੇ ਲਗ ਅਪਨੇ ਦੇਸ਼ । ਵਹੀਰ ਚਲੋ ਲੈ ਮੁਹਰੇ ਬੇਸ਼ ।
ਵਕੀਲ ਭਾਈਕਾ ਦਰਾਜ ਸੁ ਵਾਰਾ । ਨਾਮ ਸੰਗੂ ਸਿੰਘ ਗੁਰੂ ਪਿਆਰਾ ।੩੨।
chalô muhrç lag apnç dçsh. vahîr chalô lai muhrç bçsh.
vakîl bhâîkâ darâj su vârâ. nâm sangû singh gurû piârâ.32.

ਦੂਜੇ ਆਲਾ ਸਿੰਘ ਕੌ ਕੁਤਵਾਲ । ਨਾਮ ਸੇਖੂ ਸਿੰਘ ਹੰਬਲਵਾਰ ।
ਬੁੱਢੇ ਸਿੰਘ ਭਾਈ ਕੋ ਤੀਓ । ਗਿਣ ਖਾਲਸੇ ਸੋ ਮੁਹਰੇ ਕੀਓ ।੩੩।
dûjç âlâ singh kau kutvâl. nâm sçkhû singh hamblavâr.
budhç singh bhâî kô tîô. gin khâlsç sô muhrç kîô.33.

ਦੋਹਰਾ : ਤਿਨ ਨੇਜਨ ਕਪੜੇ ਬੰਧੇ ਬੈਰਕ ਜਿਵ ਕਰ ਲੀਨ ।
ਵਹੀਰ ਮਗਰ ਤਿਨ ਹੁਇ ਤੁਰਯੋ ਮਾਲਵੇ ਵੱਲ ਜ਼ਮੀਨ ।੩੪।
dôhrâ : tin nçjan kapardç bandhç bairak jiv kar lîn.
vahîr magar tin hui turyô mâlvç vall zamîn .34.

ਚੌਪਈ : ਕਹੈਂ ਮਲਵਈ ਹਮ ਮਗਰੇ ਆਯੋ । ਊਚੇ ਕਹਿ ਕਹਿ ਬੋਲ ਸੁਨਾਯੋ ।
ਬਹੀਰ ਮਲਵੱਯਨ ਮਗਰ ਲਗ ਤੁਰਾ । ਗਿਲਜੇ ਹਰੌਲ ਸਿੰਘਨ ਕੀਓ ਖਰਾ ।੩੫।
chaupaî : kahain malvaî ham magrç âyô. ûchç kahi kahi bôl sunâyô.
bahîr malvayyan magar lag turâ. giljç haraul singhan kîô kharâ.35.

So suddenly did the fight start with swords and arrows,
So suddenly had the Pathan troops attacked the Singhs.
Even then the Singhs stood their ground fighting hard,
As it was a war that they waged for their religion and ideology. (27)

Dohra : Free-booters and robbers who roamed the area for easy gains,
Did all of them mingle with the Gilja Pathan troops.
But a worst fate did these highway robbers meet indeed,
As all of them were put to death by the Pathan troops. (28)

Chaupai : As the Khalsa Panth troops started fighting with the Pathans,
The Singh contingent that had gone ahead was asked to return.
As the leading Singh contingent had to bear the main brunt,
They suffered the maximum casualties in this battle. (29)

Assembling again and again (after retreating for a while),
The Singhs kept on fighting with the Gilja Pathans.
With the wielding of swords, spears, arrows, bows and muskets,
There waged a fierce battle and killing from all the sides. (30)

After dealing with the main striking contingent of the Pathans,
The leading Singh chiefs chalked out their further strategy.
Towards the Malwa religion should they move their contingents,
This was the information they sent through their Malwa representatives. (31)

The Malwa Singhs should lead the Singhs towards their region,
They must provide protection to the majority of Sikh troops.
These representatives consisted of a Singh from Bhai ka Darraj village,
The name of this Guru's devout Singh being Bhai Sangu Singh. (32)

The second representative was a police custodian of Ala Singh,
His name being Sekhu Sngh from village Hambalwal.
The third representative being Budha Singh Bhaika,
These three representatives were deputed to lead the contingents. (33)

Dohra : Tying a piece of cloth on the tip of their long spears,
They made these appear as emblems of their contingents.
Following these standard-bearers were Singh contingents,
As they started their march towards the Malwa territory. (34)

Chaupai : Asking the Singh contingents to follow them on their tracks,
Loudly did they shout these instructions to the contingents.
As this fleet of Singh contingents marched after the Malwa representatives,
The leading Singh contingents engaged the Pathan's striking contingent. (35)

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ਦੋਹਰਾ : ਬਹੀਰ ਕੋਸ ਦੁਇ ਤਿੰਨ ਗਯੋ ਤੌ ਆਗੇ ਪਰੇ ਰਿਪੁ ਔਰ ।
ਜੈਨਾ ਅਤੇ ਮਲੇਰੀਏ ਮਾਰੇ ਉਨ੍ਹੈਂ ਬਹੁ ਦੌਰ ।੩੬।
dôhrâ : bahîr kôs dui tinn gayô tau âgç parç ripu aur.
jainâ atç malçrîç mârç unhain bahu daur.36.

ਚੌਪਈ : ਬਹੀਰ ਗਯੋ ਥੋ ਸੁੰਨੋਂ ਤੋਊ । ਹੁਤੋ ਸ੍ਰਦਾਰ ਨ ਉਨ ਸੰਗ ਕੋਊ ।
ਅਗਯੋਂ ਬਹੀਰ ਉਨ ਲੀਨੋ ਘੇਰ । ਜਿਮ ਅੱਯੜ ਮੇਂ ਵੜ ਗਯੋ ਸ਼ੇਰ ।੩੭।
chaupaî : bahîr gayô thô sunnôn tôû. hutô sardâr na un sang kôû.
agyôn bahîr un lînô ghçr. jim ayyard mçn vard gayô shçr.37.

ਬਹੁਤ ਲੋਕ ਉਨ ਕਤਲੈ ਕਰੇ । ਬਚੇ ਬਹੀਰੀਏ ਮੁੜ ਦਲ ਰਲੇ ।
ਤਬਹਿ ਖਾਲਸੈ ਕਹਯੋ ਬਿਚਾਰ । ਚਲੋ ਵਹੀਰ ਸੰਗ ਕੋਊ ਸਰਦਾਰ ।੩੮।
bahut lôk un katlai karç. bachç bahîrîç murd dal ralç.
tabhi khâlsai kahyô bichâr. chalô vahîr sang kôû sardâr.38.

ਦੋਹਰਾ : ਜੱਸਾ ਸਿੰਘ ਸ਼ਾਮ ਸਿੰਘ ਏਹ ਹੋਤ ਥੇ ਥੰਨੇਵਾਲ ।
ਤਿਨਕੋ ਸਭ ਸਿੰਘਨ ਕਹਯੋ ਇਕ ਰਲੋ ਬਹੀਰੇ ਨਾਲ ।੩੯।
dôhrâ : jassâ singh shâm singh çh hôt thç thannçvâl.
tinkô sabh singhan kahyô ik ralô bahîrç nâl.39.

ਚੌਪਈ : ਸਭ ਖਾਲਸੇ ਸਿਉਂ ਸ਼ਾਮ ਸਿੰਘ ਕਹਯੋ । ਜੈਨੈ ਮਲੇਰੀ ਵੱਲ ਮੈਂ ਰਹਯੋ ।
ਤੀਨ ਤਰਫ ਤੁਮ ਸਭੇ ਨਿਬਹਯੋ । ਦੀਨ ਮਜ਼ੂਬ ਕੋ ਜੁੱਧ ਸੰਬਹਯੋ ।੪੦।
chaupaî : sabh khâlsç siun shâm singh kahyô. jainai malçrî vall main rahyô.
tîn taraph tum sabhç nibhayô. dîn mazahb kô juddh sambhayô.40.

ਸੋਊ ਖਾਲਸੇ ਨੇ ਮੰਨ ਲਯੋ । ਤੁਰਤ ਉਨ੍ਹੈਂ ਵਲ ਸ਼ਾਮ ਸਿੰਘ ਗਯੋ ।
ਰਹੀ ਮਿਸਲ ਨੌ ਸ਼ਾਹਿ ਸੁ ਵੱਲ । ਤੁਰਯੋ ਸ਼ਾਮ ਸਿੰਘ ਯੌਂ ਕਹਿ ਗੱਲ ।੪੧।
sôû khâlsç nç mann layô. turat unhain val shâm singh gayô.
rahî misal nau shâhi su vall. turyô shâm singh yaun kahi gall.41.

ਆਪੋ ਅਪਣੋਂ ਧੌਂਸ ਬਜਾਯੋ । ਨਿਸ਼ਾਨ ਬੈਰਕੀ ਸਾਥ ਰਖਾਯੋ ।
ਪਰੈ ਜੋਰ ਫੌਜਨ ਕੋ ਜਹਾਂ । ਰਲ ਮਿਲ ਮਿਸਲ ਪਰਯੋ ਸਭ ਤਹਾਂ ।੪੨।
âpô apnôn dhauns bajâyô. nishân bairkî sâth rakhâyô.
parai jôr phaujan kô jahân. ral mil misal paryô sabh tahân.42.

ਦੋਹਰਾ : ਯੌਂ ਕਹਿਕੈ ਸੋ ਜਾ ਲਰਯੋ ਮਲੇਰੀਅਨ ਜੈਨੇ ਸਾਥ ।
ਬਹੀਰ ਤੁਰਾਯੋ ਫੇਰ ਉਨ ਗਿਲਜਨ ਦਿਖਾ ਕੇ ਹਾਥ ।੪੩।
dôhrâ : yau kahikai sô jâ laryô malçrîan jainç sâth.
bahîr turâyô phçr un giljan dikhâ kç hâth .43.

ਬੰਦੂਕ ਕਮਾਨਨ ਬਰਛੀ ਫੜ ਤੇਗ ਸੰਭਾਰ ਚਲਾਇ ।
ਮਾਰੇ ਸਿੰਘ ਬਡ ਸੂਰਮੇਂ ਘੋੜੇ ਵਿਚ ਰਲਾਇ ।੪੪।
bandûk kamânan barchhî phard tçg sambhâr chalâi.
mârç singh bada sûrmçn ghôrdç vich ralâi.44.

Dohra : Hardly had the Sikh caravan gone for three miles,
When it was attacked by another enemy contingent.
These were now the contingents of Jain Khan and Malerkotla chief,
Which pounced upon the Sikh caravan with a rush. (36)

Chaupai : This Sikh caravan had left unguarded and unprotected,
As no Misl chief or warrior had accompanied, this caravan.
So the Pathan and Mughal troops, blocking the caravan's movement,
They attacked the (defenceless) caravan as a lion attacked a herd of sheep. (37)

As many among them were slaughtered by the enemy troops,
Those who survived ran back to join the Sikh contingents.
Thereupon the Khalsa Panth leaders made a resolution,
That the Sikh caravans must be accompanied by a warrior chief. (38)

Dohra : There were S. Jassa Singh[7] (Ahluwalia), and S. Sham Singh[8].
Who had been the Misl chiefs of their contingents.
Making them a joint appeal on behalf of all the Singhs,
They were asked to accompany the Sikh caravans. (39)

Chaupai : Thereupon, S. Sham Singh did tell the Khalsa Panth,
That he would take care of Jain Khan and Malerkotla troops.
Asking the other chiefs to provide protection to the other three flanks,
He exhorted them to fight this religio-ideological war determinedly. (40)

The Khalsa Panth having acceded to this exhortation and advice,
S. Sham Singh marched towards the besieged caravan instantly.
Leaving the remaining nine (*misls*) contingents to combat Abdali's troops,
S. Sham Singh left on his mission after these instructions. (41)

Asking the Misl chiefs to keep beating their respective war-drums,
They were asked to keep their contingental standards fluttering.
Wherever they found the Muslim troops dominating in the battle,
All the Singh contingents joined those formations to combat them. (42)

Dohra : After delivering such instructions to other chiefs in this manner,
S. Sham Singh soon caught up with Jain Khan and Malerkotla troops..
There he succeeded in making the Sikh caravan move further,
After giving a good fight to the Gilja Pathan troops. (43)

Wielding their muskets, arrows and bows and mighty spears,
Sham Singh's contingent warriors wielded their swords skillfully.
Pushing their horses to barge into the enemy troops,
The Singhs killed many of the mightiest among the Pathans. (44)

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ਚੌਪਈ : ਬਹੀਰੋਂ ਜੈਨਾ ਦੂਰ ਹਟਾਯਾ । ਬਹੁ ਗਿਲਜਨ ਸੋਂ ਜੰਗ ਮਚਾਯਾ ।
ਲਛਮੀ ਨਰਾਇਣ ਔਰ ਪਠਾਨ । ਮਾਰ ਹਟਾਏ ਕਰ ਪਿਸ਼ੇਮਾਨ ।੪੫।
chaupaî : bahîrôn jainâ dûr hatâyâ. bahu giljan sôn jang machâyâ.
lachhmî narâin aur pathân. mâr hatâç kar pishçmân.45.

ਮਿਸਲ ਸ਼ਾਮ ਸਿੰਘ ਬਹੁ ਸਰਦਾਰ । ਮਾਰ ਰਾਮ ਜੰਗੇ ਗਿਲਜੇ ਦਏ ਟਾਰ ।
ਕਰਮ ਸਿੰਘ ਔ ਕ੍ਰੋੜਾ ਸਿੰਘ । ਨਾਹਰ ਸਿੰਘ ਔ ਬਿੰਡਾ ਸਿੰਘ ।੪੬।
misal shâm singh bahu sardâr. mâr râm jangç giljç daç târ.
karam singh au karôrdâ singh. nâhar singh au bindâ singh.46.

ਐਸੇ ਥੇ ਤਹਿਂ ਬਹੁ ਸਰਦਾਰ । ਬਹੀਰੋਂ ਦੀਨੇ ਤੁਰਕ ਨਿਕਾਰ ।
ਦੂਰੋਂ ਜੈਨਾਂ ਲਰਤਾ ਜਾਵੈ । ਕਦੇ ਦੂਰ ਕਦੇ ਢੁਕ ਭੀ ਆਵੈ ।੪੭।
aisç thç tahin bahu sardâr. bahîrôn dînç turak nikâr.
dûrôn jainân lartâ jâvai. kadç dûr kadç dhuk bhî âvai.47.

ਫੇਰ ਸ਼ਾਮ ਸਿੰਘ ਮਲਵੱਈ ਬੁਲਾਏ । ਉਸੀ ਤੌਰ ਵਹਿ ਮੁਹਰੇ ਲਾਏ ।
ਅਗੇ ਸੁਨੋ ਬਡ ਦਲ ਕੀ ਗੱਲ । ਨਠੇ ਭਜੇ ਕਿਤ ਰਹੇ ਅਚੱਲ ।੪੮।
phçr shâm singh malvaîî bulâç. usî taur vahi muhrç lâç.
agç sunô bada dal kî gall. nathç bhajç kit rahç achall.48.

ਦੋਹਰਾ : ਤੌ ਚੜ੍ਹ ਸਿੰਘ ਨੇ ਯੌਂ ਕਹਯੋ ਮੇਰੀ ਸੁਨੋਂ ਸਲਾਹਿ ।
ਜਿਮੈਂ ਸ਼ਾਹਿ ਤੁੰਮਨ ਰਚੋ ਤਿਮ ਲੜੋ ਤੁਮ ਮਿਸਲ ਬਨਾਇ ।੪੯।
dôhrâ : tau chardah singh nç yaun kahyô mçrî sunôn salâhi.
jimain shâhi tumman rachô tim lardô tum misal banâi.49.

ਚੌਪਈ : ਚਾਰ ਮਿਸਲ ਕੋ ਥਨੋ ਬਨਾਵੋ । ਦੁਇ ਦੁਇ ਮਿਸਲ ਦੁਤਰਫੀਂ ਲਾਵੋ ।
ਜੋਰ ਪਰੈ ਜਿਸ ਬਹੁਤੋ ਆਇ । ਮੈਂ ਜਾ ਕਰੂੰ ਸੁ ਉਸੈ ਸਹਾਇ ।੫੦।
chaupaî : châr misal kô thanô banâvô. dui dui misal dutraphîn lâvô.
jôr parai jis bahutô âi. main jâ karûn su usai sahâi.50.

ਕਰੋ ਲਰਾਈ ਯੋ ਬੰਨ੍ਹ ਥੰਨ੍ਹੇ । ਬਚੈਂ ਨਹੀਂ ਇਨ ਆਗੇ ਭੰਨੇ ।
ਇਨ ਕੇ ਘੋੜੇ ਸੌ ਕੋਹੁ ਦੌੜੈਂ । ਪੁਜੈਂ ਨ ਜੰਗਲ ਲੌ ਹਮ ਘੋੜੈ ।੫੧।
karô larâî yô bannah thannhç. bachain nahîn in âgç bhannç.
in kç ghôrdç sau kôhu daurdain. pujain na jangal lau ham ghôrdai.51.

ਜਸੈ ਸਿੰਘ ਤੇ ਆਦ ਸਿਆਣੇ । ਤਿਨ ਸੁਣ ਐਸੇ ਬਚਨ ਬਖਾਣੇ ।
ਮਿਸਲ ਵੰਡ ਅਬ ਕਬਹੁਂ ਨ ਪਾਵੋ । ਰਲ ਮਿਲ ਖੜ ਤੁਰ ਪੰਥ ਬਚਾਵੋ ।੫੨।
jasai singh tç âd siânç. tin sun aisç bachan bakhânç.
misal vand ab kabhun na pâvô. ral mil khard tur panth bachâvô.52.

ਤੁਰਕ ਆਟਾ ਹਮ ਲੂਣ ਸਿਵਾਪੈਂ । ਵਹਿ ਅੰਧੇਰੀ ਹਮ ਬਰੋਲੋ ਸਿਵਾਪੈਂ ।
ਤੁਰ ਤੁਰ ਲਰੋਂ ਔ ਲਰ ਲਰ ਤੁਰੋ । ਬਹੀਰ ਬਚਾਵਨ ਖਾਤਰ ਅੜੋ ।੫੩।
turak âtâ ham lûn siñâpain. vahi andhçrî ham barôlô siñâpain.
tur tur larôn au lar lar turô. bahîr bachâvan khâtar ardô.53.

Chaupai : Soon did they push away Jain Khan's contingent away from caravan,
After fighting a fierce battle with the Gilja Pathans.
They also repulsed Luxmi Narayan's[9] contingent of Pathans,
After harassing and beating them to retreat. (45).

There being many mighty warriors among the Sham Singh's Misl,
They threw away the Gilja Pathans by a volley of musket fires.
Among these warriors were S. Karam Singh[10] and Krora Singh[11],
As well as such warriors as S. Nahar Singh and Binda Singh. (46)

There being many such mighty warriors in this Misl contingent,
They pushed away the Muslim troops away from the caravan.
Jain Khan's contingent still kept up the fight with the Singhs,
With such tactics as now retreating, now returning closer. (47)

Thereafter, summoning the services of Malwa Singh chiefs,
Sham Singh asked them to lead the caravan towards Malwa.
Listen further to the account of the other main contingents,
Who kept on sometime retreating, sometime fighting tactfully. (48)

Dohra : Thereafter, S. Charat Singh[12] addressing the Khalsa Panth said:
That they must pay heed to what he proposed to say.
As Ahmad Shah Abdali had organized his troop formations,
The Khalsa Panth, too, should reorganize their contingents. (49)

Chaupai : Making a combined formation of four Singh contingents,
The Khalsa should deploy two contingents on both sides.
Wherever the Mughal troops would appear to be dominating,
He (Charat Singh) himself would rush to combat them. (50)

By constituting such formations should the Singhs fight this battle,
Otherwise they would not survive if they kept retreating.
The Mughals possessed horses of a superior bread and greater stamina,
While Singhs' horses could hardly run upto the nearest wild. (51)

There were Jassa Singh Ahluwalia and a few other veteran Singhs,
Who commented after listening to Charat Singh's proposal.
As there was hardly any time for dividing Misls into new formations,
They must keep on fighting jointly to protect the Khalsa Panth. (52)

Muslims being far higher in numerical strength, the Singhs were in minority,
They having the force of a whirlwind, the Singhs were a minor turbulence.
So adopting a tactic of retreating and fighting and then retreating again,
The Singhs must protect their caravan at all costs. (53)

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ਦੋਹਰਾ : ਚੜ੍ਹ ਸਿੰਘ ਭੀ ਸੋ ਮੰਨ ਲਈ ਕਹੀ ਸਿਆਨਨ ਜੋਇ ।
ਖੜ ਸਿੰਘ ਅੜੇ ਸ਼ੇਰ ਜਿਮ ਗਿਲਜਨ ਆਗੈ ਤੋਇ ।੫੪।
dôhrâ : chardah singh bhî sô mann laî kahî siânan jôi.
khard singh ardç shçr jim giljan âgai tôi.54.

ਚੌਪਈ : ਲੜੈਂ ਸਿੰਘ ਪਰਸ੍ਵਾਰਥ ਜਾਨ । ਟਲੈਂ ਨ ਮਰਨੋਂ ਸਿੰਘ ਸੁਜਾਨ ।
ਪੰਥ ਗੁਰੂ ਕੀ ਸਮਝੈਂ ਲਾਜ । ਦੀਨ ਮਜ਼ਹਬ ਕੇ ਜੁੱਧੇ ਕਾਜ ।੫੫।
chaupaî : lardain singh parsavârath jân. talain na marnôn singh sujân.
panth gurû kî samjhain lâj. dîn mazhab kç juddhç kâj.55.

ਘੜੀ ਦੋ ਤਿੰਨ ਕੁ ਤਹਿਂ ਸਿੰਘ ਅੜੇ । ਹਰੌਲ ਥੰਮ੍ਹਯੋਂ ਹੁਏ ਥੰਮ੍ਹ ਜਿਮ ਖੜੇ ।
ਔਰ ਤੁੰਮਣ ਦੁਇ ਮਗਰੋਂ ਆਏ । ਬਿਲੰਦ ਜਹਾਨਾ ਸੂਬੇਦਾਰ ਜੋ ਤਾਏ ।੫੬।
ghardî dô tinn ku tahin singh ardç. haraul thammhyôn huç thammah jim khardç.
aur tumman dui magrôn âç. biland jahânâ sûbçdâr jô tâç.56.

ਤਿਨ੍ਹੈਂ ਦਏ ਸੋ ਸਿੰਘ ਹਲਾਇ । ਜਿਮ ਪਤ ਪਿਪਲ ਪੌਣ ਉਡਾਇ।
ਲੜੈਂ ਨਠੈਂ ਖੜ ਮੁੜ ਲੜੈਂ । ਬਹੁਤੇ ਗਿਲਜੇ ਕਯਾ ਸਿੰਘ ਕਰੈਂ ।੫੭।
tinhain daç sô singh halâi. jim pat pipal paun udaâi.
lardain nathain khard murd lardain. bahutç giljç kayâ singh karain.57.

ਚੜ੍ਹ ਸਿੰਘ ਮੁੜ ਮੁੜ ਕਚੀਚੀ ਲੇਵੈ । ਬਹੁਤ ਫੌਜ ਬਲ ਨਾਂਹਿ ਬਸੇਵੈ ।
ਨਠ ਲੜ ਸਿੰਘ ਬਹੀਰੇ ਰਲੇ । ਬਹੀਰ ਸਾਥ ਰਲ ਫਿਰ ਭਏ ਖਲੇ ।
ਬਹੀਰ ਉਤੈ ਬਲ ਪੈਨ ਨ ਦਯੋ । ਅਪਨੋ ਤਨ ਤਿਨ ਆਗੈ ਕਯੋ ।੫੮।
chardah singh murd murd kachîchî lçvai. bahut phauj bal nânhi basçvai.
nath lard singh bahîrç ralç. bahîr sâth ral phir bhaç khalç.
bahîr utai bal pain na dayô. apnô tan tin âgai kayô.58.

ਦੋਹਰਾ : ਘੜੀ ਏਕ ਸਿੰਘ ਖੜ ਲੜੇ ਰਖਯੋ ਬਹੀਰ ਚਲਾਇ ।
ਤੌ ਫਿਰ ਮਗਰੋਂ ਕਰ ਹਲੋ ਆਇ ਪਰਯੋ ਸੁ ਅਹਮਦ ਸ਼ਾਹਿ ।੫੯।
dôhrâ : ghardî çk singh khard lardç rakhyô bahîr chalâi.
tau phir magrôn kar halô âi paryô su ahmad shâhi.59.

ਚੌਪਈ : ਕੋਸ ਚਾਰ ਕੁ ਥੋ ਗਯੋ ਬਹੀਰ । ਪਿਛੈ ਲੜਤ ਥੋ ਸਿੰਘ ਧਰ ਧੀਰ ।
ਸ਼ਾਹ ਤਿਨੈ ਪੈ ਆਪ ਆਇ ਪੜਿਓ । ਉਠੀ ਧੂੜ ਰਵ ਨਦਰ ਨ ਪੜਿਓ ।੬੦।
chaupaî : kôs châr ku thô gayô bahîr. pichhai lardat thô singh dhar dhîr.
shâh tinai pai âp âi paiô. uthî dhûrd rav nadar na paiô.60.

ਸਿੰਘ ਗਰਦ ਸੋਂ ਦਏ ਦਬਾਇ । ਨਠਯੋ ਥੰਨੋ ਅਰ ਬੜ੍ਹਤੋ ਜਾਇ।
ਅਹਿਮਦ ਸ਼ਾਹ ਸੰਗ ਤੁੰਮਨ ਚਾਰ । ਦੁਰਾਨੀ ਦੁਅਸਪੇ ਬਾਰਾਂ ਬਾਰਾਂ ਹਜ਼ਾਰ ।੬੧।
singh garad sôn daç dabâi. nathyô thannô ar bardhtô jâi.
ahimad shâh sang tumman châr. durânî duaspç bârân bârân hazâr.61.

ਕਰੀ ਥੰਨੇ ਪੈ ਉਨ ਬਡ ਮਾਰ । ਦਯੋ ਖਾਲਸੋ ਬਹੀਰੋਂ ਟਾਰ ।
ਬਹੀਰ ਰਹਯੋ ਜਬ ਥੰਨੈ ਬਗੇਰ । ਬਹੁਤ ਗਿਲਜਨ ਲਯੋ ਵਿਚ ਤੇ ਘੇਰ ।੬੨।

Dohra : So Charat Singh, too accepted the latest proposal,
As was put forth by the elderly war veteran Singhs.
Like the mighty lions did the Singhs combat the Pathans,
Blocking their advance to protect the moving caravan. (54)

Chaupai : For a selfless (communal) cause did the Singhs fight,
From sacrificing their lives did they never shirk.
For protecting the dignity and honour of Guru's Khalsa Panth,
For the sake of their religion and ideology did they wage a war. (55)

For a few hours, did the Singhs combat the Pathan troops,
Like formidable pillars did they block the striking Pathan contingents.
In the meantime, more contingents of the Pathan striking forces arrived,
Which were commanded by Biland[13] and Jahan Khan[14] custodians. (56)

These heavy reinforcements uprooted the combating Singhs as terribly ,
As a strong wind sweeps away the dry Bunyan tree leaves.
Fighting retreating, stopping and returning did the Singhs keep combating,
But being outnumbered by the Pathans, how long could they resist? (57)

Grinding and screeching his teeth in anger did Charat Singh fight,
But Pathan troops being too many, desperately helpless did he feel.
Retreating and fighting did the Singhs reach the Sikh caravan,
Reaching the caravan, again did they stand to combat the Pathans.
Truly did they protect the moving Sikh caravan from being invaded,
Putting their own bodies in front of the invading Pathan troops. (58)

Dohra : For a few hours more, did the Singhs keep blocking the Pathan forces,
Thus allowing the Sikh caravan to keep moving ahead.
But soon were they invaded with a rush from the rear,
By the Pathan troops commanded by Ahmad Shah Abdali. (59)

Chaupai : Hardly had the Sikh caravan moved for four miles,
With the Singhs fighting against Pathans at the rear guard.
As Ahmad Shah Abdali himself attacked the Singhs,
The raging dust made things invisible on the battlefield. (60)

As the Singhs got lost in the raging din and dust,
Their contingent kept running and advancing fast ahead.
Ahmad Shah Abdali led four brigades of Pathan troops,
Each brigade consisting of twelve thousand formidable horse riders. (61)

Making a massive attack on this single Khalsa Panth contingent,
They cut off the Khalsa contingent from the moving Sikh caravan.

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karî thannç pai un bada mâr. dayô khâlsô bahîrôn târ.
bahîr rahyô jab thannai bagçr. bahut giljan layô vich tç ghçr.62.

ਮੁੜ ਫਿਰ ਕੀਓ ਖਾਲਸੈ ਉਪਰਾਲਾ । ਕਿਛਕੁ ਬਹੀਰ ਕੋ ਛੁਟਯੋ ਖਿਆਲਾ ।
ਨੱਠ ਰਲਯੋ ਸੋ ਅਗਲਨ ਨਾਲ । ਆਗੇ ਰਲੇ ਲਏ ਸਿੰਘਨ ਸੰਭਾਲ ।੬੩।
murd phir kîô khâlsai uprâlâ. kichhku bahîr kô chhutyô khiâlâ.
natth ralyô sô aglan nâl. âgç ralç laç singhan sambhâl.63.

ਦੋਹਰਾ : ਤੌ ਭੀ ਸਿੰਘ ਲੜਤੇ ਤੁਰੈਂ ਰਖਨ ਬਹੀਰੈ ਕਾਜ ।
ਕਿਤੈ ਲੜੈਂ ਕਿਤ ਖੜ ਤੁਰੈਂ ਕਿਤੇ ਗਏ ਕਰ ਭਾਜ ।੬੪।
dôhrâ : tau bhî singh lardtç turain rakhan bahîrai kâj.
kitai lardain kit khard turain kitç gaç kar bhâj.64.

ਚੌਪਈ : ਸ਼ਾਹੁ ਕਰਤ ਗੈਲ ਹੱਲੋ ਆਵੈ । ਕੱਢ ਬਹੀਰੋਂ ਪੰਥ ਚਲਾਵੈ ।
ਬਿਨਾ ਫੌਜ ਕਰ ਲਯੋ ਬਹੀਰ । ਬਹੀਰ ਬਿਚੋਂ ਕਰ ਸ਼ਾਹਿ ਦਯੋ ਚੀਰ ।੬੫।
chaupaî : shâhu karat gail hallô âvai. kadadah bahîrôn panth chalâvai.
binâ phauj kar layô bahîr. bahîr bichôn kar shâhi dayô chîr.65.

ਕਿਛਕੁ ਹਿੰਮਤ ਕਰ ਬਹੀਰ ਭੀ ਮਰਯੋ । ਕਿਛਕੁ ਬੇਲ ਇਮ ਬਹੀਰਹ ਪਰਯੋ ।
ਕਿਛਕੁ ਸਿੰਘ ਮੁੜ ਕਰੈਂ ਉਪਰਾਲਾ । ਛੁਟਯੋ ਬਹੀਰ ਕੋ ਕਿਛੁ ਇਮ ਖਯਾਲਾ ।੬੬।
kichhku himmat kar bahîr bhî maryô. kichhku bçl im bahîrah paryô.
kichhku singh murd karain uprâlâ. chhutyô bahîr kô kichhu im khayâlâ.66.

ਫੇਰ ਸ਼ਾਹਿ ਨੇ ਕੀਨੀ ਦੌੜ । ਔਰ ਬਹੀਰ ਉਨ ਲੀਨੋ ਤੋੜ ।
ਪੜੈ ਬਹੀਰ ਸਿਰ ਪੈਨੰ ਤੇਗ । ਜਾਟ ਕਟਤ ਜਿਮ ਪੱਤੋ ਬੇਗ ।੬੭।
phçr shâhi nç kînî daurd. aur bahîr un lînô tôrd.
pardai bahîr sir painan tçg. jât katat jim pattô bçg.67.

ਜਿਮ ਕ੍ਰਿਸਾਨ ਇਕ ਖੇਤ ਕਟਾਵੈ । ਉਪਰ ਦੂਏ ਕੈ ਘੇਰੋ ਪਾਵੈ ।
ਤਿਮ ਵੜ ਵਿਚ ਗਿਲਜੇ ਲੇਵੈਂ ਚੀਰ । ਕੋਈ ਨੱਠ ਮਿਲ ਬਚੈ ਬਹੀਰ ।੬੮।
jim karisân ik khçt katâvai. upar dûç kai ghçrô pâvai.
tim vard vich giljç lçvain chîr. kôî natth mil bachai bahîr.68.

ਦੋਹਰਾ : ਤਬੈ ਸ਼ਾਹਿ ਮਨ ਮੇਂ ਲਖਯੋ ਬਿਨ ਘਿਰੇ ਨ ਸਿੰਘ ਮਰਾਂਹਿ ।
ਜਿਮ ਕਿਮ ਇਨ ਕੋ ਘੇਰੀਐ ਤੌ ਇਹ ਮਾਰਹਿ ਖਾਂਹਿ ।੬੯।
dôhrâ : tabai shâhi man mçn lakhyô bin ghirç na singh marânhi.
jim kim in kô ghçrîç tau ih mârhi khânhi.69.

ਚੌਪਈ : ਤਬੈ ਸ਼ਾਹਿ ਨੈ ਨਿਕਸਚੀ ਦੁੜਾਏ । ਉਪਰ ਜੈਨੇ ਕੇ ਗਿਲਾ ਠਹਰਾਏ ।
ਜੋ ਤੈਂ ਕਹੀ ਕਰੀ ਨਹਿਂ ਬਾਤ । ਮੁਹਰਯੋਂ ਸਿੰਘ ਨ ਘੇਰੇ ਜਾਤ ।੭੦।
chaupaî : tabai shâhi nai niksachî durdâç. upar jainç kç gilâ thahrâç.
jô tain kahî karî nahin bât. muhrayôn singh na ghçrç jât.70.

As the caravan was rendered unprotected by the Singh contingent,
Many Pathan troops entered and surrounded the Sikh caravan. (62)

As the Khalsa contingent made another attempt to protect the caravan,
For a moment, the Pathans' attention got diverted from the caravan.
Making a dash, the Singhs from the rear rushed to the front,
Where they were protected by the Singhs leading the caravan. (63)

Dohra : Even then the Singhs kept up the fight while on the move,
Protecting the Sikh caravan as much as they could from Pathans.
Sometime fighting, sometime abandoning, sometime moving,
Fleeing at times from the scene whenever they found it opportune. (64)

Chaupai : With a dash did Abdali launch an attack,
Separating the Khalsa Panth force from the caravan.
As the caravan got alienated from the Singhs,
Cutting through the caravan, Abdali divided it into two parts. (65)

As some from within the caravan also resisted and sacrificed,
Rest of the caravan got a temporary relief for a while.
As few more Singhs made an attempt to protect the caravan,
They diverted the attention of the plundering Pathans. (66)

Once again with a rush Abdali made another attack,
Cutting off another section from the main body of caravan.
Under such an attack of sharp swords came the Sikh caravan,
As the weeds fall under the sharp edges of the peasant's hoe. (67)

As a farmer gets his crop harvested by a body of chartered peasants,
Who harvest his crop so speedily in a competitive spirit,
So did the Gilja Pathan troops would cut through the caravan,
Sparing an odd Sikh who would flee from the caravan. (68)

Dohra : Thereafter, did Ahmed Shah Abdali resolve in his mind,
That without laying a siege would the Singhs not get destroyed.
Somehow or the other must the Singhs be encircled in,
Then alone could they be beaten into submission. (69)

Chaupai : Thereupon, soon did Abdali dispatch his messengers posthaste,
Lodging a strong protest to Jain Khan regarding his promised support,
Abdali accused him of not standing up to what he had promised,
As he had failed to block the Singhs' movement from the front. (70)

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ਬੀਸ ਹਜ਼ਾਰ ਥੋ ਤੁਹਿ ਪਹਿ ਘੋੜਾ । ਕਯਾ ਸਿੰਘਨ ਲੁਟ ਕਰ ਦਯੋ ਥੋੜਾ ।
ਲਛਮੀ ਨਰਾਇਣ ਪਠਾਣ ਮਲੇਰੀ । ਤੂੰ ਘੇਰ ਨ ਸਕਯੋ ਥੀ ਫੌਜ ਬਹੁਤੇਰੀ ।੭੧।
bîs hazâr thô tuhi pahi ghôrdâ. kayâ singhan lut kar dayô thôrdâ.
lachhmî narâin pathân malçrî. tûn ghçr na sakyô thî phauj bahutçrî.71.

ਜੇ ਤੂੰ ਇਨ ਕੋ ਲੇਵੈਂ ਘੇਰ । ਚਾਰ ਘੜੀ ਸਬ ਦਿਓਂ ਨਿਬੇਰ ।
ਬਿਨ ਘੇਰੇ ਸਿੰਘ ਮਰੈਂ ਸੁ ਨਾਂਹੀ । ਖੂਬ ਬਿਚਾਰੀ ਮੈਂ ਮਨ ਮਾਂਹੀ ।੭੨।
jç tûn in kô lçvain ghçr. châr ghardî sab diôn nibçr.
bin ghçrç singh marain su nânhî. khûb bichârî main man mânhî.72.

ਸੁਨ ਜੈਨੇ ਕੋ ਲਾਗੀ ਆਗ । ਸੂਤੋ ਸ਼ੇਰ ਜਨ ਉੱਠਯੋ ਜਾਗ ।
ਸੋ ਸਿੰਘਨ ਕੋ ਘੇਰਨ ਪਰਯੋ । ਫਿਰ ਸ਼ਾਮ ਸਿੰਘੀਅਨ ਮਾਰਹ ਟਰਯੋ ।੭੩।
sun jainç kô lâgî âg. sûtô shçr jan utthyô jâg.
sô singhan kô ghçran paryô. phir shâm singhîan mârah taryô.73.

ਦੋਹਰਾ : ਤਬ ਜ਼ੈਨੇ ਸ਼ਾਹ ਆ ਕਹਯੋ ਅਗਯੋਂ ਨ ਘੇਰੇ ਜਾਹਿ ।
ਦੇਖਨ ਮੈਂ ਥੋੜੇ ਦਿਸੈਂ ਲੜਤੇ ਘਣੇ ਦਿਸਾਂਹਿ ।੭੪।
dôhrâ : tab zainç shâh â kahyô agyôn na ghçrç jâhi.
dçkhan main thôrdç disain lardtç ghanç disânhi.74.

ਚੌਪਈ : ਤੌ ਜ਼ੈਨੇ ਸ਼ਾਹਿ ਆਇ ਸੁਨਾਈ । ਘੇਰ ਨ ਭਏ ਸਿੰਘ ਸੂਰ ਬੁਲਾਈ ।
ਬਹੀਰ ਛੱਡ ਆਪ ਇਸ ਪਰ ਪਰੌ । ਅੱਵਲ ਕਤਲ ਇਸ ਫੌਜੈ ਕਰੋ ।੭੫।
chaupaî : tau zainç shâhi âi sunâî. ghçr na bhaç singh sûr bulâî.
bahîr chhada âp is par parau. avval katal is phaujai karô.75.

ਸੁਨਤ ਸ਼ਾਹਿ ਸੋਈ ਮੰਨ ਲਈ । ਦੌੜ ਫੌਜ ਕੈ ਊਪਰ ਕਈ ।
ਕਿਛਕੁ ਸਿੰਘਨ ਖੜ ਸ਼ਲਕ ਚਲਾਈ । ਦਏ ਗੇਰ ਜੋਉ ਆਵਤ ਧਾਈ ।੭੬।
sunat shâhi sôî mann laî. daurd phauj kai ûpar kaî.
kichhku singhan khard shalak chalâî. daç gçr jôu âvat dhâî.76.

ਤਬ ਸਿੰਘਨ ਸ਼ਾਹਿ ਆਵਤ ਜਾਨਾ । ਸਰਕ ਤੁਰੇ ਤਿਨ ਖੜਨ ਤਜਾਣਾ ।
ਮੁੜ ਖੜ ਸਿੰਘ ਰਮਜੰਗੇ ਚਲਾਵੈਂ । ਨੇੜ ਢੁਕੈ ਉਸ ਮਾਰ ਗਿਰਾਵੈਂ ।੭੭।
tab singhan shâhi âvat jânâ. sarak turç tin khardan tajânâ.
murd khard singh ramjangç chalâvain. nçrd dhukai us mâr girâvain.77.

ਕਬ ਮੁਕੈ ਨਿਜ ਸ਼ਾਹਿ ਬਹੁ ਫੌਜ । ਉਛਲ ਸਮੁੰਦ ਜਨੁ ਆਵਤ ਮੌਜ ।
ਨੱਠ ਸਿੰਘ ਕੋਹ ਡੇਢ ਕੁ ਚੱਲੇ । ਫੇਰ ਸਿੰਘ ਤਹਿਂ ਹੋ ਰਹੇ ਖੱਲੇ ।੭੮।
kab mukai nij shâhi bahu phauj. uchhal samund janu âvat mauj.
natth singh kôh daçdh ku challç. phçr singh tahin hô rahç khallç.78.

ਦੋਹਰਾ : ਚੜ੍ਹਤ ਸਿੰਘ ਉਹੀ ਹੱਲੈ ਰਹਯੋ ਬਿਹੀਰੈ ਮਾਂਹਿ ।
ਲੜਤ ਭਿੜਤ ਪਾਛੈ ਅਗੈ ਬਿਹੀਰੈ ਕਰੈ ਅਗਾਹਿ ।੭੯।
dôhrâ : chardaht singh uhî hallai rahyô bihîrai mânhi.
lardat bhirdat pâchhai agai bihîrai karai agâhi.79.

With twenty thousand horses was Jain Khan's army provided,
Had those been snatched and minimized by the Singhs?
With the troops of Laxmi Narayan and Malerkotla was he assisted,
Could he not take over the Singhs despite such a large force? (71)

If he (Jain Khan) could check the Singhs' movement from the front,
Abdali's own troops would eliminate the Singhs in a few hours.
Without getting encircled and blocked would the Singhs be not eliminated,
Such a conclusion he had arrived at after a thorough deliberation. (72)

Highly incensed did Jain Khan feel after listening to Abdali's rebuff,
As a sleeping lion gets disturbed from his deep slumber.
As he made a dash to block and check the Singhs' advance,
He was repulsed by a counter attack by Sham Singh's contingent. (73)

Dohra : Thereafter, did Jain Khan sent a report to Ahmad Shah Abdali,
Impossible it was to check the Singhs from the front.
Fewer though they appeared to be in numerical strength,
So many more they proved in strength during fight. (74)

Chaupai : Thereafter, did Jain Khan report to Ahmad Shah Abdali,
In no way could he block the Singhs' passage, such dare devils they were.
Suggesting Abdali to attack the Singhs instead of invading the caravan,
Let the Mughal Pathan force first slaughter the fighting Singhs. (75)

Accepting Jain Khan's proposal after listening to his plan,
Abdali did launch an attack on the Khalsa Panth force.
Opening a volley of bullets after taking up positions,
A few Singhs did kill those who dared to attack them. (76)

As the Singhs observed Ahmad Shah Abdali's force approaching,
They started retreating from the positions they had taken.
From the small fire-arms did the Singhs keep firing while retreating,,
Thus killing those who dared to venture too near to them. (77)

How could such a huge army of Ahmed Shah Abdali be finished,
Which invaded as if a massive tidal wave rose from the sea.
Retreating, thus, did the Singhs keep moving for a mile and a half,
When they stopped the pursing again to combat Abdali's troops. (78)

Dohra : During this massive invasion (of the combined Mughal Pathans troops),
S. Charat Singh remained present within the caravan.
Fighting back and forth both in the front and the rearguard,
He kept on making way for the caravan to move ahead. (79)

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ਚੌਪਈ : ਜੱਸਾ ਸਿੰਘ ਤਹਿਂ ਖੜ ਕੀਓ ਅਰੜਾ । ਨਿਜ ਫੌਜ ਖੜਾਈ ਕਰ ਬਡ ਝਗੜਾ ।
ਫੌਜ ਕਹੈ ਹਮ ਖੜੇ ਬਚੈਂ ਨਾਹੀਂ । ਕਿਛੁਕ ਹੋਣ ਹਮ ਦਿਹੋ ਅਗਾਹੀਂ ।੮੦।
chaupaî : jassâ singh tahin khard kîô arardâ. nij phauj khardâî kar bada jhagrdâ.
phauj kahai ham khardç bachain nâhîn. kichhuk hôn ham dihô agâhîn.80.

ਜ਼ਖਮ ਬਹੁਤ ਜੱਸਾ ਸਿੰਘ ਖਾਏ । ਤੀਰ ਗੋਲੀ ਔਰ ਤੇਗ ਘਾਇ ਆਏ ।
ਆਪ ਮਾਰੈ ਔ ਉਨਕੇ ਝੇਲੈ । ਸੌਂਹੇ ਮੱਥੇ ਰੱਖ ਘੋੜੇ ਮੇਲੈ ।੮੧।
zakham bahut jassâ singh khâç. tîr gôlî aur tçg ghâi âç.
âp mârai au unkç jhçlai. saunhç matthç rakkh ghôrdç mçlai.81.

ਜਸੈ ਸਿੰਘ ਕੋ ਥਕ ਰਹਯੋ ਘੋੜੋ । ਕਰਤ ਜੰਗ ਥੋ ਸੋ ਬਹੁ ਦੌੜੋ ।
ਜਬੈ ਸਿੰਘ ਉਸ ਅੱਡੀ ਲਗਾਵੈ । ਨਹਿਂ ਮਾਨੈਂ ਕਛੁ ਅਗੈ ਨ ਧਾਵੈ ।੮੨।
jasai singh kô thak rahyô ghôrdô. karat jang thô sô bahu daurdô.
jabai singh us adadaî lagâvai. nahin mânain kachhu agai na dhâvai.82.

ਦੋਹਰਾ : ਜੱਸਾ ਸਿੰਘ ਕੋ ਪਾਲਕੋ ਗੁਰਮੁਖ ਸਿੰਘ ਜਿਹ ਨਾਮ ।
ਤਿਨ ਸਿੰਘ ਜੀ ਕੋ ਆਖਿਓ ਅਬ ਈਹਾਂ ਖੜਨ ਨਹਿਂ ਕਾਮ ।੮੩।
dôhrâ : jassâ singh kô pâlkô gurmukh singh jih nâm.
tin singh jî kô âkhiô ab îhân khardan nahin kâm.83.

ਚੌਪਈ : ਈਹਾਂ ਖੜੇ ਹਮ ਬਚਤੇ ਨਾਹੀਂ । ਤੁਮ ਹਮਰੀ ਇਮ ਜਾਨ ਗਵਾਹੀਂ ।
ਤੌ ਸਿੰਘ ਜੀ ਫਿਰ ਇਮ ਫੁਰਮਾਵੈ । ਹਮਰੋ ਘੋੜੋ ਅਗੈ ਨ ਧਾਵੈ ।੮੪।
chaupaî : îhân khardç ham bachtç nâhîn. tum hamrî im jân gavâhîn.
tau singh jî phir im phurmâvai. hamrô ghôrdô agai na dhâvai.84.

ਤਬ ਗੁਰਮੁਖ ਸਿੰਘ ਚਾਬਕ ਉਠਾਯਾ । ਚਾਹਤ ਘੋੜੇ ਤਨ ਕੋ ਲਾਯਾ ।
ਤਬ ਸਿੰਘ ਜੀ ਨਿਜ ਦੇਖ ਹਟਾਯੋ । ਚਹੈਂ ਹਮਕੋ ਤੂੰ ਚਟਕ ਲਗਾਯੋ ।੮੫।
tab gurmukh singh châbak uthâyâ. châhat ghôrdç tan kô lâyâ.
tab singh jî nij dçkh hatâyô. chahain hamkô tûn chatak lagâyô.85.

ਪੰਥ ਸੁਨੈ ਹਮ ਕੋ ਕਰੈ ਠੱਠਾ । ਘੋੜਾ ਕੁਟਾਇ ਜੱਸਾ ਸਿੰਘ ਨੱਠਾ ।
ਕਯਾ ਮੁਖ ਲੈ ਮੈਂ ਬਹੋਂ ਦਿਵਾਨ । ਕਰੈਂ ਮਸਕਰੀ ਹਮ ਕੋ ਆਨ ।੮੬।
panth sunai ham kô karai thatthâ. ghôrdâ kutâi jassâ singh natthâ.
kayâ mukh lai main bahôn divân. karain maskarî ham kô ân.86.

ਮੈਂ ਖਾਲਸੈ ਪਤਿਸ਼ਾਹੁ ਕਹਾਯੋ । ਤੁਮ ਚਾਹਤ ਹਮ ਗੀਦੀ ਬਨਾਯੋ।
ਇਸ ਜੀਵਣ ਤੇ ਮਰਨੋ ਬੇਸ਼ । ਰਹੇ ਜੱਸ ਜਿਸ ਜਗ ਮੈਂ ਲੇਸ਼ ।੮੭।
main khâlsai patishâhu kahâyô. tum châhat ham gîdî banâyô.
is jîvan tç marnô bçsh. rahç jass jis jag main lçsh.87.

ਦੋਹਰਾ : ਗੁਰਮੁਖ ਸਿੰਘ ਨਿਜ ਛਡ ਤੁਰਾ ਸਿੰਘ ਜੀ ਲਯੋ ਚੜ੍ਹਾਇ ।
ਲੜਤ ਭਿੜਤ ਖੜਤੋ ਤੁਰਤ ਜੋਖੋਂ ਸਿਰ ਨਿਜ ਖਾਇ ।੮੮।
dôhrâ : gurmukh singh nij chhada turâ singh jî layô chardhâi.
lardat bhirdat khardtô turat jôkhôn sir nij khâi.88.

Chaupai : At this stage, S. Jassa Singh (Ahluwalia) taking up a very stubbom stand,
Ordered his contingent to stop retreating, after a heated argument.
The troops, pleaded with him to let them retreat a bit more,
As they would be wiped out if they ventured to stop their retreat. (80)

Many a wound did Jassa Singh receive on his body,
As he was hit at many places by arrows, bullets and swords.
He had been attacking as well as taking others' attack upon himself,
With head-on-collision had his horse been confronting enemy horses. (81)

Exhausted and drained of energy had Jassa Singh's horse been rendered,
As too much running had it been doing during the ongoing fighting,
Spur as much as Jassa Singh could do with his heels,
Not an inch could his horse move, so drained it was. (82)

Dohra : There was one adopted son of Jassa Singh (Ahluwalia),
Who was known by the name of Gurmukh Singh.
Pleading before his mentor, thus did he say to him,
No purpose would it serve to combat single handedly. (83)

Chaupai : By standing and combating would they never survive,
Then why should they get killed in that unequal fight?
Thereupon Jassa Singh told his disciple in such a vein,
That his horse had failed to move ahead anymore. (84)

Thereupon, picking up a whiplash and dashing it in the air,
Gurumukh Singh wished to flog Jassa Singh's horse.
Thereupon, Jassa Singh prohibited his disciple with a remark,
That did the latter wish to demean his status among the Singhs? (85)

Would he not become a butt of ridicule among the Khalsa Panth,
Getting accused of deserting the field after getting his horse flogged?
With what face would he sit among Khalsa congregation,
Getting ridiculed for cowardice by his own Khalsa fraternity? (86)

He who had been declared a Sovereign among the Khalsa Panth,
Did his disciple wish him to be branded a coward?
Death, indeed, was preferable to such a life of indignity,
Which, at least, would grant him some honour at least. (87)

Dohra : Sparing his own horse for his superior after dismounting,
Gurmukh Singh made Jassa Singh mount his own horse.
Fighting, resisting, combating and still marching ahead,
Gurmukh Singh kept on braving all blows on his person. (88)

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ਚੌਪਈ : ਜੱਸਾ ਸਿੰਘ ਖਾਏ ਬਾਈ ਘਾਇ । ਤੌ ਭੀ ਸਿੰਘ ਜੀ ਲੜਤੋ ਜਾਇ ।
ਜੱਸਾ ਸਿੰਘ ਜ਼ਖ਼ਮੀ ਸੁਨਯੋ । ਸਭ ਸਿਰਦਾਰਨ ਸੁਨ ਸਿਰ ਧੁਨਯੋ ।੮੯।
chaupaî : jassâ singh khâç bâî ghâi. tau bhî singh jî lardtô jâi.
jassâ singh zakhmî sunyô. sabh sirdâran sun sir dhunyô.89.

ਵਿਚ ਥੰਨੇ ਸਭ ਆਣ ਖਲੋਏ । ਭੰਗੀ ਘਨੀਏ ਰਾਮਗੜ੍ਹੀਏ ਜੋਏ ।
ਨਕੱਈ ਨਿਸ਼ਾਨਚੀ ਡੱਲੇ ਵਾਰ । ਕਪੂਰ ਸਿੰਘੀ ਔ ਆਲੂ ਜੁ ਵਾਲ ।੯੦।
vich thannç sabh ân khalôç. bhangî ghanîç râmgardhîç jôç.
nakaîî nishânchî daallç vâr. kapûr singhî au âlû ju vâl.90.

ਸੁਕ੍ਰ ਚੱਕੀਏ ਸ਼ਾਮ ਸਿੰਘੀਏ ਸਾਰੇ । ਸ਼ਹੀਦ ਨਿਹੰਗ ਔ ਗੁਰੂ ਪਿਆਰੇ ।
ਅੰਮ੍ਰਤਸਰੀਏ ਔ ਪੁਰੀਯੋ ਅਨੰਦ । ਰਮਦਾਸੀਏ ਰੰਘਰੇਟੇ ਔਰ ਮਸੰਦ ।੯੧।
sukar chakkîç shâm singhîç sârç. shahîd nihang au gurû piârç.
ammrtasrîç au purîyô anand. ramdâsîç ranghrçtç aur masand.91.

ਬੇਦੀ ਸੋਢੀ ਟਿਹਨ ਔ ਭੱਲੇ । ਰਹਤ ਹੁਤੇ ਜੋ ਖਾਲਸੇ ਰਲੇ ।
ਸ਼ਹੀਦ ਹੋਹਿੰ ਔ ਜ਼ਖਮੀ ਹੋਹਿੰ । ਕਦੈ ਖੜੈਂ ਕਦ ਲੜੈਂ ਤੁਰੋਹਿ ।੯੨।
bçdî sôdahî tihan au bhallç. rahat hutç jô khâlsç ralç.
shahîd hôhin au zakhmî hôhin. kadai khardain kad lardain turôhi.92.

ਦੋਹਰਾ : ਨਿੱਕੇ ਵੱਡੇ ਜੋ ਹੁੱਤੇ ਸਭ ਫੜ ਖੜੇ ਹਥਿਆਰ ।
ਅਗੈ ਊਹਾਂ ਤੇ ਤੌ ਤੁਰੈਂ ਇਕ ਇਕ ਦੁਇ ਦੁਇ ਮਾਰ ।੯੩।
dôhrâ : nikkç vadadaç jô huttç sabh phard khardç hathiâr.
agai ûhân tç tau turain ik ik dui dui mâr.93.

ਤਬਹਿ ਕਿਸੇ ਨੇ ਕਹਿ ਦਯੋ ਚੜ੍ਹ ਸਿੰਘ ਬੀਰ ਸੁਨਾਇ ।
ਤੂੰ ਜੁ ਕਹਿਤ ਥੋ ਮੈਂ ਲੜੌਂ ਜਹਿਂ ਹੋਵੈ ਅਹਿਮਦ ਸ਼ਾਹਿ ।੯੪।
tabhi kisç nç kahi dayô chardah singh bîr sunâi.
tûn ju kahit thô main lardaun jahin hôvai ahimad shâhi.94.

ਚੌਪਈ : ਸੋ ਸੁਨ ਚੜ ਸਿੰਘ ਗੁੱਸਾ ਖਾਯਾ । ਅਹਿਮਦ ਸ਼ਾਹ ਵਲ ਘੋੜੋ ਚਲਾਯਾ ।
ਲਭਯੋ ਨ ਟੋਲਤ ਸੋ ਰਹਯੋ ਦੂਰ । ਦਿਸੈ ਨ ਦੂਰੋਂ ਉਡ ਰਹੀ ਧੂਰ ।੯੫।
chaupaî : sô sun chard singh gussâ khâyâ. ahimad shâh val ghôrdô chalâyâ.
labhyô na tôlat sô rahyô dûr. disai na dûrôn uda rahî dhûr.95.

ਫਿਰ ਸਿੰਘ ਟੋਲ ਮੁੜ ਵੜਯੋ ਬਹੀਰ । ਤੇਗ ਮਾਰ ਕਢੈ ਗਿਲਜੇ ਚੀਰ ।
ਮਾਰਤ ਤੇਗ ਗਯੋ ਹਥ ਥਾਕ । ਤੌ ਸਿੰਘ ਜੀ ਲਯੋ ਨੇਜੋ ਚਾਕ ।੯੬।
phir singh tôl murd vardyô bahîr. tçg mâr kadahai giljç chîr.
mârat tçg gayô hath thâk. tau singh jî layau nçjô châk.96.

ਮਾਰਤ ਨੇਜਨ ਫਲ ਟੁਟ ਗਯੋ । ਫਿਰ ਸਿੰਘ ਹਾਥ ਰਾਮ ਜੰਗੋ ਲਯੋ ।
ਥਕਯੋ ਘੋੜੋ ਤਬ ਔਰ ਬਦਲਾਯੋ । ਲਗਯੋ ਜ਼ਖਮ ਖੜ ਸਿੰਘ ਬੰਧਾਯੋ ।੯੭।
mârat nçjan phal tut gayô. phir singh hâth râm jangô layô.
thakyô ghôrdô tab aur badlâyô. lagyô zakham khard singh bandhâyô.97.

Chaupai : Full twenty two wounds did Jassa Singh receive on his person,
Still did Jassa Singh keep on fighting with the enemy.
The moment they heard of sovereign Jassa Singh's getting wounded,
Immensely shocked did all the Singh chiefs[15] feel at this news. (89)

Among their contingents did all the contingent chiefs stand,
Which included the Bhangi, Ghaniya and Ramgarhia chiefs.
The Nakkais, Nishan-walias and Dallewalias were also there,
Besides Nawab Kapoor Singh and Ahluwalia Misl chiefs. (90)

Among these stood chiefs of Shukarchakia and Sham Singh's misl,
As well the devout militant chiefs of Nihang Singh's Misl.
The Singh chief of Amritsari and Anandpuri contingents,
Were there along with Ramdasia Ranghretta Singhs and Masand chiefs. (91)

The other chiefs from the Bedi, Sodhi and Trehan castes,
Who had also included themselves among the Khalsa Panth.
All these Singhs kept on getting wounded and sacrificing themselves,
Sometime standing to combat the enemy sometime moving ahead. (92)

Dohra : All the Sikh contingents, be they large or small in strength,
Stood in perfect readiness to fight wielding their weapons.
They took a vow to move from their point of their posting,
Only after each one of them had killed one two Pathans. (93)

At that moment, some one passed a taunting remark,
That S. Charat Singh had claimed himself to be so brave.
He had boasted that he alone would fight at a spot,
Wherever Ahmad Shah Abdali was spotted in the field. (94)

Chaupai : Feeling stung at these insinuating remarks by a Singh,
S. Charat Singh did kick his horse towards Ahmad Shah Abdali.
Failing to locate him in the field upto a long distance,
He could not see through the raging dust too far. (95)

After a thorough search did Charat Singh return to the caravan,
Still slaughtering the Gilja Pathans with his sword's blows.
As his hand got exhausted by wielding his heavy sword,
He did pick up a spear to carry on his fight. (96)

As even the blade of his spear also broke into pieces,
He did pick up a small fire arm to shoot the enemy.
As even his exhausted horse had to be changed for him,
He did stop for a while to put a bandage on his wounds. (97)

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ਲਈ ਫੌਜ ਸਭ ਅਪਨੀ ਸਾਥ । ਬਹੁਤ ਗਿਲਜਨ ਸਿਰ ਮਾਰੈ ਹਾਥ ।
ਜਹਾਂ ਬਹੀਰ ਬਹੁ ਪਰੇ ਭੀਰ । ਆਪ ਡਹੈ ਤਹਿਂ ਸਿੰਘ ਸਰੀਰ ।੯੮।
laî phauj sabh apnî sâth. bahut giljan sir mârai hâth.
jahân bahîr bahu parç bhîr. âp daahai tahin singh sarîr.98.

ਦੋਹਰਾ : ਬਹੁ ਗਿਲਜਨ ਕੋ ਮਾਰ ਕੈ ਬਹੁ ਸਿੰਘਨ ਲਏ ਬਚਾਇ ।
ਗਿਲਜਨ ਕੇ ਘੋੜੇ ਲਭੈ ਪਯਾਦਨ ਤੁਰੈ ਚੜ੍ਹਾਇ ।੯੯।
dôhrâ : bahu giljan kô mâr kai bahu singhan laç bachâi.
giljan kç ghôrdô labhai payâdan turai chardhâi.99.

ਚੌਪਈ : ਚੜ੍ਹ ਸਿੰਘ ਸਾਥ ਨ ਕਿਸ ਤੇ ਹੋਇ । ਜੋਊ ਲਲਕਾਰੈ ਤਹਿਂ ਜਾਇ ਸੋਇ ।
ਬਹੀਰੈ ਨ ਛੋਡੈ ਖੜ ਤੁਰ ਲੜੈ । ਤੁਰੈ ਅਗੈ ਕਬ ਪਿੱਛੈ ਮੁੜੈ ।੧੦੦।
chaupaî : chardah singh sâth na kis tç hôi. jôû lalkârai tahin jâi sôi.
bahîrai na chhôdaai khard tur lardai. turai agai kab pichchhai murdai.100.

ਫੌਜ ਛੱਡ ਕਬ ਏਕਲ ਧਾਵੈ । ਮਾਰ ਗਿਲਜਨ ਫਿਰ ਫੌਜੇ ਆਵੈ ।
ਨਿਜੈ ਫੌਜ ਬਹੁ ਜੋਖੋਂ ਖਾਵੈ । ਫਟੇ ਗਿਰੇ ਕਿਸੇ ਬੇਲੇ ਪਾਵੈ ।੧੦੧।
phauj chhadada kab çkal dhâvai. mâr giljan phir phaujç âvai.
nijai phauj bahu jôkhôn khâvai. phatç girç kisç bçlç pâvai.101.

ਕਈਅਨ ਕੋ ਗਹਿ ਅਗੈ ਚਲਾਵੈ । ਕਈਅਨੁ ਕੋ ਨਿਜ ਕੋਤਲ ਚਲਾਵੈ ।
ਇਮ ਬਹੀਰੀਅਨ ਕਰੈ ਨਿਬਾਹਿ । ਬਹੁਤ ਲੋਕ ਇਮ ਦਏ ਬਚਾਇ ।੧੦੨।
kaîan kô gahi agai chalâvai. kaîanu kô nij kôtal chalâvai.
im bahîrîan karai nibâhi. bahut lôk im daç bachâi.102.

ਦੌੜ ਗਿਲਜਨ ਪਰ ਯੌਂ ਸਿੰਘ ਕਰੈ । ਜਨੁ ਕੂੰਜਨ ਪੈ ਬਹਰੀ ਪਰੈ।
ਕਿਸੈ ਇਕ ਕਿਸ ਦੁਇ ਸੱਟ ਲਾਵੈ । ਇਤ ਤੇ ਉਤ ਉਤ ਤੇ ਇਤ ਧਾਵੈ ।੧੦੩।
daurd giljan par yaun singh karai. janu kûñjan pai bahrî parai.
kisai ik kis dui satt lâvai. it tç ut ut tç it dhâvai.103.

ਦੋਹਰਾ : ਗੰਗੇਰੀ ਜਿਮ ਘੋੜੇ ਘੁੰਮੈਂ ਵੜ ਬਿਜੂਲ ਜਿਮ ਦਲ ਆਪ ।
ਚੜ੍ਹ ਸਿੰਘ ਗਿਲਜਨ ਇਮ ਕਟੈ ਪੁੰਨ ਕਟੈ ਜਿਮ ਪਾਪ ।੧੦੪।
dôhrâ : gangçrî jim ghôrdç ghummain vard bijavl jim dal âp.
chardah singh giljan im katai punn katai jim pâp.104.

ਚੌਪਈ : ਬਹੀਰ ਛਡ ਸਿੰਘ ਦੂਰ ਨ ਜਾਵੈ । ਆਪ ਫਟੈ ਔਰ ਬਹੀਰ ਬਚਾਵੈ ।
ਲੋਹੂ ਰੰਗ ਸਭ ਕਪੜੇ ਭਏ । ਖੇਲ ਫਾਗ ਜਨੁ ਰੰਗ ਰੰਗਏ ।੧੦੫।
chaupaî : bahîr chhada singh dûr na jâvai. âp phatai aur bahîr bachâvai.
lôhû rang sabh kapardç bhaç. khçl phâg janu rang rangç.105.

ਪੰਜ ਘੋੜੇ ਨਿਜ ਕੋਤਲ ਰਖਾਏ । ਛੋਡ ਏਕ ਕੋ ਔਰ ਚੜ੍ਹ ਧਾਏ ।
ਸ਼ਸਤਰ ਚੜ੍ਹ ਸਿੰਘ ਬਹੁਤੇ ਖਾਏ । ਦੇਖ ਨ ਓਦਰੇ ਫੇਰ ਲੜਾਏ ।੧੦੬।
pañj ghôrdç nij kôtal rakhâç. chhôda çk kô aur chardah dhâç.
shastar chardah singh bahutç khâç. dçkh na ôdrç phçr lardâç.106.

Gathering his whole contingent once again with him,
Many a Gilja Pathan soldiers did he kill and slaughter.
Whenever, the caravan came under a heavy enemy attack,
S. Charat Singh would himself jump into the fray to combat. (98)

Dohra : Killing so many Gilja Pathans (with his concerted efforts),
Many a Sikh lives did Charat Singh save so far.
Catching hold of so many horses of the dead Gilja Pathans,
Many a Singh foot soldiers did he mount on these. (99)

Chaupai : Hardly could anyone fight as bravely as Charat Singh did,
Instantly would he reach those who dared to challenge him.
Stopping, moving, fighting never would he leave the caravan,
Quickly would he move ahead and then return again. (100)

Leaving his contingent sometime he would attack single handed,
Soon would be return after killing some Gilja Pathans.
His contingent too would take many risks after him,
Tactfully would he push those into wilds who got wounded. (101)

Many a Singh would be prod to move to the front,
To many of them would he lend his fast running horses.
Thus managing to guard his people in the caravan,
Many a life did he save (through his grit and tact). (102)

As fiercely would he attack upon the Pathan hordes,
As a ferocious falcon pounces upon a pack of migratory birds.
Injuring someone at one place and someone at two places,
He kept running and fighting from one flank to the other. (103)

Dohra : Like a fast running water spider did horses run back and forth,
Like a flash of lightening would Charat Singh enter the Pathan forces.
The Singhs would wipe out the Gilja Pathan troops (as perfectly),
As one's noble deeds wipe out all traces of one's sins. (104)

Chaupai : At no cost would the Singh run away from the caravan,
At all costs would he protect it though himself getting wounded.
Blood-soaked did his garments turn blood-red,
As if he had participated in the (Hola) festival of colours. (105)

Keeping a reserve of five fast running steeds for his exclusive use,
Would S. Charat Singh keep on changing horses one after another.
Though many a wound did S. Charat Singh receive on his body,
He kept on fighting without feeling frustrated by so many wounds. (106)

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ਆਗੈ ਹੁਇ ਹੁਇ ਬੰਦੂਖ ਚਲਾਏ । ਇਕ ਕੋ ਮਾਰ ਦੂਏ ਤਨ ਲਾਏ ।
ਵਹੁ ਬੰਦੂਖ ਜਬ ਖਾਲੀ ਹੋਇ । ਲਏ ਔਰ ਕੇ ਹਥ ਤੇ ਖੋਹਿ ।੧੦੭।
âgai hui hui bandûkh chalâç. ik kô mâr dûç tan lâç.
vahu bandûkh jab khâlî hôi. laç aur kç hath tç khôhi.107.

ਬੰਦੂਖੀ ਦਲ ਮੈਂ ਅਢਾਈ ਬਤਾਵੈ । ਇਕ ਚੜ੍ਹ ਸਿੰਘ ਦੁਯੋ ਸਭ ਦਲ ਲਗਾਵੈ ।
ਔਰ ਬੰਦੂਖੀ ਬਡੋ ਕਹਾਵੈ । ਚੜ੍ਹ ਸਿੰਘ ਆਗੇ ਅਧੋ ਬਤਾਵੈ ।੧੦੮।
bandûkhî dal main adahâî batâvai. ik chardah singh duyô sabh dal lagâvai.
aur bandûkhî badaô kahâvai. chardah singh âgç adhô batâvai.108.

ਦੋਹਰਾ : ਬੰਦੂਖ ਸਰਦਾਰ ਚੜ੍ਹ ਸਿੰਘ ਕੀ ਕੀਓ ਜਗ ਮੈਂ ਮਸ਼ਹੂਰ ।
ਜੈਸੇ ਮਾਰੇ ਨੇੜਿਓਂ ਤੈਸੇ ਮਾਰੈ ਦੂਰ ।੧੦੯।
dôhrâ : bandûkh sardâr chardah singh kî kîô jag main mashhûr.
jaisç mârç nçrdiôn taisç mârai dûr.109.

ਤੁਰਤ ਫੁਰਤ ਲਰਤੇ ਮਰਤੇ ਬਹੀਰ ਗਯੋ ਕੋਹ ਔਰ ।
ਤੌ ਫਿਰ ਅਹਮਦਸ਼ਾਹੁ ਨਿਜ ਕਰ ਧਰਯੋ ਸਿੰਘਨ ਪਰ ਧੌਰ ।੧੧੦।
turat phurat lartç martç bahîr gayô kôh aur.
tau phir ahmadshâhu nij kar dharyô singhan par dhaur.110.

ਚੌਪਈ : ਜ਼ੋਰ ਪਾਇ ਸਿੰਘ ਫੌਜ ਨਿਕਾਰੀ । ਘੇਰਯੋ ਬਹੀਰ ਬਹੁ ਤੁੰਮਨ ਭਾਰੀ ।
ਤਿਨ ਮੈਂ ਗ੍ਰੰਥ ਤੁਰਤ ਥੇ ਦੋਇ । ਇਕ ਅੰਮ੍ਰਿਤਸਰੀਏ ਦਮਦਮੀਏਂ ਜੋਇ ।੧੧੧।
chaupaî : zôr pâi singh phauj nikârî. ghçryô bahîr bahu tumman bhârî.
tin main garnth turat thç dôi. ik ammritsarîç damdamîçn jôi.111.

ਘੇਰ ਲਯੋ ਤਿਨ ਅਗਯੋਂ ਆਇ । ਜੁਦੈ ਜੁਦੈ ਤੇ ਦਏ ਕਰਾਇ ।
ਧਰ ਗਰੰਥ ਤਹਿਂ ਲੜੇ ਮਝੈਲ । ਰਖਤ ਹੁਤੇ ਥੇ ਸ਼ਸਤਰ ਗੈਲ ।੧੧੨।
ghçr layô tin agyôn âi. judai judai tç daç karâi.
dhar garanth tahin lardç majhail. rakhat hutç thç shastar gail.112.

ਘੜੀ ਕੁ ਲੜੇ ਫਿਰ ਲੀਨੇ ਮਾਰ । ਫਿਰ ਦਮਦਮੀਅਨੁ ਪਰ ਧਰੀ ਤਲਵਾਰ ।
ਪਾਉ ਘੜੀ ਤਹਿਂ ਤੇਊ ਲੜੇ । ਬਿਨ ਹਥਿਆਰ ਹੁਤੇ ਕਯਾ ਕਰੇ ।੧੧੩।
ghardî ku lardç phir lînç mâr. phir damdamînu par dharî talvâr.
pâu ghardî tahin tçû lardç. bin hathiâr hutç kayâ karç.113.

ਦੀਨ ਮਜ਼ਹਬ ਕਾ ਜੁੱਧ ਪਛਾਣ । ਢੀਮ ਸੋਟੇ ਕਰ ਮਾਰਨ ਤਾਣ ।
ਢੀਮ ਸੋਟਨ ਤੇ ਕਬ ਵੇ ਮਰੈਂ । ਮਾਰ ਤੇਗ ਇਨ ਦੁਇ ਧੜ ਕਰੈਂ ।੧੧੪।
dîn mazhab kâ juddh pachhân. dahîm sôtç kar mâran tân.
dahîm sôtan tç kab vç marain. mâr tçg in dui dhard karain.114.

ਦੋਹਰਾ : ਗਹਲ ਪਿੰਡ ਢਿਗ ਆ ਪੁਜਯੋ ਮਾਰਤ ਮਰਤ ਬਹੀਰ ।
ਕਦੇ ਸਿੰਘ ਵਿਚ ਆ ਲੜੈਂ ਕਦੇ ਜਾਹਿਂ ਹੁਇ ਤੀਰ ।੧੧੫।
dôhrâ : gahal pind dhig â pujyô mârat marat bahîr.
kadç singh vich â lardain kadç jâhin hui tîr.115.

Going ahead, would he keep on firing from his firearm,
He would kill another Pathan after shooting one already.
After emptying one musket of the loaded ammunition,
He would snatch another one from one of his comrades. (107)

Among all the ace-shooters was he reckoned to be most superior,
As he fired as many bullets single handed as did the whole contingent.
Any one who claimed himself to be the most skilled shooter,
Was not indeed half as skilled as was S. Charat Singh. (108)

Dohra : Such indeed was the reputation of S. Charat Singh as a sharp shooter,
That he became very famous worldwide for his shooting skill.
His shot was as effective from a point blank range,
As he did when he fired from a long distance. (109)

Fighting, killing, and getting killed thus so speedily,
The caravan did move further for a mile or so.
Thereafter, did Ahmad Shah Abdali himself arrive,
And launched a massive attack on the Singhs. (110)

Chaupai : With a massive force did Abdali push away the Singhs,
Thereafter surrounding the caravan with a large army.
The caravan carried two copies of holy Guru Granth Sahib,
One written at Amritsar, the other composed at Dam Dama Sahib. (111)

Blocking the caravan's movement from the front,
Abdali divided the whole caravan into two separate parts.
Carrying the Amritsari version did Majhail Singhs fight,
Who were always armed with several weapons. (112)

Killing these Majhail Singhs after a small fight,
Abdali's troops attacked Malwa Singhs carrying Damdami verson.
Fighting for a while they also perished in this battle,
As they were helpless without having any weapons. (113)

Taking it as a war for upholding their religion and ideology,
The Singhs carried on the fight even with sticks and stones.
But as sticks and stones could hardly beat the enemy,
The Pathan troops kept on slaughtering Singhs with their swords. (114)

Dohra : Killing and getting killed in this unequal battle,
The caravan did reach the vicinity of village Gahal[16].
Sometime combating the Pathans by entering the caravan,
Sometime would the Singhs run quickly from the scene. (115)

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ਚੌਪਈ : ਤਬ ਬਹੀਰ ਨੇ ਪਿੰਡ ਤਕਾਯੋ । ਪਿੰਡ ਲੋਕਨ ਨੇ ਬੂਹੋ ਅੜਾਯੋ ।
ਪਿੰਡ ਮੈਂ ਵੜਨ ਨ ਦੀਨੋ ਕੋਊ । ਔਖੀ ਬਨੀ ਬਹੀਰ ਸੁ ਤੋਊ ।੧੧੬।
chaupaî : tab bahîr nç pind takâyô. pind lôkan nç bûhô ardâyô.
pind main vardan na dînô kôû. aukhî banî bahîr su tôû.116.

ਕਿਛੁ ਲੁਕ ਪੜੇ ਗੁਹਾਰਨ ਮਾਂਹਿ । ਸੋ ਗਿਲਜਨ ਨੇ ਛੋਡੇ ਨਾਂਹਿ ।
ਚਮਿਆਰਨ ਚੂਹੜਨ ਕੈ ਜੁੜ ਵੜੇ । ਕਾਢ ਲੋਕਨ ਤੇ ਬਾਹਰ ਕਰੇ ।੧੧੭।
kichhu luk pardç guhâran mânhi. sô giljan nç chhôdaç nânhi.
chamiâran chûhrdan kai jurd vardç. kâdah lôkan tç bâhar karç.117.

ਲੋਥਨ ਉਪਰ ਲੋਥ ਹੋਇ ਪਈ । ਉਨ ਤਲ ਗਿਰ ਕੈ ਬਚ ਰਹੇ ਕਈ ।
ਉਨ ਕੈ ਚੀਜ ਜੁ ਟੋਲਨ ਵਾਰ । ਕਿਤਨੇ ਵੈ ਫਿਰ ਦੀਨੇ ਮਾਰ ।੧੧੮।
lôthan upar lôth hôi paî. un tal gir kai bach rahç kaî.
un kai chîj ju tôlan vâr. kitnç vai phir dînç mâr.118.

ਦੋਹਰਾ : ਊਹਾਂ ਸੁ ਛੋਰੀ ਥੀ ਘਣੀ ਚਰ੍ਹੀ ਬਾਜਰੇ ਵਾਰ ।
ਬਹੁ ਲੋਕ ਤਿਨ ਮੈਂ ਛਪੇ ਸੋ ਉਸ ਦੀਨੇ ਜਾਰ ।੧੧੯।
dôhrâ : ûhân su chhôrî thî ghanî charhî bâjrç vâr.
bahu lôk tin main chhapç sô us dînç jâr.119.

ਚੌਪਈ : ਊਹਾਂ ਚੜ੍ਹ ਸਿੰਘ ਗੁੱਸਾ ਖਾਯਾ । ਮੁੜ ਕਰ ਘੋੜਾ ਬਹੀਰ ਰਲਾਯਾ ।
ਪੰਜ ਬੰਦੂਕੀਏ ਭਰ ਦੇਹਿਂ ਬੰਦੂਖ । ਮਾਰੈ ਚੜ੍ਹ ਸਿੰਘ ਗਿਲਜਨ ਅਚੂਕ ।੧੨੦।
chaupaî : ûhân chardah singh gussâ khâyâ. murd kar ghôrdâ bahîr ralâyâ.
pañj bandûkîç bhar dçhin bandûkh. mârai chardah singh giljan achûk.120.

ਦੋਹਰਾ : ਭਯੋ ਪਿਆਸੋ ਸ਼ਾਹੁ ਥੋ ਖੜ੍ਹ ਤਿਨ ਪੀਤੋ ਨੀਰ ।
ਧੀਰੀ ਧੀਰੀ ਹੁਇ ਅਈ ਤੌ ਪਰ ਗਯੋ ਫਰਕ ਬਹੀਰ ।੧੨੧।
dôhrâ : bhayô piâsô shâhu thô khardah tin pîtô nîr.
dhîrî dhîrî hui aî tau par gayô pharak bahîr.121.

ਚੌਪਈ : ਸ਼ਾਹੁ ਹੁਤੋ ਕਛੁ ਧੂਪ ਸੰਤਾਯੋ । ਧੁਪੇ ਖਾਲਸੋ ਹੋਤ ਸਵਾਯੋ ।
ਜਹਾਂਨ ਖਾਂਨ ਉਠ ਲਾਗਯੋ ਗੈਲ । ਸੋ ਸਿੰਘਨ ਕਰ ਦੀਨੋ ਘੈਲ ।੧੨੨।
chaupaî : shâhu hutô kachhu dhûp santâyô. dhupç khâlsô hôt savâyô.
jahânn khânn uth lâgyô gail. sô singhan kar dînô ghail.122.

ਗਹਲ ਗਾਮ ਲੰਘ ਫਿਰ ਸਿੰਘ ਲੜੇ । ਜੋਰ ਰਹਯੋ ਲਾਇ ਅਗਯੋਂ ਨ ਟਲੇ ।
ਬਹੀਰ ਬਚਯੋ ਸੋ ਲੀਨੋ ਸਾਂਭ । ਲੱਗ ਤੁਰੇ ਸਿੰਘ ਦੋਨੋਂ ਲਾਂਭ ।੧੨੩।
gahal gâm langh phir singh lardç. jôr rahyô lâi agyôn na talç.
bahîr bachyô sô lînô sâmbh. lagg turç singh dônôn lâmbh.123.

ਜਿਮ ਕਰ ਕੁਕੜੀ ਬਚਿਅਨ ਛੁਪਾਵੈ । ਫਿਲਾਇ ਪੰਖ ਦੁਇ ਤਰਫ਼ ਰਖਾਵੈ ।
ਇਮ ਖਾਲਸੇ ਨੈ ਬਹੀਰ ਛਪਾਯੋ । ਜੋ ਬਚ ਰਹਯੋ ਸੁ ਆਗੇ ਲਗਾਯੋ ।੧੨੪।
jim kar kukardî bachian chhupâvai. philâi pankh dui taraf rakhâvai.
im khâlsç nai bahîr chhapâyô. jô bach rahyô su âgç lagâyô.124.

Chaupai : As the caravan looked up to the village for a succour,
The village inhabitants barred and locked their doors.
As the villagers refused the caravan to enter the village,
The caravan really had to face hard times. (116)

Those who took shelter inside the stacks of cow-dung cakes,
They were killed by the chasing Gilja Pathan soldiers.
Those who ventured to sneak into homes of scheduled caste residents,
They were also forced to get out by the householders. (117)

As corpse upon corpse piled up during this massacre,
Some of them survived who fell underneath the corpses.
As the robbers started searching the dead for any valuables,
Those odd survivors were also killed by the looters. (118)

Dohra : There were many stacks of harvested dry stalks,
Of animal fodder crops such as sorghum and millet.
Those who hid themselves in these harvested haystacks,
They were burnt alive by setting these stacks on fire. (119)

Chaupai : Feeling highly enraged at this massacre of his people,
S. Charat Singh did reach the (defenders) caravan.
As five musketeers kept on loading the muskets,
He kept on killing Gilja Pathans with his sure shots. (120)

Dohra : Being devastated by both hunger and thirst there,
Did Ahmad Shah Abdali stop to drink water.
As this chasing and massacring slowed down a bit,
Did the Sikh caravan move ahead of the resting Pathans. (121)

Chaupai : Though with the Indian heat did Abdali's troops feel harassed,
The Khalsa Singhs felt no impact of this oppressive heat.
As Jahan Khan (the Sirhind custodian) came in hot pursuit,
He was seriously wounded by the combating Singhs. (122)

Marching past the village Gahal, the Singhs did start fighting again,
Despite Pathans' massive attack, the Singhs did put up a brave fight.
Providing protection to those who survived in the caravan,
The Singhs guarded the caravan from both the flanks. (123)

As a mother hen protects her newly hatched chicks,
She spreads both her wings to keep her brood protected.
So did Khalsa Panth Singhs provide protection to the caravan,
Making the survivors march ahead of the armed Singhs. (124)

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ਦੋਹਰਾ : ਕੁਤਬੋ ਬਾਹਮਣੀ ਥੋ ਕਹਤ ਊਹਾ ਪਿੰਡ ਕੋ ਨਾਮ ।
ਬਹੁਤ ਬਹੀਰੀਏ ਤਹਿਂ ਵੜੇ ਦੇਖ ਸੁ ਵਸਤੇ ਗਾਮ ।੧੨੫।
dôhrâ : kutbô bâhmanî thô kahat ûhâ pind kô nâm.
bahut bahîrîç tahin vardç dçkh su vastç gâm.125.

ਚੌਪਈ : ਰੱਯਤ ਹੁਤੀ ਪਠਾਣਨ ਕੇਰੀ । ਲੀਏ ਮਲੇਰੀਅਨ ਤਹਿਂ ਵੈ ਘੇਰੀ ।
ਤਿਨ੍ਹੈ ਗ੍ਰਾਮ ਲੋਕਨ ਕਹਿ ਦੀਯੋ । ਮਾਰ ਲੂਟ ਉਨ ਸਿੰਘਨ ਲੀਯੋ ।੧੨੬।
chaupaî : rayyat hutî pathânan kçrî. lîç malçrîan tahin vai ghçrî.
tinhai garâm lôkan kahi dîyô. mâr lût un singhan lîyô.126.

ਬਜਾਇ ਢੋਲ ਫਿਰ ਬਾਹਰ ਧਏ । ਗੈਲ ਬਹੀਰੈ ਤੇ ਭੀ ਪਏ ।
ਤੌ ਬਹੀਰ ਭਯੋ ਹਾਹਾਕਾਰ । ਸੋ ਚੜ੍ਹ ਸਿੰਘ ਨੇ ਸੁਨੀ ਪੁਕਾਰ ।੧੨੭।
bajâi dahôl phir bâhar dhaç. gail bahîrai tç bhî paç.
tau bahîr bhayô hâhâkâr. sô chardah singh nç sunî pukâr.127.

ਕਰੀ ਦੌੜ ਪਰ ਪਿੰਡਨਵਾਰ । ਮਾਰ ਰੰਘੜ ਵਿਚ ਕਢੇ ਤਲਵਾਰ ।
ਮਰਤ ਸਿੰਘ ਤਿਨ ਲਏ ਬਚਾਇ । ਮਾਰੇ ਰੰਘੜ ਖੂਬ ਬਣਾਇ ।੧੨੮।
karî daurd par pindnavâr. mâr ranghard vich kadhç talvâr.
marat singh tin laç bachâi. mârç ranghard khûb banâi.128.

ਜੋ ਪਿੰਡ ਤੇ ਬਾਹਰ ਹਥ ਆਯੋ । ਮਾਰ ਕੂਟ ਤਿਸ ਸੀਸ ਕਟਾਯੋ ।
ਉਨ੍ਹੈਂ ਮਾਰ ਮੁੜ ਦਲ ਮੇਂ ਰਲਾ । ਕਰਨ ਲਗੋ ਪਰ ਗਿਲਜਨ ਹਲਾ ।
ਸਯਾਨਨ ਨੇ ਸੋ ਲੀਓ ਹਟਾਇ । ਇਹਾਂ ਲੜਨ ਮੁੜ ਨਾਂਹਿ ਭਲਾਇ ।੧੨੯।
jô pind tç bâhar hath âyô. mâr kût tis sîs katâyô.
unhain mâr murd dal mçn ralâ. karan lagô par giljan halâ.
sayânan nç sô lîô hatâi. ihân lardan murd nânhi bhalâi.129.

ਦੋਹਰਾ : ਗਿਲਜੇ ਭੀ ਲੜ ਥਕ ਪਰੇ ਖੜੇ ਰਹੇ ਤਹਿਂ ਹੋਇ ।
ਸਿੰਘ ਭੀ ਅਗਯੋਂ ਨਹਿਂ ਟਲੈਂ ਪੀਯ ਜਲ ਸਮ ਤੇ ਸੋਇ ।੧੩੦।
dôhrâ : giljç bhî lard thak parç khardç rahç tahin hôi.
singh bhî agyôn nahin talain pîy jal sam tç sôi.130.

ਚੌਪਈ : ਸਭ ਸਿੰਘ ਊਹਾਂ ਰਹੇ ਖਲੋਇ । ਆਏ ਲੜਤੇ ਬਾਰਾਂ ਕੋਹਿ ।
ਦੌੜ ਕਰੀ ਉਨ ਸੌ ਕੋਹ ਸਾਰੀ । ਇਸ ਕਰ ਭਏ ਸੁ ਗਿਲਜੇ ਹਾਰੀ ।੧੩੧।
chaupaî : sabh singh ûhân rahç khalôi. âç lardtç bârân kôhi.
daurd karî un sau kôh sârî. is kar bhaç su giljç hârî.131.

ਦੋਹਰਾ : ਸ਼ਿਖਰ ਦੁਪਹਿਰੋ ਹੁਇ ਗਯੋ ਪਰੈ ਧੂਪ ਕੀ ਤਾੜ ।
ਨਠ ਨਠ ਖੜ ਖੜ ਮੁੜ ਲੜਤ ਤਰਸ ਹੋਤ ਚਿਤ ਸਾੜ ।੧੩੨।
dôhrâ : shikhar duphirô hui gayô parai dhûp kî târd.
nath nath khard khard murd lardat taras hôt chit sârd.132.

ਚੌਪਈ : ਘੋੜੇ ਮਰਦ ਪਿਆਸੇ ਭਏ । ਸਬਹਨ ਕੇ ਮੁਖ ਸੂਕ ਸੁ ਗਏ ।
ਰਸਤੇ ਮੈਂ ਜਲ ਹੱਥ ਨ ਆਯੋ । ਜੌ ਆਯੋ ਤੌ ਪੀਅਨ ਕਬ ਪਾਯੋ ।੧੩੩।

Dohra : As the moving caravan reached a set of two villages,
Which were known by the names of Kutabo-Brahmini[17] .
Many from the caravan did sneak into these villages,
As soon as they looked at these two villages. (125)

Chaupai : The village residents being subjects of Malkerkotla Pathan ruler,
The Malerkotla Pathan troops laid a siege to the villages.
As the villagers were ordered by the Malerkotla Pathans,
They started looting and killing the Sikh caravan. (126)

As the villagers came out hearing the beat of a drum,
They also started chasing the defenceless caravan.
As desperate cries and shrieks arose from the helpless caravan,
S. Charat Singh heard these heart-rending cries of his fellow men. (127)

With a mighty dash did he attack the plundering villagers,
Many a Muslim converts (Ranghars) did he kill with a sword,
Providing adequate protection to the beleaguered Singhs,
The Muslim converts (Ranghars) did he kill so thoroughly. (128)

Outside the villages, whosoever did the Singhs come across,
He got severely beaten and killed by the defiant Singhs.
After killing these villagers, did S. Charat Singh join his contingent,
Resuming his attack on the invading Gilja Pathans.
Thereafter, the wise elderly Singhs did forbid him,
That confrontation at that juncture was not in Khalsa's interest. (129)

Dohra : The Gilja Pathan troops having been exhausted by now,
They also put a stop to fighting and chasing,
But the defiant Singhs did not stop fighting,
As they had refreshed themselves after taking water. (130)

Chaupai : As all the Singhs stood defiant there despite all odds,
They had covered a distance of twelve miles with the caravan.
As they had run for one hundred miles from Lahore to this place,
So Abdali's Pathan troops felt defeated in their mission. (131)

Dohra : As the Summer's hot sun reached the midday position,
The summer heat was scorching in its hottest intensity.
As the troops kept running, fighting, standing and fighting again,
They desperately yearned for resting and slaking their thirst. (132)

Chaupai : As both horses as well as men were thirsty for want of water,
Their throats were parched with thirst and searing heat.

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chaupaî : ghôrdç marad piâsç bhaç. sabhan kç mukh sûk su gaç.
rastç main jal hatth na âyô. jau âyau tau pîan kab pâyô.133.

ਕੋਸ ਬਾਰਾਂ ਮੇਂ ਨਹਿਂ ਜਲ ਲੱਭਾ । ਪੀਤੋ ਦੁਤਰਫ਼ੀ ਚਾਹੈ ਸੱਭਾ ।
ਸਭ ਕੋ ਜਲ ਤਹਿਂ ਨਦਰੀ ਆਯਾ । ਜਨ ਮਰਤੇ ਕਿਨ ਜੀਵਨ ਪਾਯਾ ।੧੩੪।
kôs bârân mçn nahin jal labbhâ. pîtô dutrafî châhai sabbhâ.
sabh kô jal tahin nadrî âyâ. jan martç kin jîvan pâyâ.134.

ਭਰੀ ਢਾਬ ਬਡ ਦੋਵੈ ਨੱਠ । ਪਯਾਸੇ ਪਰੇ ਦੁਤਰਫੋਂ ਨੱਠ ।
ਬਹੀਰੀਏ ਭੀ ਚਹੈਂ ਪੀਓ ਪਾਨੀ । ਪਰਤ ਤਲਵਾਰ ਨ ਤਿਨ ਨੇ ਮਾਨੀ ।੧੩੫।
bharî dahâb bada dôvai natth. payâsç parç dutraphôn natth.
bahîrîç bhî chahain pîô pânî. parat talvâr na tin nç mânî.135.

ਗਿਲਜੇ ਭੀ ਲੜਨੋ ਭੁਲ ਗਏ । ਪੀਵਨ ਪਾਨੀ ਢਾਬ ਸੁ ਪਏ ।
ਪਯਾਸੇ ਵਿਚਦੋਂ ਨਠ ਜਲ ਪੀਵੈਂ । ਭਾਵੈਂ ਮਰ ਡੁਬ ਭਾਵੇਂ ਜੀਵੈਂ।੧੩੬।
giljç bhî lardnô bhul gaç. pîvan pânî dhâb su paç.
payâsç vichdôn nath jal pîvain. bhâvain mar daub bhâvçn jîvain.136.

ਦੋਹਰਾ : ਮਲਵਈਅਨ ਖਾਲਸੈ ਕਹਯੋ ਆਗੈ ਪਾਨੀ ਦੂਰ ।
ਇਹਾਂ ਪਿਆਸੋ ਜੋ ਤੁਰੈ ਆਗੈ ਮਰੂ ਜਰੂਰ ।੧੩੭।
dôhrâ : malvaîan khâlsai kahyô âgai pânî dûr.
ihân piâsô jô turai âgai marû jarûr.137.

ਚੌਪਈ : ਤਬ ਖਾਲਸੇ ਖੜ ਕਰੀ ਸਲਾਹਿ । ਲੇਹੋ ਸਭ ਕੋ ਜਲ ਪਿਲਵਾਇ ।
ਪਰਸ੍ਵਾਰਥ ਪਰ ਲਾਵੋ ਸਰੀਰ । ਆਪ ਮਰੋ ਔ ਬਚਾਓ ਬਹੀਰ ।੧੩੮।
chaupaî : tab khâlsç khard karî salâhi. lçhô sabh kô jal pilvâi.
parsavârath par lâvô sarîr. âp marô au bachâô bahîr.138.

ਯੌ ਕਰ ਖੜਯੋ ਖਾਲਸੋ ਸਲਾਹਿ । ਅਗੈ ਨ ਮਿਲਯੋ ਗਿਲਜਨ ਧਰਨ ਪਾਇ ।
ਦੋਊ ਤਰਫ ਦਲ ਹੁਇ ਰਹੇ ਖਲੇ । ਪੀ ਪੀ ਜਲ ਦਲ ਅਪਨੇ ਰਲੇ ।੧੩੯।
yau kar khardyô khâlsô salâhi. agai na milyô giljan dharan pâi.
dôû taraph dal hui rahç khalç. pî pî jal dal apnç ralç.139.

ਦੋਹਰਾ : ਤਬੈ ਖਾਲਸੈ ਮੁੜ ਲੜਯੋ ਬਹੀਰ ਗਰੀਬਨ ਕਾਜ ।
ਸਿੰਘਨ ਮੁੜ ਸ਼ਸਤਰ ਕਰੇ ਅਏ ਜੁ ਪਹਿਲੇ ਭਾਜ ।੧੪੦।
dôhrâ : tabai khâlsai murd lardyô bahîr garîban kâj.
singhan murd shastar karç aç ju pahilç bhâj.140.

ਚੌਪਈ : ਜਲ ਪਰ ਉਨ ਭੀ ਅਰੜੋ ਕੀਓ । ਜਲ ਦੋਇਨ ਰਲ ਇਕ ਥਾਂ ਪੀਓ ।
ਪੀ ਪੀ ਜਲ ਮੁੜ ਅਪਨੇ ਜਾਂਹਿ । ਰਹੀ ਨ ਹੋਸ਼ ਲੜਨ ਕੀ ਕਾਹਿ ।੧੪੧।
chaupaî : jal par un bhî arrdô kîô. jal dôin ral ik thân pîô.
pî pî jal murd apnç jânhi. rahî na hôsh lardan kî kâhi.141.

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As they could hardly come across any water reservoir,
They could not take it even if they came upon any source. (133)

For the last twelve miles, they had not spotted water anywhere,
Though troops from both sides were desperately in need of water.
As all of them spotted a water reservoir nearby,
All of them felt as if they had got a new lease of life. (134)

Seeing a huge water reservoir, both rushed towards it,
Both Singhs and Pathans ran for water being desperately thirsty.
Even the unarmed members of the caravan yearned to take water,
Hardly mindful were they of the sword blows of the Pathans. (135)

Even the Gilja Pathans forgot to fight for a while,
As they also rushed to take water towards the reservoir.
Extreme thirst would make them run for taking water,
Hardly caring whether they lived or died during the attempt. (136)

Dohra : Then did the Malwa Singhs tell the other Singh contingents,
That no water was available ahead for a long distance.
Whosoever moved from there without taking water,
Surely would he die of thirst on the way ahead. (137)

Chaupai : Thereupon, the Khalsa Panth Singhs standing for a while, confabulated,
That they must ensure that every one must drink water.
That the Singhs must make sacrifices for their brethren in the caravan,
That they must protect the Sikh caravan even at the cost of their lives. (138)

After this resolution, did the Khalsa Singhs stand guard,
So that no Gilja Pathan soldier set foot on their territory.
With the protection provided by Singh on both the sides,
All the other Singhs joined their contingents after drinking water. (139)

Dohra : Thereafter, the Khalsa Singhs resumed fighting again,
For protecting the helpless, defenceless Sikhs in the caravan.
The Singhs started wielding their weapons once again,
Who had returned so soon after quenching their thirst. (140)

Chaupai : As the Gilja Pathans, too, resolved to make use of water,
Both the combatants drank water from the same source.
Each soldier would return quietly after drinking water,
As if they had forgotten to fight for the time-being. (141)

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ਸਿੰਘਨ ਨੈ ਕਰੀ ਅਪਨ ਸੰਭਾਲ । ਫਟੇ ਥਕੇ ਕਰ ਲੀਨੇ ਨਾਲ ।
ਡੇਰਾ ਨਠ ਕੋਹ ਦਸ ਔਰ ਗਯੋ । ਖਿੰਡਯੋ ਫੁਟਯੋ ਆਇ ਊਹਾਂ ਰਲਯੋ ।੧੪੨।
singhan nai karî apan sambhâl. phatç thakç kar lînç nâl.
daçrâ nath kôh das aur gayô. khindyô phutyô âi ûhân ralyô.142.

ਬੀਸ ਹਜ਼ਾਰ ਊਹਾਂ ਪਹੁੰਚਏ । ਔਰ ਮੁਯੋ ਔ ਖਿੰਡ ਭੀ ਗਏ ।
ਲੋਕ ਕਹੈਂ ਸਿੰਘ ਇਕ ਲਖ ਸਾਰਾ । ਪਚਾਸ ਬਚਯੋ ਔਰ ਸਭ ਗਯੋ ਮਾਰਾ ।੧੪੩।
bîs hazâr ûhân pahuñchç. aur muyô au khind bhî gaç.
lôk kahain singh ik lakh sârâ. pachâs bachyô aur sabh gayô mârâ.143.

ਪਿਤਾ ਹਮਾਰੇ ਤੀਸ ਬਤਾਏ । ਰਹੇ ਸੁ ਮਰ ਔਰ ਬਚ ਕਰ ਆਏ ।
ਪਿਤਾ ਚਾਚੇ ਦੁਇ ਹਮ ਥੇ ਸਾਥ । ਉਨ ਤੇ ਸੁਨ ਹਮ ਆਖੀ ਬਾਤ ।੧੪੪।
pitâ hamârç tîs batâç. rahç su mar aur bach kar âç.
pitâ châchç dui ham thç sâth. un tç sun ham âkhî bât.144.

ਘੋੜੇ ਊਠ ਕੀ ਗਿਣਤੀ ਨਾਂਹਿ । ਘੱਲੂਘਾਰੇ ਇਸਕੈ ਮਾਂਹਿ ।
ਕੋਊ ਕਮ ਕੋਊ ਆਖੈ ਜਾਦਾ । ਇਤਨਕ ਹਮ ਪਿਤ ਕਹੀ ਮਿਰਯਾਦਾ ।੧੪੫।
ghôrdç ûth kî gintî nânhi. ghallûghârç iskai mânhi.
kôû kam kôû âkhai jâdâ. itnak ham pit kahî miryâdâ.145.

ਦੋਹਰਾ : ਇਕ ਨਿਹੰਗ ਬੁਕ ਤਹਿਂ ਕਹਯੋ ਊਚੋ ਬਚਨ ਸੁਨਾਇ ।
ਤੱਤ ਖਾਲਸੋ ਸੋ ਰਹਯੋ ਗਯੋ ਸੁ ਖੋਟ ਗਵਾਇ ।੧੪੬।
dôhrâ : ik nihang buk tahin kahyô ûchô bachan sunâi.
tatt khâlsô sô rahyô gayô su khôt gavâi.146.

ਸਰਦਾਰ ਸਬੈ ਜ਼ਖਮੀ ਭਏ ਸਾਬਤ ਰਹਯੋ ਨ ਕੋਇ ।
ਲਈ ਸ਼ਹੀਦੀ ਥੀ ਘਨਨ ਗਿਣਤੀ ਸਭਨ ਨ ਹੋਇ ।੧੪੭।
sardâr sabai zakhmî bhaç sâbat rahyô na kôi.
laî shahîdî thî ghanan gintî sabhan na hôi.147.

ਚੌਪਈ : ਚੜ੍ਹ ਸਿੰਘ ਜ਼ਖਮ ਗਿਣੇ ਨ ਜਾਏ । ਤੀਰ ਤਲਵਾਰਨ ਜੋ ਨੇਜੇ ਖਾਏ ।
ਭੀਮ ਸੈਨ ਜਿਮ ਜਿਤ ਵਲ ਜੁਰੇ । ਬਿਨ ਲਾਏ ਸ਼ਸਤਰ ਖਾਲੀ ਨ ਮੁੜੈ ।੧੪੮।
chaupaî : chardah singh zakham ginç na jâç. tîr talvâran jô nçjç khâç.
bhîm sain jim jit val jurdç. bin lâç shastar khâlî na murdai.148.

ਦੋਹਰਾ : ਤਿਸ ਦਿਨ ਤੈ ਚੜ੍ਹ ਸਿੰਘ ਕੀ ਭਈ ਸਿੰਘਉਂ ਮਸ਼ਹੂਰ ।
ਬਚਾਏ ਬਹੁਤ ਬਹੀਰੀਏ ਚਕ ਜੋਖੋਂ ਸੀਸ ਜਰੂਰ ।੧੪੯।
dôhrâ : tis din tai chardah singh kî bhaî singhaun mashhûr.
bachâç bahut bahîrîç chak jôkhôn sîs jarûr.149.

ਚੌਪਈ : ਸਭ ਬਹੀਰੀਏ ਧੰਨ ਧੰਨ ਆਖੈਂ । ਹਮ ਜਿਵਾਏ ਚੜ੍ਹਤ ਸਿੰਘ ਭਾਖੈਂ ।
ਜੋ ਜੀਵੈ ਚੜ੍ਹ ਸਿੰਘ ਜਿਵਾਏ । ਯੌ ਬਹੀਰ ਸਬ ਆਖਤ ਜਾਏ ।੧੫੦।
chaupaî : sabh bahîrîç dhann dhann âkhain. ham jivâç chardaht singh bhâkhain.
jô jîvai chardah singh jivâç. yau bahîr sab âkhat jâç.150.

As the Singhs kept up the vigil and guarded their people,
Even the wounded and incapacitated were carried along.
As the caravan moved further for a distance of ten miles,
Those separated and wounded also joined them here. (142)

In all twenty thousand Singhs could reach upto this point,
While many others died or got scattered from the caravan.
The eye-witnesses reckoned that there were one lakh Singhs,
Fifty thousand of whom survived, the rest having perished in this massacre. (143)

My father (S. Rai Singh) put the figure at thirty thousand Singhs,
Who perished in this crusade the rest having returned safe.
As both my (author's) father and uncle were part of this crusade,
I have narrated this episode after listening this account from them. (144)

No head count of camels and horses could be kept,
Which perished in this (most violent) massacre[18] of the Sikhs.
As the number of the dead could be more or less than this,
I have recorded the number that my eyewitness father told. (145)

Dohra : At the end of this crusade, there did a Nihang Singh declare,
In as loud a voice as could be heard by one and all.
That Singhs who were Khalsas in letter and spirit survived,
Those that were time-servers were purged and perished. (146)

As most of the contingent chiefs had been wounded,
There was hardly any one who remained in one piece.
So many Singhs had, indeed, sacrificed in this crusade,
That it was difficult to keep a head count of all those. (147)

Chaupai : Uncountable was the number of wounds which S. Charat Singh received,
Innumerable were the arrows, lances and swords which hit his body.
Whomsoever did S. Charat Singh hit like the mighty Bhim Sain[19],
His every blow resulted in wounding his adversary in fight. (148)

Dohra : From the concluding day of this massacre of the Sikhs,
Did S. Charat Singh's stock sore high among the Singhs.
Many a life of Sikhs in the caravan had he saved,
Putting his own life at a great risk determinedly. (149)

Chaupai : Priase be to S. Charat Singh said each member of the caravan,
They owed their life to S. Charat Singh's valorous deeds.
Whosoever survived, survived because of S. Charat Singh's efforts,
Thus did they praise S. Charat Singh all in one voice. (150)

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ਰਲ ਬਹੀਰ ਯੌ ਦਏ ਅਸੀਸ । ਹੁਇ ਸ੍ਰਦਾਰ ਯਹ ਬਿਸ੍ਵੈ ਬੀਸ ।
ਸਰਬ ਪੰਥ ਯਹ ਹੁਇ ਸਰਦਾਰ । ਸਭ ਇਸ ਦੇਵੇ ਅਸੀਸ ਹਜ਼ਾਰ ।੧੫੧।
ral bahîr yau daç asîs. hui sardâr yah bisvai bîs.
sarab panth yah hui sardâr. sabh is dçvç asîs hazâr.151.

ਕੋਊ ਕਹੈ ਯਹ ਹੁਇ ਪਤਿਸ਼ਾਹਿ । ਕੋਊ ਕਹੈ ਯਹ ਲਹੌਰੈ ਪਾਇ ।
ਕੋਊ ਕਹੈ ਯਹ ਲਏ ਮੁਲਤਾਨ । ਕਹੇ ਕਸ਼ਮੀਰ ਔ ਕਾਬਲ ਤਾਨ ।੧੫੨।
kôû kahai yah hui patishâhi. kôû kahai yah lahaurai pâi.
kôû kahai yah laç multân. kahç kashmîr au kâbal tân.152.

ਦਿਲੀ ਦੱਖਣ ਪੂਰਬ ਪਹਾਰ । ਇਹੀ ਲਵੈ ਸਭ ਕੁੰਟਾਂ ਚਾਰ ।
ਇਮ ਕਰ ਕਰੈ ਬਹੀਰ ਅਰਦਾਸ । ਲਗੇ ਗੈਲ ਸਭ ਚੜ੍ਹ ਸਿੰਘ ਖਾਸ ।੧੫੩।
dilî dakkhan pûrab pahâr. ihî lavai sabh kuntân châr.
im kar karai bahîr ardâs. lagç gail sabh chardah singh khâs.153.

ਦੋਹਰਾ : ਜਿਧਰ ਚੜ੍ਹ ਸਿੰਘ ਚੜ੍ਹ ਤੁਰੈ ਸਭ ਬਹੀਰ ਸੁ ਤਿੱਧਰ ਜਾਇ ।
ਆਦਰ ਸਭ ਖਾਲਸੋ ਕਰੈ ਫਤ੍ਹੈ ਯੁਧ ਸਭ ਪਾਇ ।੧੫੪।
dôhrâ : jidhar chardah singh chardah turai sabh bahîr su tiddhar jâi.
âdar sabh khâlsô karai phathai yudh sabh pâi.154.

ਚੌਪਈ : ਸਭ ਖਾਲਸੇ ਮੈਂ ਆਦਰ ਪਾਵੈ । ਲਗੈ ਦਿਵਾਨ ਤਹਿਂ ਪਹਿਲੌ ਬੁਲਾਵੈ ।
ਲੈ ਸਲਾਹਿ ਤੌ ਤਿਤ ਵਲ ਧਾਵੈ । ਨਜ਼ਰ ਨਜ਼ਰਾਨਾ ਪਹਿਲੋਂ ਪਹੁੰਚਾਵੈ ।੧੫੫।
chaupaî : sabh khâlsç main âdar pâvai. lagai divân tahin pahilau bulâvai.
lai salâhi tau tit val dhâvai. nazar nazarânâ pahilôn pahuñchâvai.155.

੧੩੭. ਅਥ ਬਿਗੜਨ ਔ ਖਾਲਸੈ ਕੌ ਬਖੇੜੋ
(...'ਤੌ ਬਿਰਾੜ ਬਹੁ ਚਾਵੜ ਕਰੈਂ, ਕਹੈਂ ਸਿੰਘ ਹਮ ਤੇ ਬਹੁ ਡਰੈਂ')
137. ath bigrdan au khâlsai kau bakhçrdô
(...'tau birârd bahu châvard karain, kahain singh ham tç bahu daarain')

ਦੋਹਰਾ : ਘੱਲੂਘਾਰੋ ਕਰਾਇਕੇ ਸਿੰਘ ਵੜੇ ਬਿਰਾੜਨ ਜਾਇ ।
ਫੱਟੇ ਥੱਕੇ ਬਹਨ ਕੋ ਚਾਹਤ ਗੁਜਰ ਕਰਾਇ ।੧।
dôhrâ : ghallûghârô karâikç singh vardç birârdan jâi.
phattç thakkç bahan kô châhat gujar karâi.1.

ਸਿੰਘਨ ਬਿਰਾੜਨ ਕੀ ਜਿਮੇਂ ਸੁਨਾਉਂ ਬਿਗਰੀ ਬਾਤ ।
ਜਬ ਸਿੰਘ ਆਵੈਂ ਮਾਲਵੇ ਕਰੈਂ ਸਿੰਘਨ ਕੋ ਘਾਤ ।੨।
singhan birârdan kî jimçn sunâun bigrî bât.
jab singh âvain mâlvç karain singhan kô ghât.2.

ਚੌਪਈ : ਸਿੰਘਨ ਕੋ ਨਿਜ ਮਾਲ ਚੁਰਾਵੈਂ । ਸਿੰਘਨ ਪ੍ਰਦੇਸੀ ਤਕ ਖੋਹ ਖਾਵੈਂ ।
ਸਿੰਘ ਸੁ ਉਨਤੇ ਟਲਤੇ ਜਾਂਹਿ । ਦੂਰ ਅੰਦੇਸ਼ੀ ਸਿੰਘ ਕਰਾਹਿਂ ।੩।

Thus did they bless him gathering in a congregational prayer,
Undoubtedly would he be a chief among the Singhs.
May he become a chief among the Khalsa Panth,
Unitedly did they shower their blessings on this great Singh. (151)

Surely would he become a sovereign, some surmised,
Undoubtedly would be occupy the Lahore throne, others opined.
Admittedly would he take over Multan, some believed,
Clearly would he conquer Kashmir and Kabul, others declared. (152)

From Delhi to the South to the mountains in the East,
Definitely would his writ shall run in all the directions.
Thus did the whole caravan pray for S. Charat Singh,
That the entire Khalsa Panth might accept his leadership. (153)

Dohra : In whatever direction did S. Charat Singh move,
Thither would the whole caravan follow in his foot steps.
In great reverence did the Khalsa Panth hold him,
Attributing the whole victory to S. Charat Singh's brave deeds. (154)

Chaupai : Such great gratitude did he earn from the Khalsa Panth,
That he would be the star attraction in every Sikh congregation.
For each expedition would he be consulted in advance,
Offerings in plenty would he be offered for his sacrifices. (155)

Episode 137
Episode About the rift between Khalsa Panth and the Brars
(Thus did the Brars brag a lot about their bravado
Boasting that the Majhail Singhs were indeed scared of them)

Dohra : After suffering a large-scale massacre (by Abdalis' forces),
The Khalsa Panth Singhs took shelter in the territory of the Brars[1].
Having been wounded and exhausted during that violent battle,
They wished somehow to pass their days in peace and quiet. (1)

The way there occurred a rift between the Singhs and the Brars,
I (the author) shall narrate the account of that conflict.
The way the Khalsa Panth Singhs were attacked and slaughtered,
Whenever they arrived in the Malwa religion for seeking shelter. (2)

Chaupai : Personal belongings of the Singhs would the Brars steal,
Considering the Singhs as aliens would the Brars plunder.

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chaupaî : singhan kô nij mâl churâvain. singhan pardçsî tak khôh khâvain.
singh su untç taltç jânhi. dûr andçshî singh karâhin.3.

ਹਮ ਆਵਤ ਹੈਂ ਇਨਕੇ ਘਰੈਂ । ਇਨ ਸੋਂ ਬਨੈ ਨ ਤਦੀ ਕਰੈਂ ।
ਹੈ ਤੁਰਕਨ ਸੋਂ ਹਮਰੋ ਬਾਦ । ਇਨ ਸੋਂ ਚਹੀਯੈ ਹਮਹਿ ਸਵਾਦ ।੪।
ham âvat hain inkç gharain. in sôn banai na tadî karain.
hai turkan sôn hamrô bâd. in sôn chahîyai hamhi savâd.4.

ਉਨਕੇ ਭਾਗ ਹੁਤੇ ਨਾ ਭਲੇ । ਨਾਂ ਥੇ ਸਤਿਗੁਰ ਕੇ ਕਹੇ ਚਲੇ ।
ਸਤਿਗੁਰ ਫਿਟਕ ਦਈ ਬੁਧਿ ਮਾਰ । ਆਈ ਹੋਣੀ ਉਨ ਕਰਨ ਖੁਆਰ ।੫।
unkç bhâg hutç nâ bhalç. nân thç satigur kç kahç chalç.
satigur phitak daî budhi mâr. âî hônî un karan khuâr.5.

ਕਿਸੈ ਸਿੰਘ ਕੀ ਤ੍ਰਿਯਾ ਤਕਾਵੈਂ । ਕਿਸੈ ਸਿੰਘ ਸੋਂ ਹਾਸੀ ਮਚਾਵੈਂ ।
ਬੁਲਾਵੈਂ ਸਿੰਘ ਲੈ ਅੱਧੋ ਨਾਮ । ਕਹੈਂ ਛਡੋ ਤੁਮ ਹਮਰੋ ਗਾਮ ।੬।
kisai singh kî tariyâ takâvain. kisai singh sôn hâsî machâvain.
bulâvain singh lai addhô nâm. kahain chhadaô tum hamrô gâm.6.

ਦੋਹਰਾ : ਸਿੰਘ ਮਝੈਲ ਤੋ ਥੇ ਬੁਰੇ ਪਰ ਕਰੈਂ ਉਨ੍ਹੈਂ ਸੋ ਟਾਰ ।
ਕੂਟ ਲੂਟ ਉਇ ਜੋ ਕਰੈਂ ਤੌ ਸਿੰਘ ਰਹਿਂ ਕਰ ਟਾਰ ।੭।
dôhrâ : singh majhail tô thç burç par karain unhain sô târ.
kût lût ui jau karain tau singh rahin kar târ.7.

ਚੌਪਈ : ਜੋ ਸਿੰਘ ਦੇਹਿਂ ਉਨ ਭਲੀ ਸਲਾਹਿ । ਕਰੈਂ ਮਸ਼ਕਰੀ ਉਲਟੈ ਰਾਹਿ ।
ਸਿੰਘ ਕਹੈਂ ਲੇਹੁ ਖੰਡੇ ਪਾਹੁਲ । ਬੈਰਾੜ ਕਹੈਂ ਅਗਯੋਂ ਲੇਹੁ ਅੰਦ੍ਰਾਹੁਲ ।
ਕਹੈਂ ਪਹੁਲ ਹਮ ਦਾਦੈ ਲਈ । ਹਮ ਤੈ ਨਿਕਲ ਕਹਾਂ ਅਬ ਗਈ ।੮।
chaupaî : jau singh dçhin un bhalî salâhi. karain mashkarî ultai râhi.
singh kahain lçhu khandç pâhul. bairârd kahain agyôn lçhu andrâhul.
kahain pahul ham dâdai laî. ham tai nikal kahân ab gaî.8.

ਦੋਹਰਾ : ਸੁਨ ਕਰ ਸਿੰਘ ਤਬ ਚੁਪ ਰਹੈ ਕਹੈ ਭਾਗ ਇਨ੍ਹਾਂ ਕੇ ਨਾਂਹਿ ।
ਏ ਫਿਟਕਾਰੇ ਸਤਿਗੁਰੂ ਰਾਜ ਕਹਾਂ ਏਹ ਪਾਂਹਿ ।੯।
dôhrâ : sun kar singh tab chup rahai kahai bhâg inhân kç nânhi.
ç phitkârç satigurû râj kahân çh pânhi.9.

ਚੌਪਈ : ਬਹੁਤੇ ਸਿੰਘ ਜੈਤੋ ਕੀ ਰਹੈਂ । ਅਬਲੂ ਮਹਮੈ ਭਗਤੂ ਬਹੈਂ ।
ਬਿੱਝੂ ਕਾਉਣੀ ਦੋਢ ਮਤੀ ਮਾਂਹਿ । ਔਰ ਸੁ ਲਾਂਭੈ ਚਾਂਭ ਰਹਾਂਹਿ ।੧੦।
chaupaî : bahutç singh jaitô kî rahain. ablû mahmai bhagatû bahain.
bijjhû kâunî dôdah matî mânhi. aur su lâmbhai châmbh rahânhi.10.

ਚੜਿੱਕ ਚੁਬਾਰੇ ਘੋਲੀਏ ਤਾਕ । ਫਰੀਦਕੋਟ ਔ ਕਾਂਗੜ ਲਾਕ ।
ਆਪੋ ਅਪਨੇ ਔਰ ਟਿਕਾਣੇ । ਰਹੇ ਮੁਲਾਹਜੇ ਨਏ ਪੁਰਾਣੇ ।੧੧।
chaikk chubârç ghôlîç tâk. pharîdkôt au kângard lâk.
âpô apnç aur tikânç. rahç mulâhjç naç purânç.11.

The Singhs would keep avoiding conflict with the Brars,
Being far-sighted as the Singhs were in view of a larger threat. (3)

The Singhs having taken shelter in the territory of the Brars,
It did not behove the Brars to commit excesses on the Singhs.
The Khalsa Panth having been involved in conflict with the Muslims,
The Brars and the Singhs should live in harmony with each other. (4)

The Brars were not destined to be fortunate to do good deeds,
As they had not followed the Guru's divine teachings.
The Guru's curse having eclipsed their minds to think noble,
They were destined to go astray and get punished. (5)

They would cast an evil eye on some Singhs' spouses,
On another Singh would they poke fun for nothing.
Addressing Singhs by their half, distorted names,
They would tell them to vacate their villages. (6)

Dohra : Though being quite formidable and capable of teaching them a lesson,
The Majhail Singhs preferred to put off a confrontation.
Though the Brars kept indulging in acts of beating and plundering,
The Majhail Singhs kept on bearing with their excesses. (7)

Chaupai : Even if the Majhail Singhs proffered the Brars a sane advice,
The latter made fun of even their well-meaning counsel.
As the Majhail Singhs asked the Brars to get themselves initiated,
The latter chided Maijhails to get initiated through their assholes.
As the Brar ancestors had gone through the initiation once,
That one-time initiation held good for their bloodline forever. (8)

Dohra : The Majhail Singhs would keep silent after hearing such rebuffs,
Pitying them for being unfortunate in remaining deprived of Guru's grace.
Feeling that the Brars having been cursed by the Divine Guru,
How could they ever hope to be sovereigns of their region? (9)

Chaupai : Majority of the Majhail Singhs stayed put at Jaitu[2],
While some stayed at villages Ablu[3], Mehma[4] and Bhagtu[5].
Whereas some found shelter at Binjhu[6], Kauni[7], Doad[8] and Matti[9],
A few others started putting up in the surrounding territory. (10)

Thus Singhs' makeshift settlements extended from village Charik to Gholia[10],
As well as from Faridkot[11] upto Deena Kangar[12].
Thus did the Singhs seek shelter for their respective contingents,
Wherever they could with their new and old acquaintances. (11)

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ਖਿੰਡ ਖਿੰਡ ਯੌ ਸਿੰਘ ਵਖਤ ਕਟਾਂਹਿ । ਦੁਖ ਬਹੁ ਸਹੈਂ ਸੁ ਗੁਜਰ ਕਰਾਂਹਿ ।
ਤੌ ਬਿਰਾੜ ਬਹੁ ਚਾਵੜ ਕਰੈਂ । ਕਹੈਂ ਸਿੰਘ ਹਮ ਤੇ ਬਹੁ ਡਰੈਂ ।੧੨।
khind khind yau singh vakhat katânhi. dukh bahu sahain su gujar karânhi.
tau birârd bahu châvard karain. kahain singh ham tç bahu daarain.12.

ਹਮ ਹੈਂ ਜਗ ਮੈਂ ਬਡੇ ਸਿਪਾਹੀ । ਹਮ ਸਮ ਜਗ ਕੋ ਸੂਰਾ ਨਾਹੀਂ ।
ਇਕ ਪਲ ਮੇਂ ਲੇਂ ਸਿੰਘਨ ਹਮ ਮਾਰ । ਐਸੇ ਮੂਰਖ ਬਕੈਂ ਬਿਰਾੜ ।੧੩।
ham hain jag main badaç sipâhî. ham sam jag kô sûrâ nâhîn.
ik pal mçn lçn singhan ham mâr. aisç mûrakh bakain birârd.13.

ਦੋਹਰਾ : ਪੰਜ ਬਾਰ ਭਾਜੜ ਕਰੀ ਸਿੰਘਨ ਤੇ ਗਿਲਜਾਨ ।
ਕਦੇ ਬਰਸ ਕਦੇ ਦੁਇ ਬਰਸ ਸਿੰਘ ਬਸੈਂ ਮਾਲਵੇ ਆਨ ।੧੪।
dôhrâ : pañj bâr bhâjard karî singhan tç giljân.
kadç baras kadç dui baras singh basain mâlvç ân.14.

ਚੌਪਈ : ਪੰਜ ਬਾਰ ਤੌ ਸਣ ਪਰਵਾਰ । ਭਾਜੜ ਕਟੀ ਬਿਰਾਨੈ ਬਾਰ ।
ਜਿਮ ਜਿਮ ਸਿੰਘ ਉਨ ਤੇ ਟਲ ਜਾਹਿਂ । ਤਿਮ ਬਿਰਾੜ ਮੂਰਖ ਗਰਬਾਹਿਂ ।੧੫।
chaupaî : pañj bâr tau san parvâr. bhâjard katî birânai bâr.
jim jim singh un tç tal jâhin. tim birârd mûrakh garbâhin.15.

ਸਿੰਘ ਲੱਖ ਤਿਸ ਵੜ ਜਾਹਿਂ ਦੇਸ਼ । ਤੁਰਕ ਨ ਸਕੈਂ ਕਰ ਤਹਿਂ ਪਰਵੇਸ਼ ।
ਸਿੰਘਨ ਵਲ ਤੇ ਆਕੀ ਰਹੈਂ । ਆਗੈ ਭਰਤ ਟਕੇ ਥੇ ਵਹੈ ।੧੬।
singh lakkh tis vard jâhin dçsh. turak na sakain kar tahin parvçsh.
singhan val tç âkî rahain. âgai bharat takç thç vahai.16.

ਘੱਲੂਘਾਰੈ ਕੇ ਪਿੱਛੈ ਭਏ । ਵੈ ਬੀ ਸਿੰਘਨ ਮਾਰਨ ਡਹੇ ।
ਕਹੈਂ ਬਿਰਾੜ ਹਮ ਆਪੇ ਸੂਰੇ । ਹਮ ਸੋਂ ਲਰ ਕਬ ਹੁਇਂ ਸਿੰਘ ਪੂਰੇ ।੧੭।
ghallûghârai kç pichchhai bhaç. vai bî singhan mâran daahç.
kahain birârd ham âpç sûrç. ham sôn lar kab huin singh pûrç.17.

ਦੇਸ਼ ਹਮਾਰੈ ਤੁਮ ਸੁਖ ਪਾਯੋ । ਦੇ ਮੂੰਡ ਕੋ ਤੁਮ ਇਹਾਂ ਰਹਾਯੋ ।
ਰਲ ਬੈਰਾੜਨ ਇਮ ਕਰ ਕਹਯੋ । ਸੱਦ ਤੁਰਕਨ ਤੁਮ ਇਹਾਂ ਮ੍ਰਵਯੋ ।੧੮।
dçsh hamârai tum sukh pâyô. dç mûnd kô tum ihân rahâyô.
ral bairârdan im kar kahyô. sadd turkan tum ihân marvyô.18.

ਦੋਹਰਾ : ਗੰਡਾ ਸਿੰਘ ਇਕ ਸਿੰਘ ਥੋ ਢੰਡ ਕਸੇਲਨ ਵਾਲ ।
ਤਿਸ ਕੀ ਨਾਰ ਲੁਕੋ ਰਖੀ ਕਹਿਂ ਲਈ ਮਝੈਲਨ ਨਾਲ ।੧੯।
dôhrâ : gandâ singh ik singh thô dhand kasçlan vâl.
tis kî nâr lukô rakhî kahin laî majhailan nâl.19.

ਚੌਪਈ : ਤੌ ਖਾਲਸੇ ਨੇ ਦਿਵਾਨ ਲਗਾਯੋ । ਟਲੇ ਬਨੇ ਨ ਯੌ ਠਹਿਰਾਯੋ ।
ਭਏ ਬਿਰਾੜ ਅਬ ਬੇਈਮਾਨ । ਲਾਗੇ ਖਾਲਸੇ ਦੇਖਨ ਤਾਨ ।੨੦।
chaupaî : tau khâlsç nç divân lagâyô. talç banç na yau thahirâyô.
bhaç birârd ab bçîmân. lâgç khâlsç dçkhan tân.20.

Thus scattered and spread did the Singhs pass their time,
Bearing hardships in plenty did they somehow survive.
Finding the Singhs in misery did the Brars turn very arrogant,
Boasting that the Majhail Singhs were indeed scared of them. (12)

Branding themselves as great warriors in the whole world,
The Brars claimed themselves to be the bravest of the brave indeed.
Boasting of subduing the Majhail Singhs in a matter of minutes,
So foolhardy did the Brars appear in their vainglorious boasts. (13)

Dohra : Full five times had the Singhs fled from their own region,
As and when the Gilja Pathans invaded them from the north.
For periods from one year to two years during those invasions,
Had the Singhs perforce taken shelter in the Malwa region. (14)

Chaupai : Full five times had the Singhs to flee with their families,
Seeking shelters with strangers during those desertions.
The more the Singhs kept on putting off confrontation,
The more the stupid Brars kept on getting proud and arrogant. (15)

As the Singhs used to sneak into Malwa's forested region,
The Mughal troops could not enter these jungles after the Singhs.
After the Singhs arrived, the Brars too turned defiant against the Mughals,
Otherwise earlier they used to pay revenue to the Mughals. (16)

But after the great massacre (at Kupp), even the Brars turned hostile,
As they also started killing the Singhs like the Mughals.
Branding themselves as the greatest warriors and brave fighters,
The Brars reckoned that the Singhs were no match for them. (17)

Reminding the Singhs of passing their days in peace in Brar territory,
The Brars taunted them of hiding themselves as fugitives.
Approaching the Singhs after organizing themselves in a body,
The Brars threatened the Singhs to eliminate them by inviting the Mughals. (18)

Dohra : Was there one Sikh known as Ganda Singh,
Of Dhand Kasel[13] village was he an inhabitant.
His spouse had the Brars themselves kidnapped,
But accused the Majhail Singhs of this abduction. (19)

Chaupai : Thereupon, did the Khalsa Panth Singhs hold a congregation,
Resolving not to put up with Brar's excesses any more.
The Brars had turned so faithless and mean indeed,
That they had the audacity to challenge Khalsa Pahth's strength. (20)

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ਉਨ ਤੇ ਲਏ ਕਬੀਲੇ ਕੱਢ । ਔਰ ਦੇਸ਼ ਮੇਂ ਦੀਨੇ ਛੱਡ ।
ਗੁਰੂ ਕੋਠੇ ਮੇਂ ਥੇ ਸੋ ਰਹੇ । ਔਰ ਜਗ੍ਹਾ ਉਨ ਬਹਿਨ ਨ ਦਏ ।੨੧।
un tç laç kabîlç kadadah. aur dçsh mçn dînç chhada.
gurû kôthç mçn thç sô rahç. aur jaghâ un bahin na daç.21.

ਨਿਕਲ ਬਿਰਾੜ ਗਿੱਲਨ ਲਏ ਵਾਰ । ਉਸ ਦਿਨ ਤੇ ਭਏ ਗਿਲ ਸੁਖਕਾਰ ।
ਬਿੰਝੂ ਕੀ ਤਿਨ ਟੰਮਕ ਬਜਾਯਾ । ਬਿਰਾੜਨ ਇਕ ਥਾ ਜਥਾ ਬਨਾਯਾ ।੨੨।
nikal birârd gillan laç vâr. us din tç bhaç gil sukhkâr.
biñjhû kî tin tammak bajâyâ. birârdan ik thâ jathâ banâyâ.22.

ਦਿਵਸ ਰਾਤ ਪੜ ਸਿੰਘ ਅਕਾਹਿਂ । ਜੌ ਲਭੈ ਲੁਟ ਮਾਰ ਤਿਸ ਜਾਹਿਂ ।
ਇਮ ਭਯੋ ਸਿੰਘਨ ਬ੍ਰਾੜਨ ਬਖੇੜਾ । ਕਰੈਂ ਸਿੰਘਨ ਸਿਉਂ ਨਿਤ ਵੈ ਭੇੜਾ ।੨੩।
divas rât pard singh akâhin. jau labhai lut mâr tis jâhin.
im bhayô singhan barârdan bakhçrdâ. karain singhan siun nit vai bhçrdâ.23.

ਸਿੰਘ ਹੁਤੇ ਥੇ ਤਿਹ ਥਾਂ ਥੋੜੇ । ਸਿੰਘਨ ਕਿਮ ਕਿਮ ਰਖੇ ਰਾਤ ਘੋੜੇ ।
ਪ੍ਰਾਤ ਹੋਤ ਸਿੰਘ ਰਲੈ ਔਰ ਆਇ । ਤਬ ਲੀਨੋ ਕਿਛ ਠਾਠ ਬਣਾਇ ।੨੪।
singh hutç thç tih thân thôrdç. singhan kim kim rakhç rât ghôrdç.
parât hôt singh ralai aur âi. tab lînô kichh thâth banâi.24.

ਦੋਹਰਾ : ਤੌ ਬਿਰਾੜ ਫਿਰ ਨਹਿਂ ਟਲੇ ਪੜੇ ਪਹਰ ਤੀਏ ਸੋਇ ।
ਪੀ ਸੁੱਖਾ ਸਿੰਘ ਥੇ ਖੜੇ ਭਯੋ ਮੁਠ ਭੇੜੋ ਹੋਇ ।੨੫।
dôhrâ : tau birârd phir nahin talç pardç pahar tîç sôi.
pî sukkhâ singh thç khardç bhayô muth bhçrdô hôi.25.

ਚੌਪਈ : ਕੋਊ ਸਿੰਘ ਥੋ ਚੰਡੀ ਪੜ੍ਹਤੋ । ਕੋਊ ਸਿੰਘ ਥੋ ਸੁਚੇਤੋ ਕਰਤੋ ।
ਸੁਨਤ ਲੜਾਈ ਸਭ ਚੜ੍ਹ ਪੜੇ । ਕਰੈਂ ਮਜ਼ਾਖ ਵੈ ਸਿੰਘਨ ਕੋ ਖੜੇ ।੨੬।
chaupaî : kôû singh thô chandî pardhtô. kôû singh thô suchçtô kartô.
sunat lardâî sabh chardah pardç. karain mazâkh vai singhan kô khardç.26.

ਉਇ ਜਾਨੈ ਸਿੰਘ ਨੇੜ ਨ ਆਵੈਂ । ਹਮ ਬ੍ਰਛੀਅਨ ਤੇ ਦੂਰ ਰਹਾਵੈਂ ।
ਹਮ ਵਡਭਾਗ ਜੋ ਹਮ ਪਰ ਆਵੈਂ । ਮਾਰ ਬਰਛੀਅਨ ਘੋੜੇ ਲੈ ਜਾਵੈਂ ।੨੭।
ui jânai singh nçrd na âvain. ham barchhîan tç dûr rahâvain.
ham vadabhâg jô ham par âvain. mâr barchhîan ghôrdç lai jâvain.27.

ਸਿੰਘਨ ਜਾਨਯੋ ਹਮ ਲਭਯੋ ਸ਼ਿਕਾਰ । ਲੈ ਹੈਂ ਬੰਦੂਕੇ ਬਰਛੀਅਨ ਮਾਰ ।
ਇਮ ਕਰ ਹੱਲੋ ਦੁਵੱਲਨ ਭਯੋ । ਸਿੰਘਨ ਬਿਰਾੜਨ ਤਿਹ ਭੇੜ ਪਯੋ ।੨੮।
singhan jânyô ham labhyô shikâr. lai hain bandûkç barchhîan mâr.
im kar hallô duvllan bhayô. singhan birârdan tih bhçrd payô.28.

ਉਇ ਚਾਹੈਂ ਹਮ ਬ੍ਰਛੀ ਚਲਾਵੈਂ । ਸਿੰਘ ਗੋਲੀਅਨ ਸੋਂ ਅਗੈ ਗਿਰਾਵੈਂ ।
ਵੈ ਬਰਛੀ ਸੁਟ ਖਾਲੀ ਜਾਹਿਂ । ਮਾਰ ਗੋਲਨ ਸਿੰਘ ਘੋੜੀ ਖਹਾਂਹਿਂ ।੨੯।
ui châhain ham barchhî chalâvain. singh gôlîan sôn agai girâvain.
vai barchhî sut khâlî jâhin. mâr gôlan singh ghôrdî khahânhin.29.

Thereafter, pulling out the Singhs' families from the Brar households,
The Singhs migrated their families to the adjoining regions.
Thus the Singhs put up their families at village Guru-ke-Kothay[14],
As the Brars did not allow them to stay at anyother place. (21)

Leaving the Brars, did the Singhs enter Gill Jat Sikh households,
Which also made the Gills safe and protected against their rivals.
Thereafter, the brar residents of village of Binjhu declared war on the Singhs,
After they had organized themselves into a fighting contingent. (22)

Thereafter, did these Brars keep harassing the Singhs day and night,
Robbing and killing the Singhs wherever they came across the latter.
Thus did develop a confrontation between the Singhs and the Brars,
As the latter started confronting the Singhs day in and day out. (23)

The Singhs being smaller in strength in that makesift settlements,
They somehow used to keep a few horses there during the night.
As more Singhs would join them at the break of dawn,
They would assemble there in a respectable strength. (24)

Dohra : Despite this assemblage of Singhs, the Brars did not budge,
Attacking the Singhs' assembly in the afternoon hours of the day.
As the Singhs were already in high morale after a dose of cannabis,
There occurred an armed encounter between the Singhs and the Brars. (25)

Chaupai : While a few Singhs were reciting verses from Chandi-di-Var,
A few others were performing ablutions after answering nature's call.
As all the Singhs rushed to fight after hearing the drum beat,
The Brars started poking fun at the rushing Singhs. (26)

Feeling that Singhs would never dare to come too close to the Brars,
As they would keep the Singhs at bay with their sharp spears.
Assuming themselves to be fortunate if the Singhs attacked them,
As they would snatch the Singhs' horses with their lances (27)

Singhs, on the other hand, considered the Brars an easy game,
As they would kill the spear-armed Brars by firing at them.
Thus did both the sides attack each other,
Thus did start an encounter between the Singhs and the Brars. (28)

As the Brars thought of wielding their spears against the Singhs,
The Singhs prepared to shoot the spear-wielding Brars.
As the Brars' lances hurled at Singhs failed to hit,
The Singhs would snatch a Brar's horse after shooting him. (29)

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ਦੋਹਰਾ : ਉਇ ਸਿੰਘਨ ਕੋ ਇਮ ਲਭੈਂ ਜਿਮ ਲਵੈ ਬਟੇਰੋ ਬਾਜ ।
ਰੋਜ ਰੋਜ ਕੈ ਦੁਖਨ ਤੇ ਕਰੁ ਲੇਹੁ ਅਬੈ ਇਨ ਕਾਜ ।੩੦।
dôhrâ : ui singhan kô im labhain jim lavai batçrô bâj.
rôj rôj kai dukhan tç karu lçhu abai in kâj.30.

ਚੌਪਈ : ਉਡੀ ਗਰਦ ਤੌ ਭਯੋ ਅੰਧੇਰੋ । ਤਹਿਂ ਨਹਿਂ ਸਿਞਾਪੈ ਮੇਰੋ ਤੇਰੋ ।
ਕਿਛਕ ਛਲਕਨ ਸੌਂ ਪਹਿਲੌ ਮਾਰੈਂ । ਕਿਛਕ ਅਵਾਜਨ ਡਰ ਘੋੜੀਅਨ ਡਾਰੈਂ ।੩੧।
chaupaî : udaî garad tau bhayô andhçrô. tahin nahin siñâpai mçrô tçrô.
kichhak chhalkan saun pahilau mârain. kichhak avâjan daar ghôrdîan daârain.31.

ਕੌਨ ਸਕੈ ਤਬ ਬ੍ਰਛੀ ਸੰਭਾਰ । ਪਿੱਛੈ ਸਿੰਘ ਤੇ ਅਗੈ ਬਿਰਾੜ ।
ਪੈਰ ਕਾਜ ਜਿਨ ਨੈ ਬਹੁ ਕੀਯੋ । ਤੇ ਤੋ ਲੈਗੇ ਅਪਨੇ ਜੀਯੋ ।੩੨।
kaun sakai tab barchhî sambhâr. pichchhai singh tç agai birârd.
pair kâj jin nai bahu kîyô. tç tô laigç apnç jîyô.32.

ਬਜਾਇ ਢੋਲ ਥੇ ਲੁੱਟਨ ਆਏ । ਲੁਕ ਗਏ ਝਾੜਨ ਢੂੰਡੈਂ ਨ ਪਾਏ ।
ਐਸੀ ਭਈ ਬਿਰਾੜਨ ਬਾਤ । ਬਚੇ ਸੁ ਯਾਂ ਤੇ ਆ ਭਈ ਰਾਤ ।
ਪੰਦ੍ਰਾਂ ਸੈ ਦਲ ਘੋੜੀ ਆਈ । ਬਹੁਤ ਲਏ ਸੋ ਜੱਟ ਫੜਾਈ ।੩੩।
bajâi dhôl thç luttan âç. luk gaç jhârdan dhûndain na pâç.
aisî bhaî birârdan bât. bachç su yân tç â bhaî rât.
pandrân sai dal ghôrdî âî. bahut laç sô jatt phardâî.33.

ਦੋਹਰਾ : ਕਿਛੁ ਖੋਹੇ ਕਿਛ ਬਚ ਗਏ ਸਿੰਘ ਮੁੜੇ ਉਨੈ ਘਰ ਵਾਰ ।
ਮਾਰੋਂ ਸਵੇਰੇ ਆਨ ਤੁਮ ਯੌਂ ਸਿੰਘਨ ਕਹਯੋ ਪੁਕਾਰ ।੩੪।
dôhrâ : kichhu khôhç kichh bach gaç singh murdç unai ghar vâr.
mârôn savçrç ân tum yaun singhan kahyô pukâr.34.

ਚੌਪਈ : ਸੋ ਨੱਠ ਗਏ ਤਹਿਂ ਹੋਤੀ ਸਵੇਰ । ਪ੍ਰਾਤ ਸਿੰਘ ਚੜ੍ਹ ਜਾ ਪਏ ਫੇਰ ।
ਦੇਖ ਸਿੰਘਨ ਘਰ ਸੁੰਨੇ ਪਰੇ । ਨਠ ਕਰ ਮਨੁਖ ਕਿਤੈ ਜਾਇ ਵੜੇ ।੩੫।
chaupaî : sô natth gaç tahin hôtî savçr. parât singh chardah jâ paç phçr.
dçkh singhan ghar sunnç parç. nath kar manukh kitai jâi vardç.35.

ਰਹੀ ਚੀਜ਼ ਸਿੰਘਨ ਲੁੱਟ ਲਈ । ਐਸੀ ਬਾਤ ਬਿੰਝੂ ਕੀ ਭਈ ।
ਸਿੰਘਨ ਲੁੱਟ ਗੁਜ਼ਰ ਭਲ ਕਰੀ । ਬਹੁਤ ਚੀਜ਼ ਥੀ ਊਹਾਂ ਉਨ ਪਰੀ ।੩੬।
rahî chîz singhan lutt laî. aisî bât biñjhû kî bhaî.
singhan lutt guzar bhal karî. bahut chîz thî ûhân un parî.36.

ਖਾਲੀ ਘਰਨ ਤਹਿਂ ਸਿੰਘ ਵੜ ਬਹੇ । ਕਿਛਕ ਦਿਵਸ ਸਿੰਘਨ ਕਟ ਲਏ ।
ਵਿਰਾੜ ਵੜੇ ਜਾਇ ਔਰਹਿ ਥਾਇ । ਕੋਟਕਪੂਰੇ ਫਰੀਦੇ ਵਾਇ ।੩੭।
khâlî gharan tahin singh vard bahç. kichhak divas singhan kat laç.
virârd vardç jâi ôrahi thâi. kôtkapûrç pharîdç vâi.37.

ਔਰ ਜੋਊ ਥੇ ਬਡੇ ਗਿਰਾਇਂ । ਸੋ ਹੁਇ ਬਹੇ ਫਿਰ ਇਕ ਥਾਇਂ ।
ਰਾਤ ਚੋਰੀ ਕਿਤ ਲਗੈਂ ਸੁ ਆਇ । ਦਿਨੈ ਸਿੰਘ ਤਿਹ ਪਾਸ ਨ ਦੇਹਿਂ ਜਾਇ ।੩੮ ।

Dohra : The Brars were as easy a game for the Singhs,
As are the quails an easy prey for the flying hawks.
For ending this daily nuisance being created by the Brars,
The Singhs resolved to put an end to it once for all. (30)

Chaupai : As a lot of dust, din and smoke cast a pall of darkness,
Impossible it became to differentiate between colleagues and enemies.
Some of the Brars had already been killed by Singhs' shots,
Some others were thrown down by their scared horses. (31)

Hardly could the Brars wield their lances and spears,
As they were on the run in front of the chasing Singhs.
Only those among the Brars could save their lives,
Who were swift-footed enough to escape on foot. (32)

With the beat of a war-drums had the Brars come to kill the Singhs,
With a whimper did they hid behind bushes to escape death.
Such was the humiliation that the Brars had to face,
That a few among them survived, in the darkness of the night.
Not only did the Singhs catch hold of the fifteen hundred horses,
They also took into their custody many of the Jat Brars. (33)

Dohra : After plundering some Brars while sparing a few others,
Did the Singhs pack the rest of them to their respective homes.
Warning to plunder and kill them again the next morning,
Did the Singhs declare after the fleeing Brars. (34)

Chaupai : The scared Brars took to their heels before the day break,
As the Singhs attacked them once again at the break of dawn.
The Singhs found the Brar households vacant and deserted,
As all the males had fled away to seek shelter elsewhere. (35)

The Singhs picked up whatever they could lay their hands upon,
Such was the plight that struck the village Binjhu of the Brars.
The Singhs could feed themselves well on what they picked up,
So much were the provisions that lay stored in the Brar houses. (36)

The vacant Brar houses did the Singhs occupy at Binjhu,
For a few days did the Singhs stay there in those houses.
The Brars did run to seek shelter at several other places,
Which were located in territories of Kotkapoora and Faridkot. (37)

Besides this, where there were bigger settlements of Brars,
Their inhabitants settled at one place leaving their homes.

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aur jôû thç badaç girâin. sô hui bahç phir ik thâin.
rât chôrî kit lagain su âi. dinai singh tih pâs na dçhin jâi.38.

ਦੋਹਰਾ : ਰਤਨ ਸਿੰਘ ਨੇ ਜਿਮ ਸੁਨੀ ਤੈਸੇ ਦਈ ਲਿਖਾਇ ।
ਆਗੇ ਪਾਛੇ ਜਿਮ ਭਈ ਕ੍ਰਮ ਸੋਂ ਧਰੀ ਬਨਾਇ ।੩੯।
dôhrâ : ratan singh nç jim sunî taisç daî likhâi.
âgç pâchhç jim bhaî karm sôn dharî banâi.39.

੧੩੮. ਸਾਖੀ ਦੂਜੀ ਬਿਰਾੜਨ ਕੀ ('ਇਮ ਬਿਰਾੜ ਸਿੰਘਨ ਤੇ ਹਾਰੇ'...)
138. sâkhî dûjî birârdan kî ('im birârd singhan tç hârç'...)

ਦੋਹਰਾ : ਫੇਰ ਬਿਰਾੜਨ ਸਭਨ ਮਿਲ ਇਮ ਕਹਿ ਕਰੀ ਸਲਾਹਿ ।
ਗਿਲਜਨ ਵਜਾ ਬਨਾਇਕੈ ਪਰੈਂ ਸਿੰਘਨ ਪਰ ਧਾਇ ।੧।
dôhrâ : phçr birârdan sabhan mil im kahi karî salâhi.
giljan vajâ banâikai parain singhan par dhâi.1.

ਚੌਪਈ : ਸਿੰਘ ਗਿਲਜਨ ਲਖ ਜਾਵੈਂ ਭਾਜ । ਲੂਟ ਲੇਹਿਂ ਹਮ ਉਨ ਸਭ ਸਾਜ ।
ਸੋਊ ਵਜਾ ਤਬ ਬਿਰਾੜਨ ਬਨਾਈ । ਲਾਲ ਰੰਗ ਕਰਨ ਫੌਜ ਠਹਿਰਾਈ ।੨।
chaupaî : singh giljan lakh jâvain bhâj. lût lçhin ham un sabh sâj.
sôû vajâ tab birârdan banâî. lâl rang karan phauj thahirâî.2.

ਚੋਪ ਨਾਰਨ ਕੇ ਉਪਰੋਂ ਲਾਹੇ । ਜ਼ੀਨ ਪੋਸ਼ ਕਰ ਘੋੜਨ ਪਾਏ ।
ਲਾਲ ਖੇਸ ਨਿਜ ਉਪਰ ਲਏ । ਸਾਥ ਨੇਜਨ ਕੈ ਚੋਪ ਬੰਧਏ ।੩।
chôp nâran kç uprôn lâhç. zîn pôsh kar ghôrdan pâç.
lâl khçs nij upar laç. sâth nçjan kai chôp bandhç.3.

ਨਿਸ਼ਾਨ ਬੈਰਕ ਜਿਮ ਊਚ ਕਰਾਏ । ਢੋਲ ਨਿਗਾਰਨ ਜਿਮੇ ਬਜਾਏ ।
ਮੁਹਰਖੈ ਸਿੰਘਨ ਕੇ ਰਹਤ ਥੇ ਖੜੇ । ਨਜਰ ਲਾਲ ਰੰਗ ਆਵਤ ਪੜੇ ।੪।
nishân bairak jim ûch karâç. dhôl nigâran jimç bajâç.
muhrakhai singhan kç rahat thç khardç. najar lâl rang âvat pardç.4.

ਉਨ ਨਠ ਭਜ ਆਇ ਕਰੀ ਪੁਕਾਰ । ਦਲ ਨਠ ਤੁਰਯੋ ਨ ਕਰੀ ਸੰਭਾਰ ।
ਕਈ ਕੋਸ ਭਜ ਗਯੋ ਬਹੀਰ । ਤੌ ਸਿਰਦਾਰਨ ਖੜ ਕਰੀ ਤਤਬੀਰ ।੫।
un nath bhaj âi karî pukâr. dal nath turyô na karî sambhâr.
kaî kôs bhaj gayô bahîr. tau sirdâran khard karî tatbîr.5.

ਦੋਹਰਾ : ਸਿੰਘ ਸਰਦਾਰਨ ਤਬ ਕਹਯੋ ਖੜ ਅਬ ਕਰੋ ਸੰਭਾਰ ।
ਧਰਤੀ ਓੜਕ ਹਮ ਅਏ ਕਹਾਂ ਪੜੈਂ ਕਾਬਲੀ ਪਾਰ ।੬।
dôhrâ : singh sardâran tab kahyô khard ab karô sambhâr.
dhartî ôrdak ham aç kahân pardain kâbalî pâr.6.

ਚੌਪਈ : ਜੌ ਅਬ ਨੱਠੇ ਅਗੇ ਜਾਵੈਂ । ਮਰੈਂ ਪਿਆਸੇ ਨੀਰ ਨ ਪਾਵੈਂ ।
ਲੋੜ ਈਹਾਂ ਹੀ ਅਬਹ ਖਲੋਇ । ਸਤਿਗੁਰ ਚਾਹੈ ਸੋ ਕਛੁ ਹੋਇ ।੭।

At night would they sneak to have a look at their homes,
As the Singhs would not let them come near during the day. (38)

Dohra : As Rattan Singh (the author) had heard this account (from his ancestors),
So had he recorded the whole account (of this fraternal encounter).
The events as these took place in their chronological order,
So had he placed those on record (for the posterity). (39)

Episode 138
Another Episode About the Brars
(Thus did the Brars get defeated by the Singhs)

Dohra : Then did all the Brars calling an assembly of their whole fraternity,
They decided upon a line of action (to deal with the Singhs).
Resolving to disguise themselves in the guise of Gilja Pathans,
They must launch an attack on the Khalsa Panth Singhs. (1)

Chaupai : Seeing Gilja Pathans, would the Singhs take to their heels,
Then would the Brars grab the Singhs' total belongings.
The same disguise then did the Brars put on,
After resolving to cover their soldiers with red robes. (2)

Pulling out the red coloured shawls from the heads of their females,
The Brars covered their horses saddles with the red robes.
Covering their own bodies with red coloured cotton wrappings,
They hoisted red shawls on their lances as Pathan emblems. (3)

Raising and unfurling these red coloured emblems atop their lances,
The Singhs started beating drums as if these were drum-beats of war.
The intelligence front-runners among the Singhs being always on the alert,
They spotted out the red shirts' advancing movement. (4)

Running fast immediately as they alerted the Singhs,
They took to their heels without caring for their belongings.
As the Khalsa contingent retreated for so many miles,
Then did the contingent chiefs chalked out a strategy. (5)

Dohra : Thereafter did the Khalsa Panth contingent chiefs remarked,
That they must stop to take stock of the whole situation.
As they had already reached the end of the Malwa region,
How could the Kabul-based Pathans invade them at that end? (6)

Chaupai : If they (the Singhs) continued retreating and running further,
Definitely would they die of thirst for want of water.

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chaupaî : jau ab natthç agç jâvain. marain piâsç nîr na pâvain.
lôrd îhân hî abah khalôi. satigur châhai sô kachhu hôi.7.

ਖੜ ਸਿੰਘਨ ਨੈਂ ਕਰੇ ਨਿਗਾਰੇ । ਨਿਸ਼ਾਨਨ ਵਾਰਨ ਨਿਸ਼ਾਨ ਸੰਭਾਰੇ ।
ਸਿੰਘ ਸੂਰਮੇ ਪਿੱਛੇ ਮੁੜੇ । ਸਰਦਾਰ ਸਭੈ ਖੜ ਪਿਛੇ ਜੁੜੇ ।੮।
khard singhan nain karç nigârç. nishânan vâran nishân sambhârç.
singh sûrmç pichchhç murdç. sardâr sabhai khard pichhç jurdç.8.

ਸਰਦਾਰ ਚੜ੍ਹ ਸਿੰਘ ਥੋ ਪਿਛੈ ਰਹਯੋ । ਸੋ ਖੜ ਮੁੜ ਸੰਗ ਬਿਰਾੜਨ ਖਹਯੋ ।
ਉਨ ਲਖ ਲੀਨੋ ਭੇਤ ਬਿਰਾਰ । ਸਭ ਸਿੰਘਨ ਸੋਂ ਕਹਯੋ ਪੁਕਾਰ ।੯।
sardâr chardah singh thô pichhai rahyô. sô khard murd sang birârdan khahyô.
un lakh lînô bhçt birâr. sabh singhan sôn kahyô pukâr.9.

ਸੁਨਤ ਸਿੰਘ ਮੁੜ ਕਰ ਦਯੋ ਹੱਲਾ । ਬ੍ਰਾੜਨ ਪੈ ਸੋਊ ਭਯੋ ਨ ਝੱਲਾ ।
ਸੋ ਨਠ ਤੁਰੇ ਸਿੰਘ ਗੈਲ ਲਗਾਇ । ਕਿਛ ਫੜ ਲਏ ਕਿਛ ਗਏ ਵਗਾਇ ।੧੦।
sunat singh murd kar dayô hallâ. barârdan pai sôû bhayô na jhallâ.
sô nath turç singh gail lagâi. kichh phard laç kichh gaç vagâi.10.

ਦੋਹਰਾ : ਜਿਨਕੈ ਪੁੱਤਰ ਫੜ ਲਏ ਸੁਨਿ ਅਈ ਤਿਨ੍ਹੈਂ ਕੀ ਮਾਇ ।
ਲੀਨੇ ਪੁਤਰ ਛੁਡਾਇ ਉਨ ਸਿੰਘਨ ਬਾਤਾਂ ਲਾਇ ।੧੧।
dôhrâ : jinkai puttar phard laç suni aî tinhain kî mâi.
lînç putar chhudaâi un singhan bâtân lâi.11.

ਚੌਪਈ : ਸਿੰਘਨ ਬਿਰਾੜਨ ਪਰ ਰਹਯੋ ਬੈਰ । ਸਿੰਘ ਕਰੈਂ ਨਹਿਂ ਤਿਨ ਸੰਗ ਖੈਰ ।
ਬਿਰਾੜ ਲਗੇ ਪਿੰਡ ਗੜੀ ਚਿਣਾਵਣ । ਲਗਯੋ ਖਾਲਸੋ ਮੋਰਚੇ ਲਾਵਣ ।੧੨।
chaupaî : singhan birârdan par rahyô bair. singh karain nahin tin sang khair.
birârd lagç pind gardî chinâvan. lagyô khâlsô môrachç lâvan.12.

ਕੱਚੈ ਖੂਹਨ ਜਲ ਝਬ ਮੁਕ ਜਾਇ । ਬਿਰਾੜ ਨਠੈਂ ਛਡ ਸੋਈ ਥਾਇ ।
ਸਿੰਘ ਬਿਰਾੜਨ ਨਿਕਲਨ ਤੋਂ ਦੇਹਿਂ । ਭੈਸ ਘੋੜੀ ਕੱਢ ਚੰਗੀ ਲੇਹਿਂ ।੧੩।
kachchai khûhan jal jhab muk jâi. birârd nathain chhada sôî thâi.
singh birârdan niklan tau dçhin. bhais ghôrdî kadadah changî lçhin.13.

ਇਮ ਬਿਰਾੜ ਸਿੰਘਨ ਤੇ ਹਾਰੇ । ਕਰਤੂਤ ਆਪਣੀ ਭਏ ਖੁਆਰੇ ।
ਕਿਸੈ ਜੁੰਮੈ ਸਿੰਘ ਨਜ਼ਰਾਨਾ ਟਿਕਾਵੈਂ । ਕਿਸੈ ਜੁੰਮੈ ਸਿੰਘ ਸਾਕ ਠਹਿਰਾਵੈਂ ।੧੪।
im birârd singhan tç hârç. kartût âpnî bhaç khuârç.
kisai jummai singh nazarânâ tikâvain. kisai jummai singh sâk thahirâvain.14.

ਯੌ ਕਰ ਸਿੰਘਨ ਰੱਯਤ ਬਨਾਇ । ਫਿਰ ਉਨ ਹੀ ਘਰ ਡੇਰੇ ਲਾਇ ।
ਫਿਰ ਸਿੰਘਨ ਕੇ ਤੇ ਭਏ ਦਾਸ । ਗੁਜ਼ਰ ਕਰੈ ਖਾਲਸਾ ਯੌ ਖਾਸ ।੧੫।
yau kar singhan rayyat banâi. phir un hî ghar daçrç lâi.
phir singhan kç tç bhaç dâs. guzar karai khâlsâ yau khâs.15.

As the situation demanded that they must stand firm there,
Let that happen what the Divine Will ordained for them. (7)

Thereupon, did the Singhs give a beat on the war-drum,
As did the standard-bearers raised the continental emblems.
Then did the brave Singh warriors turn back,
As did all the contingent chiefs assembled at the back. (8)

As Sardar Charat Singh had been at the rearguard,
He turned back and entered into confrontation with the Brars.
As he did see through the Brars in Pathan disguise,
He called all the Singhs loudly to turn back immediately. (9)

Hearing this, the Singhs returned and attacked the Brars,
Which the latter failed to repulse with all their might.
So did the Brars desert with the Singhs in hot pursuit,
Thus did the Singhs capture a few while the rest fled away. (10)

Dohra : The Brar mothers whose sons had been made captives,
Those mothers came running after their captive sons.
Pleading their cases for mercy before the Singhs,
These mothers got their sons released from the Singhs. (11)

Chaupai : As hostility developed between the Singhs and the Brars,
The Singhs did not spare the Brars at any cost.
As the Brars started constructing concrete buildings,
The Singhs started digging bunkers around their settlements. (12)

As the water-table receded and dried up in the dug-up wells,
The Brars would desert that spot for want of water.
The Singhs would allow a safe passage to the Brars,
But they would seize their buffaloes and horses of quality breed. (13)

Thus did the Brars get defeated by the Khalsa Singhs,
For their own misdeeds did the Brars face harassment.
From someone would the Singhs charge a ransom,
From another would they demand his daughter in wedding. (14)

Thus beating the Brars into submission as their subjects,
The Singhs would stay put perforce in their homes.
Then did the Brars become humble followers of the Singhs,
Thus did the Khalsa Panth Singhs pass their time well. (15)

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ਦੋਹਰਾ : ਉਸੀ ਦੇਸ਼ ਸਿੰਘ ਫਿਰ ਵੜੇ ਉਨ ਕੋ ਠੀਕ ਬਣਾਇ ।
ਅਗੈ ਆਇ ਸੋਊ ਮਿਲੈਂ ਘਰ ਅਪਨੇ ਲੇਹਿੰ ਉਤਰਾਇ ।੧੬।
dôhrâ : usî dçsh singh phir vardç un kô thîk banâi.
agai âi sôû milain ghar apnç lçhin utrâi.16.

ਜੋ ਪਾਹੁਲ ਲੈ ਪੰਥ ਰਲੇ ਸੋ ਤਉ ਭਏ ਨਿਹਾਲ ।
ਰਤਨ ਸਿੰਘ ਸੁਨ ਪਿਤਾ ਤੇ ਤੈਸੀ ਲਿਖੀ ਸੰਭਾਲ ।੧੭।
jô pâhul lai panth ralç sô tau bhaç nihâl.
ratan singh sun pitâ tç taisî likhî sambhâl.17.

੧੩੯. ਸਾਖੀ ਕਪੂਰੇ ਬਿਰਾੜ ਕੀ ਤੁਰੀ (...'ਭਯੋ ਕਪੂਰੈ ਨਾਸ਼')
139. sâkhî kapûrç birârd kî turî (...'bhayô kapûrai nâsh')

ਦੋਹਰਾ : ਜੇ ਕੋ ਆਖੈ ਪ੍ਰਸ਼ਨ ਯਹ ਸਭ ਕਹੀ ਬਿਰਾੜਨ ਬਾਤ ।
ਸਤਿਗੁਰ ਬਚਨ ਫਾਹੈ ਭਯੋ ਕਿਤੁ ਮੁਯੋ ਕਪੂਰੋ ਭਾਂਤ ।੧।
dôhrâ : jç kô âkhai parshan yah sabh kahî birârdan bât.
satigur bachan phâhai bhayô kitu muyô kapûrô bhânt.1.

ਚੌਪਈ : ਅਬੈ ਕਪੂਰੈ ਮੌਤ ਬਤਾਊਂ । ਜਿਮ ਭਯੋ ਬਚਨ ਸੁ ਪ੍ਰਸੰਗ ਸੁਨਾਊਂ ।
ਜਬ ਸਤਿਗੁਰ ਗਏ ਕੋਟਕਪੂਰੇ । ਮਿਲਯੋ ਕਪੂਰੋ ਦਿਲ ਕਰ ਊਰੇ ।੨।
chaupaî : abai kapûrai maut batâûn. jim bhayô bachan su parsang sunâûn.
jab satigur gaç kôtkapûrç. milyô kapûrô dil kar ûrç.2.

ਸਤਿਗੁਰ ਕਹਯੋ ਸੁਨ ਸਿੱਖ ਪਿਆਰੇ । ਡੇਰਾ ਦਿਹੋ ਹਮ ਕਿਲੇ ਮਝਾਰੇ ।
ਤੁਰਕ ਆਵਤ ਹੈਂ ਹਮਰੀ ਗੈਲੇ । ਬਿਨਾਂ ਲੜੇ ਵਹਿ ਰਹੈਂ ਨ ਟੈਲੇ ।੩।
satigur kahyô sun sikkh piârç. daçrâ dihô ham kilç majhârç.
turak âvat hain hamrî gailç. binân lardç vahi rahain na tailç.3.

ਬਿਨਾ ਗੜ੍ਹੈ ਲੜ ਸਕਿਅਤ ਨਾਹੀਂ । ਲੜੈ ਸ਼ੇਰ ਬੀ ਬੇਲੇ ਮਾਹੀਂ ।
ਮੱਧ ਗੜ੍ਹੀ ਹਮ ਕੋ ਤੂੰ ਵਾੜ । ਤੁਰਕ ਲੜੈਂ ਈਹਾਂ ਜਾਵੈਂ ਹਾਰ ।੪।
binâ gardhai lard sakiat nâhîn. lardai shçr bî bçlç mâhîn.
maddh gardhî ham kô tûn vârd. turak lardain îhân jâvain hâr.4.

ਸਭ ਰੱਯਤ ਹੁਇ ਤੁਮਰੀ ਆਇ । ਤੁਹਿ ਦੇਊਂ ਮੈਂ ਬਡ ਦੇਸ਼ ਲਾਇ ।
ਤਬੈ ਕਪੂਰੇ ਉਤਰ ਦਯੋ । ਉਸੀ ਬਚਨ ਤੇ ਉਸ ਮਰਨ ਭਯੋ ।੫।
sabh rayyat hui tumrî âi. tuhi dçûn main bada dçsh lâi.
tabai kapûrç utar dayô. usî bachan tç us maran bhayô.5.

ਦੋਹਰਾ : ਕਪੂਰੇ ਦਿਨ ਖੋਟੇ ਅਏ ਗਯੋ ਸਿੱਖੀਓਂ ਬੇਮੁਖ ਹੋਇ ।
ਬੇਈਮਾਨੀ ਚਿਤ ਠਈ ਮਤ ਗੜ੍ਹੀ ਲਏ ਗੁਰ ਖੋਹਿ ।੬।
dôhrâ : kapûrç din khôtç aç gayô sikkhîôn bçmukh hôi.
bçîmânî chit thaî mat gardhî laç gur khôhi.6.

Dohra : Then did the Singhs return to the same Malwa region,
After teaching a good lesson to the wily Brars.
Now would the same Brars come forth voluntarily,
Begging the Singhs to be their guests at their homes. (16)

The Brars who got themselves initiated into Khalsa Panth,
Truly were they blessed by the Guru's grace.
Rattan Singh (the author) as he heard from his father,
He had narrated it as such the whole account. (17)

Episode 139
Episode About Kapoora Brar
(Thus did Kapoora meet his fatal end)

Dohra : If somebody puts up a poser to the narrator,
Has he narrated the whole account about the Brars?
As Satguru (Guru Gobind Singh) had predicted Kapoora's[1] death by hanging,
Had he described how did Kapoora meet his final end? (1)

Chaupai : Let me (the author) now narrate the manner of Kapoora's death,
I shall narrate the account as Guru's prophecy came to be fulfilled.
When the Guru had reached Ktkapoora (after leaving Anandpur Sahib),
Its (selfish) Nawab Kapoora Brar had behaved rudely with the Guru. (2)

Considering him a devout follower, had the Guru entreated Kapoora,
That he grant him (the Guru) shelter in his (well-fortified) fort.
As the Mughal forces were coming in hot pursuit of the Guru,
At no cost would they desist from a fight with the Guru. (3)

Impossible would it be to fight the Mughals without a fort's protection,
As even the mighty lion needs a jungle during his hunting spree.
Should Kapoora provide shelter to the Guru in his fort,
Definitely would the Mughals get defeated by the Guru's force. (4)

All the people would then turn subjects of Kapoora's sovereignty,
As the Guru would bestow Kapoora with a sovereignty over a large region.
Then the (rude) answer that Kapoora tendered unto the Guru,
That insolent remark became the cause for his damned end. (5)

Dohra : As Kapoora's fate was sealed due to his insolent remarks,
It made him renege from his faith in the Guru's words.
Being motivated by his narrow selfish considerations of his own,
He apprehended his own ouster by the Guru from his own fort. (6)

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ਚੌਪਈ : ਤਬੈ ਕਪੂਰੈ ਐਸੀ ਕਹੀ । ਹਮ ਤੁਰਕਨ ਕੈ ਬੰਦੇ ਅਹੀ ।
ਜੌ ਅਬ ਮੱਧ ਹਮ ਤੁਮ ਕੋ ਵਾੜੈਂ । ਹਮ ਕੋ ਫੜ ਤੁਰਕ ਫਾਹੇ ਚਾੜੈਂ ।੭।
chaupaî : tabai kapûrai aisî kahî. ham turkan kai bandç ahî.
jau ab maddh ham tum kô vârdain. ham kô phard turak phâhç châr dain.7.

ਤਬ ਸਤਿਗੁਰ ਸੁਨ ਬਚਨ ਉਚਾਰੇ । ਅਬ ਕਯਾ ਮਰੈਂ ਨ ਫਾਹੇ ਚਾੜੇ ।
ਸਿਖੀਓਂ ਭੀ ਬੇਮੁਖ ਹੁਇ ਮਰੈਂ । ਤੌ ਭੀ ਤੂੰ ਫਾਹੇ ਚੜ ਮਰੈਂ ।੮।
tab satigur sun bachan uchârç. ab kayâ marain na phâhç châr dç.
sikhîôn bhî bçmukh hui marain. tau bhî tûn phâhç chard marain.8.

ਦੋਹਰਾ : ਯੌਂ ਕਹਿਂ ਸਤਿਗੁਰ ਤੁਰ ਗਏ ਦਿਨ ਭਏ ਕਿਤਿਕ ਬਿਤਾਇ ।
ਜਿਮ ਚੜ੍ਹ ਫਾਹੈ ਸੋ ਮੁਯੋ ਸੋ ਮੈਂ ਦਿਓਂ ਬਤਾਇ ।੯।
dôhrâ : yaun kahin satigur tur gaç din bhaç kitik bitâi.
jim chardah phâhai sô muyô sô main diôn batâi.9.

ਚੌਪਈ : ਹਾਕਮ ਈਸਾ ਅਹੀਯੋ ਖਾਨ ਕਹਾਏ । ਮੰਜ ਰੰਗੜ ਤਿਨ ਕੋਟ ਬਨਾਏ ।
ਹੋਨੀ ਨੇੜੇ ਕਪੂਰੈ ਆਈ । ਦੀਏ ਘੋੜੇ ਉਨ ਈਸੇ ਮੁਲਵਾਈ ।੧੦।
chaupaî : hâkam îsâ ahîyô khân kahâç. mañj rangard tin kôt banâç.
hônî nçrdç kapûrai âî. dîç ghôrdç un îsç mulvâî.10.

ਈਸੇ ਟੋਂਬੂ ਉਸ ਦੁਆਬੈ ਕੀਆ । ਲੈਣ ਦਾਮ ਵਹਿ ਪਾਰੈ ਥੀਆ ।
ਉਸੇ ਹੋਣੀ ਨੈ ਆਨ ਦਬਾਯਾ । ਉਸੈ ਪਾਪ ਦਿਲ ਅੰਦਰ ਆਯਾ ।੧੧।
îsç tômbû us duâbai kîâ. lain dâm vahi pârai thîâ.
usç hônî nai ân dabâyâ. usai pâp dil andar âyâ.11.

ਸੱਦ ਚੋਰ ਦਏ ਊਹਾਂ ਲਾਇ । ਲਈ ਮਾਰਿ ਸਹਿ ਦਰਬ ਕਢਾਇ ।
ਸੋ ਬਹ ਪ੍ਰਗਟੀ ਸਿਰ ਉਸ ਆਈ । ਹੋਣੀ ਹੋਇ ਬੋਲੀ ਮੁਹਰਖਾਈ ।੧੨।
sadd chôr daç ûhân lâi . laî mâri sahi darab kadahâi .
sô bah pargtî sir us âî . hônî hôi bôlî muhrakhâî .12.

ਵਾਕ ਸਤਿਗੁਰ ਕੋ ਨਹਿਂ ਜਾਇ ਖਾਲੀ । ਧ੍ਰੁਵ ਧਵਲ ਧਰਤੀ ਜਾਇ ਹਾਲੀ ।
ਸੋ ਈਸੈ ਖਾਂ ਪਕੜ ਮੰਗਾਯੋ । ਯੌਂ ਕਹਿਕੇ ਉਸ ਫਾਹੈ ਚੜ੍ਹਵਾਯੋ ।੧੩।
vâk satigur kô nahin jâi khâlî. dharv dhaval dhartî jâi hâlî.
sô îsai khân pakard mangâyô. yaun kahikç us phâhai chardhvâyô.13.

ਦੋਹਰਾ : ਇਸੈ ਗੁਰੂ ਕੇ ਵਾਕ ਥੋਂ ਫਾਹੈ ਮੌਤ ਹੋਇ ਯਾਹਿ ।
ਔਰ ਕਿਸੂ ਕੋ ਦੋਸ਼ ਨਹਿਂ ਸੋਊ ਫੁਰਿਓ ਆਹਿ ।੧੪।
dôhrâ : isai gurû kç vâk thôn phâhai maut hôi yâhi.
aur kisû kô dôsh nahin sôû phuriô âhi.14.

ਪਿੰਡ ਰੌਣੀ ਮਧ ਉਸ ਟੰਗਯੋ ਭਯੋ ਕਪੂਰੈ ਨਾਸ਼ ।
ਰਤਨ ਸਿੰਘ ਤਿਮ ਹੀ ਲਿਖੀ ਜਿਮ ਸੁਨੀ ਬ੍ਰਿਧਨ ਕੈ ਪਾਸ ।੧੫।
pind raunî madh us tangyô bhayô kapûrai nâsh.
ratan singh tim hî likhî jim sunî baridhan kai pâs.15.

Chaupai : Thereafter, thus did Kapoora Brar tell the Guru,
That he owed allegiance to the Mughal sovereign.
If he provided shelter to the Guru in his fort at that time,
Surely would the Mughal emperor hang him (Kapoora) by the neck. (7)

Thereupon, did the Guru spoke the prophetic words,
That surely would he die by being hanged in any case.
Not only would he die a spiritual death by reneging from his faith,
He would also die a physical death after being hanged. (8)

Dohra : The Guru did depart after uttering these prophetic words,
Many a day did pass after this prediction was made.
The way Kapoora Brar died by being hanged by the neck,
Shall I (the author) narrate the account of Kapoora's destined end. (9)

Chaupai : These was a custodian known by the name of Isa Khan Manjh[2],
This Rajput Muslim convert had built a fort at Kot Isekhan.
As the destined death of Kapoora Brar arrived near,
It made him sell some horses to Isa Khan Manjh. (10)

Making a promissory note for paying after collecting revenues from Doab,
Isa Khan proceeded to Doab from across the river.
As fate was destined to make an end of Kapoora,
It made him think of committing a sin against Isakhan. (11)

Despatching a band of thieves after Isa Khan for a consideration,
Kapoora got them take possession of the entire revenue proceeds.
As his conspiracy against Isa Khan came to be exposed,
His destined death confronted him in the face. (12)

How could Guru's prophetic words remain unfulfilled,
Though Dharav[3] and the Dhaval[4] might shift their positions.
Thus, getting Kapoora Brar arrested by his armed men,
Was he hanged to death by the orders of Isa Khan. (13)

Dohra : Such indeed were the prophetic words of the Guru,
That Kapoora Brar would die after being hanged.
Let no body else be held responsible for his death,
As it were the Guru's prophecy that found its expression. (14)

In the center of a makeshift platform made of mud,
Did the (renegade) Kapoora Brar meet his fatal end.
Exactly in the same manner had Rattan Singh narrated,
As he heard of Kapoora's end from his revered elders. (15)

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੧੪੦. ਸਾਖੀ ਮੋਰੰਡੇ ਕਤਲ ਕੀ (...'ਜੜ੍ਹ ਰਹਿ ਜਾਨੀ ਨਾ ਰਹਿ ਮਾਨੀ')
140. sâkhî môrandç katal kî (...'jardah rahi jânî nâ rahi mânî')

ਦੋਹਰਾ : ਅਠਾਰਾਂ ਸੈਅ ਅਠਾਰਵੈਂ ਘੱਲੂਘਾਰੇ ਸਾਲ ।
ਲੂਟ ਬਿਰਾੜਨ ਕੋ ਤਬੈ ਚੜ੍ਹਯੋ ਖਾਲਸੋ ਰਾਲ ।੧।
dôhrâ : athârân saia athârvain ghallûghârç sâl.
lût birârdan kô tabai chardhyô khâlsô râl.1.

ਚੌਪਈ : ਆਲਾ ਸਿੰਘ ਪਹਿ ਸਿੰਘਨ ਆਯੋ । ਸਾਥ ਫੁਲਾਇਣ ਸੋ ਲੈ ਧਾਯੋ ।
ਸਾਥ ਭਾਈਕੇ ਲਏ ਚੜ੍ਹਾਈ । ਬੁਢਾ ਸਿੰਘ ਗੁਰਬਖਸ਼ ਸਿੰਘ ਥਾਈ ।੨।
chaupaî : âlâ singh pahi singhan âyô. sâth phulâin sô lai dhâyô.
sâth bhâîkç laç chardhâî. budahâ singh gurbakhash singh thâî.2.

ਮਲੇਰ ਮਾਰਨ ਉਨ ਦਈ ਸਲਾਹੇ । ਪਠਾਣ ਮਲਵਈਅਨ ਬੈਰ ਸੁ ਥਾਏ ।
ਦੌੜ ਚੁਤਰਫੋਂ ਲੂਟ ਮਚਾਹਿਂ । ਮੁਲਕ ਮਾਰ ਉਨ ਤੁਰੇ ਅਗਾਹਿਂ ।੩।
malçr mâran un daî salâhç. pathân malvaîan bair su thâç.
daurd chutraphôn lût machâhin. mulak mâr un turç agâhin.3.

ਸਿੰਘ ਤੁਰੇ ਸਰਹੰਦੈ ਦਾਇ । ਦੇਖ ਬਾਗ਼ ਮੁੜ ਆਏ ਧਾਇ ।
ਹੁਤੀ ਫੌਜ ਜੋ ਸ਼ਹਿਰ ਸੁ ਮਾਂਹਿ । ਸਿੰਘਨ ਭੈ ਤੇ ਨਿਕਸੀ ਨਾਂਹਿ ।੪।
singh turç sarhandai dâi. dçkh bâgh murd âç dhâi.
hutî phauj jô shahir su mânhi. singhan bhai tç niksî nânhi.4.

ਸਿੰਘਨ ਲੀਨੋ ਉਸ ਲਖਿ ਜ਼ੋਰ । ਭਯੋ ਖਾਲਸੋ ਔਰੈ ਤੌਰ ।
ਆਖੈ ਖਾਲਸੋ ਸਸੋ ਦੁੜਾਯੋ । ਮਾਰਯੋ ਫਿਰ ਅਬ ਫਰੋ ਪਾਯੋ ।੫।
singhan lînô us lakhi zôr. bhayô khâlsô aurai taur.
âkhai khâlsô sasô durdâyô. mâryô phir ab pharô pâyô.5.

ਦੋਹਰਾ : ਸਿੰਘਨ ਮੁਲਖੱਯੇ ਸਦ ਪੁਛੇ ਜੋ ਸਿੰਘ ਊਹਾਂ ਥੋਇ ।
ਦਸ ਦੁਸ਼ਟ ਮਰਵਾਓ ਖਾਲਸੇ ਆਗੂ ਹੋਇ ਦਸੋਇ ।੬।
dôhrâ : singhan mulkhayyç sad puchhç jô singh ûhân thôi.
das dushat marvâô khâlsç âgû hôi dasôi.6.

ਚੌਪਈ : ਘੜੂੰਏਂਵਾਲ ਔ ਸਲੌਦੀਵਾਲ । ਹੁਤੇ ਕਦੀਮੀ ਸਿੰਘਨ ਨਾਲ ।
ਉਨ ਦੋਇਨ ਮਿਲ ਇਮ ਗਲ ਕਹੀ । ਦੁਸ਼ਟਨ ਸਿਰ ਦੁਸ਼ਟ ਮੁਰੰਡੋ ਅਹੀ ।੭।
chaupaî : ghardûnçnvâl au salaudîvâl. hutç kadîmî singhan nâl.
un dôin mil im gal kahî. dushtan sir dushat murndô ahî.7.

ਸਾਹਿਬਜ਼ਾਦੇ ਜਿਨ੍ਹੈਂ ਫੜਾਏ । ਤਊ ਬਜੀਰੇ ਨੈ ਥੇ ਘਾਏ ।
ਯਹ ਦੋਨਨ ਨੈ ਦਈ ਸਲਾਹਿ । ਮਾਰੋ ਯਾਹਿ ਅਬ ਛਾਡੋ ਨਾਂਹਿ ।੮।
sâhibzâdç jinhain phardâç. taû bajîrç nai thç ghâç.
yah dônan nai daî salâhi. mârô yâhi ab chhâdaô nânhi.8.

Episode 140
Episode About the Slaughter at Morinda
(The Whole Progeny of Jaani and Maani would be uprooted)

Dohra : It was in the year eignteen hundred and eight,
The year of great massacre (Ghallughara) it was.
After ransacking the Brars (of the Malwa region),
That the United Khalsa Panth force made a move. (1)

Chopai : Thereafter did Ala Singh approach the Khalsa Singhs,
With him did he bring his Phulkian fraternity.
With him did he bring Singhs from Bhai dynasty,
Who were led by Bhai Buddha Singh and Gurbakhsh Singh. (2)

For attacking the Malerkotla rulers did he suggest,
As there existed an enmity between Pathans and Malwais.
So after looting, plundering and taking over their territory,
The Khalsa Panth force marched ahead of Malerkotla. (3)

As the Khalsa Panth force moved towards Sirhind,
They returned as they saw the orchards around the city.
The Mughal force which was stationed inside the city,
It failed to come out being scared of the Khalsa force. (4)

As the Khalsa found the Mughals morale quite low,
The Khalsa felt emboldened at their own military strength.
Reckoning the Mughals as timid as a frightened rabbit,
They could capture and kill the Sirhind Mughals later on. (5)

Dohra : The Khalsa called an assembly of local inhabitants of the area,
Who resided in and around the city of Sirhind.
They must shortlist ten enemies of the Khalsa Panth,
Who must be eliminated with the guidance of the locals. (6)

Chaupai : There were Singhs in the Khalsa force from villages Gharuan[1] and Salodi[2],
Who had been with the Khalsa Panth since the beginning.
Both these Khalsa Singhs pointed out with one voice,
That the Muslims of Morinda were the worst enemies of the Singhs. (7)

Their Muslim rulers were instrumental in the arrest of Sahibzadas,
Thereafter had Wazir Khan slaughtered the Guru's sons.
Both these Singhs suggested to the Khalsa Panth force,
Must the Khalsa not spare those enemies at any cost. (8)

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ਜੱਸਾ ਸਿੰਘ ਕਛੁ ਚਹੈ ਟਲਾਯਾ । ਗਿਲਜਨ ਢਿਗ ਕਰ ਚਹੈ ਸੰਕਾਯਾ ।
ਜੌਂ ਸੰਝ ਲੌਂ ਯਹ ਤੁਟੈ ਨ ਗ੍ਰਾਮ । ਗਿਲਜੇ ਰਾਤ ਹੋਇਂ ਵਿਚ ਦ੍ਰਾਮ ।੯।
jassâ singh kachhu chahai talâyâ. giljan dhig kar chahai sankâyâ. jau
sañjh lau yah tutai na garâm. giljç rât hôin vich darâm.9.

ਉਨ ਕੀ ਮੌਤ ਆਨ ਭਈ ਨੇਰੇ । ਕੌਨ ਸਕੇ ਉਨ ਹੋਣੀ ਫੇਰੇ ।
ਵਹਿ ਹੋਣੀ ਥੀ ਇਮ ਹੀ ਗੱਲ । ਅਕਾਲੋ ਬਹੀਰ ਭਯੋ ਓਧਰੇ ਚੱਲ ।੧੦।
un kî maut ân bhaî nçrç. kaun sakç un hônî phçrç.
vahi hônî thî im hî gall. akâlô bahîr bhayô ôdharç chall.10.

ਦੋਹਰਾ : ਜੋ ਹੋਣੀ ਸੋ ਹੋਤ ਹੈ ਜਿਤ ਕਿਤ ਤਿਤ ਤਤਬੀਰ ।
ਸਮੋਂ ਪਹੁੰਚਯੋ ਆਨ ਤੌ ਮੋਰੰਡਨ ਰੰਘੜਨ ਅਖੀਰ ।੧੧।
dôhrâ : jô hônî sô hôt hai jit kit tit tatbîr.
samôn pahuñchyô ân tau môrndan ranghrdan akhîr.11.

ਚੌਪਈ : ਚਲੇ ਚੁੱਪ ਕਰ ਤਿਸਹੀ ਰਾਹਿ । ਨਹਿਂ ਪਿਲਚਨ ਕੀ ਥੀ ਯੌਂ ਸਲਾਹਿ ।
ਘੜੂਅਨ ਵਾਰਨ ਫੇਰ ਚਿਤਾਰੀ । ਤੌਂ ਭੀ ਕਿਸੈ ਨਾ ਗਲ ਚਿਤ ਧਾਰੀ ।੧੨।
chaupaî : chalç chupp kar tishî râhi. nahin pilchan kî thî yau salâhi.
ghardûan vâran phçr chitârî. tau bhî kisai nâ gal chit dhârî.12.

ਸੋ ਲਖ ਗਯੋ ਜੁ ਦਲ ਥੋ ਭਾਰੋ । ਰਹਯੋ ਸੋਊ ਜੋ ਥਨੋ ਵਾਰੋ ।
ਕਰਨਹਾਰ ਨੇ ਸੋਊ ਕਰੀ । ਹੋਨਹਾਰ ਕਬ ਜਾਤ ਸੁ ਟਰੀ ।੧੩।
sô lakh gayô ju dal thô bhârô. rahyô sôû jô thanô vârô.
karanhâr nç sôû karî. hônhâr kab jât su tarî.13.

ਰੱਬ ਸਬੱਬ ਜੁ ਕਰਾਯਾ ਲੋਰੇ । ਸੌ ਸਬੱਬ ਇਕ ਪਲ ਮੈਂ ਜੋਰੈ ।
ਕਿਛਕ ਪਿਆਸੇ ਸਿੰਘ ਤਹਿਂ ਭਏ । ਪਾਨੀ ਪੀਵਨ ਢਿਗ ਪਿੰਡ ਅਏ ।੧੪।
rabb sababb ju karâyâ lôrç. sau sababb ik pal main jôrai.
kichhak piâsç singh tahin bhaç. pânî pîvan dhig pind aç.14.

ਤਾਰਾ ਸਿੰਘ ਗਡਵਈ ਘਲਾਯੋ । ਜਾਇ ਗਡਵੋ ਉਨ ਖੂਹੈ ਘਤਾਯੋ ।
ਰਣ ਸਿੰਘ ਦਯਾ ਸਿੰਘ ਘੜੂਵੈਂ ਵਾਲ । ਪੀਵਣ ਪਾਣੀ ਗਏ ਉਸ ਨਾਲ ।੧੫।
târâ singh gadavaî ghalâyô. jâi gadavô un khûhai ghatâyô.
ran singh dayâ singh ghardûvain vâl. pîvan pânî gaç us nâl.15.

ਦੋਹਰਾ : ਸ਼ਸਤ੍ਰ ਫੜੇ ਰੰਘੜ ਖੜੇ ਉਪੱਰ ਬੁਰਜਨ ਸੋਇ ।
ਦੇ ਦੇ ਗਾਲੀ ਬਹੁ ਬਕੈਂ ਮਨ੍ਹੈ ਕਰੈ ਨਹਿਂ ਕੋਇ ।੧੬।
dôhrâ : shastar phardç ranghard khardç uparr burjan sôi.
dç dç gâlî bahu bakain manhai karai nahin kôi.16.

ਗਾਰੀ ਦੇਹਿਂ ਸੁ ਅਤਿ ਬੁਰੀ ਵਿਚ ਗੁਰੂਅਨ ਸਿੰਘਨ ਮਿਲਾਇ ।
ਕਾਲਾ ਰੱਸਾ ਸੀੜ ਕਾ ਦਿਖਲਾਯੋ ਰੰਘੜ ਘੁਮਾਇ ।੧੭।
gârî dçhin su ati burî vich gurûan singhan milâi.
kâlâ rassâ sîrd kâ dikhlâyô ranghard ghumâi.17.

S. Jassa Singh Ahluwalia wished to put it off for the time being,
As he apprehended Abdali's troops in the near vicinity.
In case the Khalsa failed to capture Morinda till evening,
Abdali's Pathan troops might return to join the Morinda Muslims. (9)

As the moment of Morinda rulers' death had approached,
Who could put off what was ordained by the Divine Will?
As whatever was destined had to happen at all,
The Khalsa Panth force coincidently moved towards Morinda. (10)

Dohra : As what is fated has to happen at any cost,
Somehow or the other such an occurance does take place.
As the movement of truth had arrived at last,
The Muslim converts were bound to meet their fated end. (11)

Chaupai : Silently did the Khalsa force march in the same direction,
As they had no mind to get into any skirmish (at Morinda).
Though the Singhs from Gharuan reminded them again,
Nobody paid any heed to these Singhs' entreaties. (12)

As the main body of the force had crossed (Morinda),
The rear guard of the force was yet to cross the place.
As the Divine Will had ordained it to happen here,
How could the Divinely ordained occurance be put of? (13)

Whenever the Divine Will wishes an incident to happen,
It takes an instant for such an occurance to materialize.
A few Singhs of this contingent being thirsty for water,
They went to the village (Morinda) to quench their thirst. (14)

As Tara Singh sent the water-carrier to fetch water,
He proceeded and downed his bucket in the well.
Ran Singh and Daya Sngh belonging to village Gharuan,
They also accompanied the water-carrier to the well. (15)

Dohra : There were standing a few Muslim converts (Ranghars),
Who were standing atop the rooftops with weapons.
As they were abusing the Singhs so loudly,
Nobody prohibited them from abusing the Singhs. (16)

As they were indulging in the most vituperative abuses,
They called bad names even to the revered Sikh Gurus.
Brandishing a blackish rope made of leather,
Thse convert (Ranghars) were (denigrating sacred Sikh hair). (17)

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ਚੌਪਈ : ਸਿੰਘਨ ਕਹੈਂ ਯਿਹ ਬਾਲਨ ਸੀੜ । ਭਯੋ ਪੁਰਾਨੋ ਬਹੁਤ ਗਹੀਰ ।
ਅਬ ਹਮ ਬਾਲ ਨਵੇਂ ਦੇ ਜਾਵੋ । ਹਮ ਸੋਂ ਖੜ ਕੈ ਜੰਗ ਮਚਾਵੋ ।੧੮।
chaupaî : singhan kahain yih bâlan sîrd. bhayô purânô bahut gahîr.
ab ham bâl navçn dç jâvô. ham sôn khard kai jang machâvô.18.

ਲਾਨਤ ਤੁਮ ਕੋ ਲੜੋ ਜੁ ਨਾਂਹਿ । ਪਿਠ ਦੇ ਦੇ ਅਬ ਨਠੇ ਕਿਮ ਜਾਂਹਿ ।
ਤੁਮਰੇ ਗੁਰ ਕੇ ਹਮ ਪੁੱਤ੍ਰ ਮਾਰੇ । ਤੁਮ ਮਾਰਨ ਕੋ ਹਮ ਫਿਰੈਂ ਤਿਆਰੇ ।੧੯।
lânat tum kô lardô ju nânhi. pith dç dç ab nathç kim jânhi.
tumrç gur kç ham puttar mârç. tum mâran kô ham phirain tiârç.19.

ਤੁਮ ਹੋ ਜੱਟ ਹਮ ਹੈਂ ਰਜਪੂਤ । ਹਮਰੋ ਤੁਮਰੋ ਆਦਿ ਨ ਸੂਤ ।
ਘੜੂਅਨ ਵਾਲਨ ਯੌ ਸੁਨ ਲਈ । ਅਗਯੋਂ ਉਨ੍ਹੈਂ ਭੀ ਗਾਲੀ ਦਈ ।੨੦।
tum hô jatt ham hain rajpût. hamrô tumrô âdi na sût.
ghardûan vâlan yau sun laî. agyôn unhain bhî gâlî daî.20.

ਦੋਹਰਾ : ਸੋ ਸੁਨ ਰੰਗੜਨ ਨੈ ਤਬੈ ਦੀਨੀ ਛਲਕ ਚਲਾਇ ।
ਤਾਰਾ ਸਿੰਘ ਕੇ ਸਿੰਘ ਕੋ ਲਗੀ ਸੁ ਗੋਲੀ ਆਇ ।੨੧।
dôhrâ : sô sun rangrdan nai tabai dînî chhalak chalâi.
târâ singh kç singh kô lagî su gôlî âi.21.

ਤਾਰੇ ਸਿੰਘ ਸੁਨ ਅਗ ਲਗੀ ਵਖਤ ਪਹੁੰਚਯੋ ਆਇ ।
ਘੜੂੰਵੇ ਵਾਲਨ ਸਭ ਕਹੀ ਭਾਂਬੜ ਦੀਓ ਮਚਾਇ ।੨੨।
târç singh sun ag lagî vakhat pahuñchyô âi.
ghardûnvç vâlan sabh kahî bhâmbard dîô machâi.22.

ਚੌਪਈ : ਘੜੂੰਵੇ ਵਾਲਨ ਆਖੀ ਵਹੀ । ਸੀੜ ਘੁਮਾਇ ਜੁ ਰੰਘੜਨ ਕਹੀ ।
ਗੁਰੂ ਪੂਤਨ ਕੇ ਨਾਮ ਸੁਨਾਏ । ਅਗਨ ਉਪਰ ਜਿਮ ਘ੍ਰਿੱਤ ਡੁਲ੍ਹਾਏ ।੨੩।
chaupaî : ghardûnvç vâlan âkhî vahî. sîrd ghumâi ju ranghrdan kahî.
gurû pûtan kç nâm sunâç. agan upar jim gharitt daulhâç.23.

ਸੁਨਤ ਪਾਸ ਤੇ ਸਭ ਸਿੰਘ ਬੋਲੇ । ਜਨ ਬਰੂਦ ਤਹਿਂ ਕੁੱਪੇ ਡੋਲ੍ਹੇ ।
ਤਾਰਾ ਸਿੰਘ ਕੋ ਸੋਖਤ ਆਈ । ਸੁਤਰੀ ਉਨ ਦਈ ਤੁਰਤ ਬਜਾਈ ।੨੪।
sunat pâs tç sabh singh bôlç. jan barûd tahin kuppç daôlhç.
târâ singh kô sôkhat âî. sutarî un daî turat bajâî.24.

ਮਾਰ ਮਾਰ ਕਰ ਅਕਾਲੋ ਬੋਲੈਂ । ਬਜਾਇ ਨਗਾਰੇ ਫਿਰ ਝੰਡੇ ਖੋਲ੍ਹੈਂ ।
ਘੜੂੰਵੇ ਵਾਲਨ ਤਬ ਲਗ ਗਯੋ ਦਾਯੋ । ਮਾਰ ਮਾਰ ਕਰ ਰੌਲੋ ਮਚਾਯੋ ।੨੫।
mâr mâr kar akâlô bôlain. bajâi nagârç phir jhandç khôlhain.
ghardûnvç vâlan tab lag gayô dâyô. mâr mâr kar raulô machâyô.25.

ਜੱਸਾ ਸਿੰਘ ਪੈ ਸਿੰਘ ਘਲਾਯੋ । ਕਰਾਯੋ ਡੇਰਾ ਅਬ ਅਗੇ ਨ ਜਾਯੋ ।
ਪਾਸ ਚੜ੍ਹਤ ਸਿੰਘ ਆਪ ਸੁ ਪਹੁੰਚਯੋ । ਮਾਰੋ ਮੋਰੰਡੈ ਅਬ ਬਨੈ ਨ ਸੋਚਯੋ ।੨੬।
jassâ singh pai singh ghalâyô. karâyô daçrâ ab agç na jâyô.
pâs chardaht singh âp su pahuñchyô. mârô môrndai ab banai na sôchyô.26.

Chaupai : Telling the Singhs that black rope was made of Sahibzada's hair,
They insinuated the Singhs that the rope had become old and worn.
Taunting the Singhs to handover a few more Sikh children,
They challenged the Singhs to stand and fight with them. (18)

Curse be upon the Singhs if they failed to fight, said they,
Why should the Singhs turn their back from the challenge.
As they boasted of having slaughtered the Sikh Gurus' sons,
They were desperate to eliminate the Guru's Singhs' as well. (19)

The Singhs being from the Jat stock and Ranghars from the Rajputs,
There had never been a harmony between the two races.
As the Singhs belonging to Gharuan heard these abuses,
They, too, indulged in hurling abuses at the Ranghars. (20)

Dohra : As the Ranghars heard these counter abuses,
They opened a volley of fire at the abusing Singhs.
As one of these shots hit one of the Singhs,
Who belonged to the contingent of Tara Singh's[3] contingent. (21)

As this bullet shot inflamed Tara Singh (the Misl chief),
The divinely ordained moment of truth had arrived.
As the Singhs from Gharuan narrated the whole incident,
The verbal dual and bullet shot had conflagrated it very much. (22)

Chaupai : The Gharuan Singhs narrated all the abuses,
Which the Ranghars had shouted brandishing a black rope.
As these Singhs repeated the abuses hurled at Guru's sons,
This narration added more fuel to the burning fire. (23)

As all the Singhs flared up upon hearing these words,
The situation became very provocative and explosive.
S. Tara Singh feeling so much outraged at this,
That he ordered the war drum to be beaten. (24)

As the Singhs shouted the war slogans of Akal! Akal!,
His contingent beat the wardrum and unfurled their flag.
The Gharuan Singhs finding it the most opportune moment,
They raised a lot of hue and cry (for a confrontation) (25)

Messengers were sent posthaste to S. Jassa Singh Ahluwalia,
Asking him to stop and not to proceed further.
Gharuan Singhs themselves ran to catch up with S. Charat Singh,
Impressing upon him to attack Morinda without any delay. (26)

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ਦੋਹਰਾ : ਸ਼ਾਮ ਸਿੰਘ ਪੈ ਆਪ ਜਾ ਤਹਿਂ ਕਰੋੜਾ ਸਿੰਘ ਸਮਝਾਇ ।
ਸਭ ਬਿਰਤੰਤ ਸੁਣਾਇ ਕੈ ਹੱਲੋ ਦੀਓ ਕਰਾਇ ।੨੭।
dôhrâ : shâm singh pai âp jâ tahin karôrdâ singh samjhâi.
sabh birtant sunâi kai hallô dîô karâi.27.

ਚੌਪਈ : ਹਰੀ ਸਿੰਘ ਭੰਗੀ ਮੁੜ ਆਯੋ । ਸਾਥ ਨਕਈ ਕਰਮ ਸਿੰਘ ਧਾਯੋ ।
ਹੁਤੇ ਥੇ ਮੁਹਰੇ ਸੁ ਰਾਮਗੜ੍ਹੀਏ ਮੁੜੈ । ਮੁੜੇ ਸੁ ਮਜ਼ਬੀ ਜੋ ਰਹੇ ਜੁੜੇ ।੨੮।
chaupaî : harî singh bhangî murd âyô. sâth nakaî karam singh dhâyô.
hutç thç muhrç su râmgardhîç murdai. murdç su mazbî jô rahç jurdç.28.

ਆਯੋ ਘਨੱਯੋ ਸੁਨ ਸੋ ਵਾਜ । ਸਿੰਘ ਪੁਰੀਏ ਭੀ ਕਰੈਂ ਸੁ ਕਾਜ ।
ਡੱਲੇਵਾਲੀਏ ਥੇਊ ਜੋਊ । ਤਾਰਾ ਸਿੰਘ ਤੇ ਬਾਹਰ ਨ ਕੋਊ ।੨੯।
âyô ghanyyô sun sô vâj. singh purîç bhî karain su kâj.
daallçvâlîç thçû jôû. târâ singh tç bâhar na kôû.29.

ਸੋਢੀ ਬੇਦੀ ਸ਼ਹੀਦ ਭੁਜੰਗੀ । ਨਿਹੰਗ ਅੰਮ੍ਰਿਤਸਰ ਮਨੀ ਸੁ ਚੰਗੀ ।
ਨਿਸ਼ਾਨਨ ਵਾਲਨ ਨਿਸ਼ਾਨ ਦਏ ਖੋਲੇ । ਸ਼ੁਕ੍ਰਚੱਕੀਏ ਭੀ ਮਾਰ ਮਾਰ ਬੋਲੇ ।੩੦।
sôdahî bçdî shahîd bhujngî. nihang ammritsar manî su changî.
nishânan vâlan nishân daç khôlç. shukrchakkîç bhî mâr mâr bôlç.30.

ਦੋਹਰਾ : ਸਾਹਿਬਜ਼ਾਦੇ ਇਨ੍ਹੈਂ ਨੇ ਦੀਨੇ ਥੇਊ ਫੜਾਇ ।
ਸਭੈ ਪਛਾਣ ਮੋਰੰਡੋ ਪਰੇ ਚੁਫੇਰਯੋਂ ਧਾਇ ।੩੧।
dôhrâ : sâhibzâdç inhain nç dînç thçû phardâi.
sabhai pachhân môrndô parç chuphçryôn dhâi.31.

ਚੌਪਈ : ਜਿਮ ਜਲ ਰੁੜ੍ਹਤੋ ਨੀਚੇ ਆਵੈ । ਜਹਾਜ ਡੁਬੈ ਥੇ ਜਲ ਮਧ ਪਾਵੈ ।
ਲਰੈਂ ਮਰੈਂ ਸਿੰਘ ਪਿੰਡ ਕੋ ਆਵੈਂ । ਬਾਹਰ ਲੱਭੈ ਸੋ ਮਾਰ ਗਵਾਵੈਂ ।੩੨।
chaupaî : jim jal rurdhtô nîchç âvai. jahâj daubai thç jal madh pâvai.
larain marain singh pind kô âvain. bâhar labbhai sô mâr gavâvain.32.

ਆਕੀ ਭਏ ਜੁ ਵੱਡੇ ਗ੍ਰਾਮ । ਬਡੀ ਖਾਈ ਥੀ ਕੰਧ ਵਡ ਥਾਮ ।
ਭੇੜ ਪੱਟ ਅੰਦਰ ਹੋ ਖੜੇ । ਊਚੀ ਕੰਧ ਕੋ ਸਕੈ ਨ ਚੜ੍ਹੇ ।੩੩।
âkî bhaç ju vaddaç garâm. badaî khâî thî kandh vada thâm.
bhçrd patt andar hô khardç. ûchî kandh kô sakai na chardhç.33.

ਡੂੰਘੀ ਖਾਈ ਬਡੋ ਊਚੋ ਕੋਟ । ਇਤ ਗੁਮਾਨ ਕੀਓ ਰੰਘੜਨ ਜੋਟ ।
ਨਿਕਲਯੋ ਨ ਸਿੰਘ ਜੋ ਖਾਈ ਪਯੋ । ਅਗੇ ਕੋਟ ਬਹੁ ਦਿਸੈ ਉਚਯੋ ।੩੪।
daûnghî khâî badaô ûchô kôt. it gumân kîô ranghrdan jôt.
niklayô na singh jô khâî payô. agç kôt bahu disai uchyô.34.

ਤਬਹਿ ਸਰਦਾਰਨ ਇਮ ਠਹਿਰਾਈ । ਸਿਰਹੰਦ ਕੋਸ ਹੈ ਅਠ ਨੌ ਭਾਈ ।
ਮਤ ਦੁਰਾਨੀ ਈਹਾਂ ਪਰੇ ਆਈ । ਚਹੀਅਤ ਯਾਂ ਕੋ ਰਖਯੋ ਉਪਾਈ ।੩੫।
tabhi sardâran im thahirâî. sirhand kôs hai ath nau bhâî.
mat durânî îhân parç âî. chahîat yân kô rakhyô upâî.35.

Dohra : Approaching S. Sham Singh, another Misl chief,
They persuaded S. Karora Singh to launch an attack.
Thus narrating the whole incident of Ranghar's insolence,
They succeeded in getting the attack launched on Morinda. (27)

Chaupai : As S. Hari Singh Bhangi returned with his contingent,
So did S. Hari Singh, the chief of the Nankai Misl.
As the Ramgharias also returned from the vanguard,
So did the scheduled caste Singhs Misl in a body. (28)

Hearing the drum beat, the Ghanaiyas also turned back,
So did the Singhpuria join this expedition.
They were joined by the Singhs' from Dalewalia Misl,
Who were on very friendly terms with S. Tara Singh. (29)

The young Singhs belonging to Sodhi, Bedi and Shaheed Misls,
They also joined along with Singhs of Amritsari Misl.
As the Khalsa flag bearers unfurled their flags,
The Singhs from the Shukarchakia Misl also raised war slogans. (30)

Dohra : These Muslim Ranghars of Morinda were the real culprits,
Who had handed over the Guru's Sahibzadas to (Wazir Khan),
Identifying all these culprits responsible for that act,
The Khalsa Panth attacked Morinda from all the sides. (31)

Chaupai : As water creates a gurgling sound when it goes down stream,
As a ship sinks in the ocean when water enters its inside,
So did the Singhs keep pouring into Morinda while fighting,
Killing everyone whosoever came across their way. (32)

The defiant Muslim Ranghars entered into a formidable fort,
Which had steep walls surrounded by a water channel.
As they went into the fort after shutting its big doors,
Nobody could climb up the fort's steep high walls. (33)

Being protected by a deep channel and high walled fort,
The (defiant) Ranghars felt very proud of their safety.
While no Singh could come out who fell into that channel,
Very steep high walls did the Singhs find on the other side. (34)

Then did the Khalsa chiefs made an observation,
That Sirhind town was only nine miles from Morinda.
Lest the Pathan reinforcements might launch an attack,
The Khalsa must guard against such an eventuality. (35)

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ਦੋਹਰਾ : ਤਬ ਚੜ੍ਹ ਸਿੰਘ ਨੇ ਉਚ ਕਹਯੋ ਹਸਾਨੋ ਇਧਰ ਖੜਾਹੁ ।
ਗਿਲਜਨ ਚਿੰਤਾ ਨਹਿਂ ਕਰੋ ਮੁਰੰਡੋ ਮਾਰ ਖੁਲਾਹੁ ।੩੬।
dôhrâ : tab chardah singh nç uch kahyô hasânô idhar khardâhu.
giljan chintâ nahin karô murndô mâr khulâhu.36.

ਚੌਪਈ : ਤਬ ਚੜ੍ਹ ਸਿੰਘ ਨੇ ਐਸ ਉਚਾਰਾ । ਇਧਰੋਂ ਜ਼ਿੰਮਾ ਆਹਿ ਹਮਾਰਾ ।
ਇਮ ਕਹਿ ਸਿੰਘ ਜੀ ਉਤ ਵਲ ਗਯੋ । ਆਗੈ ਗਿਲਜਨ ਕੋ ਡਰ ਪਯੋ ।੩੭ ।
chaupaî : tab chardah singh nç ais uchârâ. idhrôn zimmâ âhi hamârâ.
im kahi singh jî ut val gayô. âgai giljan kô daar payô.37.

ਆਈ ਆਈ ਓਧਰ ਹੋਈ । ਹੁਤੋ ਦੁਵੱਲੋਂ ਡਰ ਤਿਹ ਸੋਈ ।
ਅਬ ਓਧਰ ਕੀ ਸੁਨੋ ਸੁ ਬਾਤ । ਕਹਯੋ ਮੁਸਲੈ ਸਭ ਕਰੀਏ ਘਾਤ ।੩੮।
âî âî ôdhar hôî. hutô duvllôn daar tih sôî.
ab ôdhar kî sunô su bât. kahyô muslai sabh karîç ghât.38.

ਬੋਦੀ ਵਾਲਨ ਦੇਖ ਰਖ ਲਯੋ । ਬਿਨ ਬੋਦੀਓਂ ਸਿਰ ਦੂਰ ਕਰਯੋ ।
ਯੌ ਖਾਲਸੈ ਕਰ ਲਈ ਅਰਦਾਸ । ਬਜਾਏ ਨਗਾਰੇ ਹੋਇ ਚੌ ਪਾਸ ।੩੯।
bôdî vâlan dçkh rakh layô. bin bôdîôn sir dûr karyô.
yau khâlsai kar laî ardâs. bajâç nagârç hôi chau pâs.39.

ਤਬ ਸਿੰਘਨ ਕੋ ਚੜਯੋ ਚਾਉ । ਗੁਰ ਸੁਤ ਬੈਰੀ ਛਡਯੋ ਨ ਕਾਉ ।
ਫਿਰ ਕਰ ਖਾਲਸੇ ਹੱਲਾ ਕੀਓ । ਉਡੀ ਧੂੜ ਬਹੁ ਹਨੇਰੋ ਭਯੋ ।੪੦।
tab singhan kô chardyô châu. gur sut bairî chhadayô na kâu.
phir kar khâlsç hallâ kîô. udaî dhûrd bahu hançrô bhayô.40.

ਦੋਹਰਾ : ਸਿੰਘਨ ਯੌ ਹੱਲਾ ਕੀਓ ਜਿਮ ਲੰਕਾ ਉਪਰ ਲੰਗੂਰ ।
ਪਹਿਲੋਂ ਸੋਈ ਆ ਚੜ੍ਹੇ ਹੁਤੇ ਜੁ ਪਾਛੈ ਦੂਰ ।੪੧।
dôhrâ : singhan yau hallâ kîô jim lankâ upar langûr.
pahilôn sôî â chardhç hutç ju pâchhai dûr.41.

ਚੌਪਈ : ਆਵਤ ਸਿੰਘਨ ਉਨ ਛਲਕ ਚਲਾਈ । ਲਗੀ ਅਲਗੀ ਕਿਛ ਜਾਨ ਨ ਪਾਈ ।
ਢੁਕ ਸਿੰਘਨ ਫਿਰ ਛੱਲਕ ਕਰੀ । ਸੀਸ ਲਗੀ ਉਨਕੇ ਗਏ ਮਰੀ ।੪੨।
chaupaî : âvat singhan un chhalak chalâî. lagî algî kichh jân na pâî.
dhuk singhan phir chhallak karî. sîs lagî unkç gaç marî.42.

ਖਾਈ ਦਿਸੈ ਅਤਿ ਛੋਟੀ ਸੋਇ । ਊਚੋ ਕੰਧ ਭਈ ਨੀਚੀ ਤੋਇ ।
ਸਿੰਘਨ ਚਕ ਚਕ ਸਿੰਘ ਚੜ੍ਹਾਵੈਂ । ਬਿਨ ਪੌੜਨ ਸਿੰਘ ਚੜ੍ਹਤੇ ਜਾਵੈਂ ।੪੩।
khâî disai ati chhôtî sôi. ûchô kandh bhaî nîchî tôi.
singhan chak chak singh chardhâvain. bin paurdan singh chardhtç jâvain.43.

ਚੜ੍ਹ ਕਰ ਸਿੰਘਨ ਫੜੀ ਤਲਵਾਰ । ਕਟ ਰੰਘੜ ਬਹੁ ਦੀਨੇ ਮਾਰ ।
ਘੜੂੰਵੈਂ ਵਾਲ ਘਰ ਵੜੇ ਲੁਹਾਰ । ਲਏ ਹਥੌੜੇ ਉਨ੍ਹੈਂ ਸੰਭਾਲ ।੪੪।
chardah kar singhan phardî talvâr. kat ranghard bahu dînç mâr.
ghardûnvain vâl ghar vardç luhâr. laç hathaurdç unhain sambhâl.44.

Dohra : Then did S. Charat Singh make a bold declaration,
He must be allowed to take care of that side.
The Khalsa Panth must not worry about the Pathans,
They must attempt to get the closed doors open. (36)

Chaupai : Once again did S. Charat Singh repeat his declaration,
Definitely would he be responsible for guarding Sirhind side.
Declaring this, as S. Charat Singh proceeded towards Sirhind,
The Gilja Pathans felt scared of the Singhs' advance. (37)

There arose a lot of din and noise from the outside,
As a lot of scarce has spread on both the sides.
Now listen to the account of the other side,
As Khalsa Panth decided to slaughter all the Muslims. (38)

They must spare those who have tufts of hair on their heads,
All the other inhabitants must the Khalsa slaughter.
After making a congregational prayer to this effect,
Khalsa Panth started beating war drums on all the sides. (39)

As the Singhs felt excited at the beat of wardrums,
They did not spare any enemy of the Khalsa Panth.
As the Khalsa force launched an attack from all sides,
The din and dust created a pall of darkness all around. (40)

Dohra : Such an attack did the Singhs launch on the fort,
As had the Monkey army (or Hanuman) made on Sri Lanka.
They were the first to climb up the steep walls,
Who had arrived from the farthest end. (41)

Chaupai : As the Singhs opened a volley of fire after their arrival,
They did not know whether it hit anybody or not.
As the Singhs fired shots from a close range,
The Ranghars kept on dying as it hit their heads. (42)

As the deep channel now appeared to be very shallow,
So did the steep walls appear to be so small.
As an each Singh picked up another to make a step-ladder,
The Singhs kept climbing up without any ladders. (43)

As the Singhs wielded their swords on climbing up,
Many a Ranghar did they slaughter and kill.
As the Gharuan Singhs entered the blacksmiths' houses,
Sledge hammers did the Singhs pick up from there. (44)

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ਮਾਰ ਹਥੌੜ ਦਏ ਸਿਰ ਫੋੜ । ਰੰਘੜ ਮਾਰੈਂ ਸਿਰ ਕਰ ਜੋਰ ।
ਰੰਘੜਨ ਕੀ ਉਨ ਹੁਤੀ ਪਛਾਣ । ਪੰਚ ਟੋਲ ਕਰ ਮਾਰਹਿਂ ਤਾਣ ।੪੫।
mâr hathaurd daç sir phôrd. ranghard mârain sir kar jôr.
ranghrdan kî un hutî pachhân. pañch tôl kar mârhin tân.45.

ਦੋਹਰਾ : ਜਾਨੀ ਮਾਨੀ ਨਾਮ ਉਨ ਬਡੇ ਮੁਕੱਦਮ ਜੋਇ ।
ਜਿਨ੍ਹੈਂ ਫੜਾਏ ਆਪ ਥੇ ਸਾਹਿਬਜ਼ਾਦੇ ਦੋਇ ।੪੬।
dôhrâ : jânî mânî nâm un badaç mukddam jôi.
jinhain phardâç âp thç sâhibzâdç dôi.46.

ਚੌਪਈ : ਘੜੂੰਵੈਂ ਵਾਲਨ ਸੋ ਲਭ ਲਏ । ਹਥੌੜਨ ਸੋਂ ਉਨ ਪੁਤ੍ਰ ਮਾਰ ਦਏ ।
ਫਿਰ ਉਨਕੇ ਲਏ ਪੋਤ੍ਰੇ ਪਛਾਣ । ਉਲਾਦ ਛੋਡੀ ਨ ਉਸ ਕੀ ਜਾਨ ।੪੭।
chaupaî : ghardûnvain vâlan sô labh laç. hathaurdan sôn un putar mâr daç.
phir unkç laç pôtrç pachhân. ulâd chhôdaî na us kî jân.47.

ਬੰਸ ਘਾਤ ਉਨ ਰੰਘੜਨ ਹੋਈ । ਕਿਮ ਬਚਨੀ ਥੀ ਉਨ ਕੁਲ ਜੋਈ ।
ਸਾਹਬਜ਼ਾਦੇ ਹੁਕਮ ਸਤ ਸੁਨਕੇ । ਜਾਨੀ ਮਾਨੀ ਫੜਾਏ ਗੁਨ ਕੇ ।੪੮।
bans ghât un ranghrdan hôî. kim bachnî thî un kul jôî.
sâhbazâdç hukam sat sunkç. jânî mânî phardâç gun kç.48.

ਤੌਂ ਥੀ ਸਤਿਗੁਰ ਐਸ ਬਖਾਨੀ । ਜੜ੍ਹ ਰਹੈ ਜਾਨੀ ਨਾ ਰਹਿ ਮਾਨੀ ।
ਉਨਕੀ ਜੜ੍ਹ ਤੌਂ ਰਹਨ ਨ ਪਾਈ । ਦਈ ਜੜਾਂ ਉਨ ਬਚਨ ਪੁਟਾਈ ।੪੯।
tau thî satigur ais bakhânî. jardah rahai jânî nâ rahi mânî.
unkî jardah tau rahan na pâî. daî jardân un bachan putâî.49.

ਹੋਰ ਜੁ ਉਨ ਕੇ ਭਾਈ ਸ੍ਰਦਾਰ । ਮਾਰ ਹਥੌੜੇ ਸੋ ਦਏ ਮਾਰ ।
ਲੂਟਨ ਕੋ ਕੋਊ ਪ੍ਰਿਥਮ ਨ ਪਯੋ । ਰੰਘੜਨ ਮਾਰਨ ਹੀ ਕੋ ਸਭ ਧਯੋ ।੫੦।
hôr ju un kç bhâî sardâr. mâr hathaurdç sô daç mâr.
lûtan kô kôû paritham na payô. ranghrdan mâran hî kô sabh dhayô.50.

ਦੋਹਰਾ : ਸਿੰਘਨ ਦਿਲ ਗੁੱਸੋ ਘਣੋ ਲੀਨੀ ਤੇਗ ਉਘਾਰ ।
ਬੋਦੀ ਵਾਲੋ ਛੇਡਿਕੈ ਔਰ ਦੀਓ ਸਭ ਮਾਰ ।੫੧।
dôhrâ : singhan dil gussô ghanô lînî tçg ughâr.
bôdî vâlô chhôdaikai aur dîô sabh mâr.51.

ਚੌਪਈ : ਜੋ ਕੋ ਬਚਯੋ ਹਿੰਦੂਅਨ ਵੜ । ਇਮ ਕਰ ਉਨਕੀ ਰਹਿ ਆਈ ਜੜ ।
ਕਾਹਿ ਫੜਾਵੈਂ ਬਾਲ ਬਿਚਾਰੇ । ਸ਼ਰੀਕ ਕਹੀ ਥੀ ਇਮ ਉਨ੍ਹੈਂ ਉਚਾਰੇ ।੫੨।
chaupaî : jô kô bachyô hindûan vard. im kar unkî rahi âî jard.
kâhi phardâvain bâl bichârç. sharîk kahî thî im unhain uchârç.52.

ਜਿਨਨੇ ਕਹਯੋ ਥੋ ਤੂੰ ਨਾ ਕਰ ਜਾਨੀ । ਸ਼ਰੀਕ ਕਹੀ ਨਹਿ ਮਾਨੀ ਥੀ ਮਾਨੀ ।
ਹਾਹ ਨਾਰੈ ਤੇ ਉਨ ਜੜ ਰਹੀ । ਵਾਂਗ ਮਲੇਰੀਅਨ ਉਨ ਭੀ ਕਹੀ ।੫੩।
jinnç kahyô thô tûn nâ kar jânî. sharîk kahî nahi mânî thî mânî.
hâh nârai tç un jard rahî. vâng malçrîan un bhî kahî.53.

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Many a Ranghars' heads did they crush with hammers,
As they struck the Ranghars with all their might.
Being familiar with the faces of (wicked) Ranghars,
They killed those culprits who were their chiefs. (45)

Dohra : Jaani Khan and Maani Khan[4] were their names,
Who were the chief officials among the Ranghars.
These two were the main culprits (in the town of Morinda),
Who had handed over the Sahibzadas (to Wazir Khan). (46)

Chaupai : The Singhs from Gharuan took out those culprits,
Their sons did the Singhs first crush with hammers.
Thereafter, the Singhs identified their grandsons,
The whole of their progeny did the Singhs eliminate. (47)

As Guru's progeny had been slaughtered by these Ranghars,
How could the Ranghars own progeny survive (after this sin)?
As the Guru had heard about the execution of the Sahibzadas,
He had learnt about the role of Jaani Khan and Maani Khan. (48)

The revered Guru had then let out such a curse,
That the whole progeny of Jaani Khan and Maani Khan would be uprooted.
So was their whole progeny eliminated till the last survivor,
As the Guru's prophetic curse had uprooted their dynasty. (49)

The remaining Ranghar chiefs related to these two culprits,
They, too, were done to death with the blows of hammers.
None of the Singhs indulged in looting and plundering the city,
As all of them rushed to slaughter the Ranghars first. (50)

Dohra : The Singhs, being extremely outraged (at the execution of Sahibzadas),
Their swords did they wield in such a rage.
Sparing all those having tufts of hair on their heads,
The Singhs slaughtered all other inhabitants of the town. (51)

Chaupai : Whichever Muslim Ranghar took refuge in a Hindu household,
Their progeny survived this (ruthless) massacre by Singhs.
Why get the innocent Sahibzadas arrested in vain,
So had said some of the relations of Jaani Khan and Maani Khan? (52)

They had advised the Ranghar chiefs against committing that crime,
But their advice had Jaani Khan and Maani Khan turned down.
Their plea for mercy was instrumental in saving their progeny,
As they had pleaded like the Malkekotla chiefs. (53)

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ਕੂਟਤ ਲੂਟਤ ਸਾਂਝ ਹੁਇ ਅਈ । ਇਤਿ ਸਬੱਬ ਬਹੁ ਜਾਨ ਬਚਈ ।
ਹਿੰਦੂਅਨ ਘਰ ਜੋ ਵੜ ਥੇ ਰਹੇ । ਰਾਤ ਪਰੀ ਸੋ ਨਿਕਾਰਹਿ ਦਏ ।੫੪।
kûtat lûtat sâñjh hui aî. iti sababb bahu jân bachaî.
hindûan ghar jô vard thç rahç. rât parî sô nikârhi daç.54.

ਜਾਨੀ ਮਾਨੀ ਦੁਇ ਥੇ ਭਾਈ । ਸਾਹਿਬਜ਼ਾਦੇ ਜਿਨ ਦਏ ਫੜਾਈ।
ਸੁਨਿ ਸਤਿਗੁਰ ਯੌ ਕਹਯੋ ਬਖਾਨੀ । ਨਹਿ ਰਹਿ ਮਾਨੀ ਨਹਿਂ ਰਹਿ ਜਾਨੀ ।੫੫।
jânî mânî dui thç bhâî. sâhibzâdç jin daç phardâî.
suni satigur yau kahyô bakhânî. nahi rahi mânî nahin rahi jânî.55.

ਦੋਹਰਾ : ਮਾਰ ਮੁਰੰਡੋ ਖ਼ੁਸ਼ ਭਏ ਰਹਯੋ ਰੰਗ ਬਡ ਲਾਗ ।
ਜੋਹੀ ਫੌਜੋਂ ਦੁਰਾਨੀਆਂ ਸਿੰਘਨ ਭੋਗਯੋ ਭਾਗ ।੫੬।
dôhrâ : mâr murndô khush bhaç rahyô rang bada lâg.
jôhî phaujôn durânîân singhan bhôgyô bhâg.56.

ਰਤਨ ਸਿੰਘ ਜਿਤਨੀ ਸੁਨੀ ਤਿਤਨੀ ਕਹੀ ਬਖਾਨ ।
ਔਰ ਜੁ ਆਗੈ ਭੀ ਸੁਨੀ ਸੋ ਭੀ ਸੁਨੋਂ ਸੁਜਾਨ ।੫੭।
ratan singh jitnî sunî titnî kahî bakhân.
aur ju âgai bhî sunî sô bhî sunôn sujân.57.

੧੪੧. ਲਛਮੀ ਨਰਾਇਣ ਖੱਤ੍ਰੀ ਲੁਟਯੋ (...'ਰਾਜ ਮੰਗਯੋ ਕਬ ਕਿਸਨੈ ਦਯੋ')
141. lachhmî narâin khattrî lutyô (...’râj mangyô kab kisnai dayô’)

ਦੋਹਰਾ : ਤਲਵਨ ਦੁਆਬਯੋਂ ਖੱਤ੍ਰੀ ਲਛਮੀ ਨਰਾਇਣ ਨਾਮ ।
ਸਿਰਹੰਦੀ ਫੁਜਦਾਰ ਕੋ ਸੋ ਲੇਵਤ ਥੋ ਕਾਮ ।੧।
dôhrâ : talvan duâbyôn khattrî lachhmî narâin nâm.
sirhandî phujdâr kô sô lçvat thô kâm.1.

ਚੌਪਈ : ਸੋ ਜੈਨੇ ਥੋ ਭਯੋ ਦਿਵਾਨ । ਚੜ੍ਹਯੋ ਉਗ੍ਰਾਹਣ ਕਰ ਸੋਊ ਤਾਣ ।
ਤਿਸਕੀ ਬਾਤ ਖਾਲਸੇ ਸੁਨ ਲਈ । ਤਿਸ ਪੈ ਦੌੜ ਫਿਰ ਖਾਲਸੇ ਕਈ ।੨।
chaupaî : sô jainç thô bhayô divân. chardhyô ugrâhan kar sôû tân.
tiskî bât khâlsç sun laî. tis pai daurd phir khâlsç kaî.2.

ਸੋ ਨੱਠਯੋ ਬਹੁ ਫੌਜ ਲੁਟਾਇ । ਬੜਯੋ ਕੁਰਾਲੀ ਕਿਛਕੁ ਬਚਾਇ ।
ਤਬ ਤੈ ਸਿੰਘਨ ਫਾਕਾ ਗਯੋ । ਲੁਟ ਕੁਟ ਖਾਲਸੋ ਸੂਦੋ ਭਯੋ ।੩।
sô natthyô bahu phauj lutâi. bardyô kurâlî kichhku bachâi.
tab tai singhan phâkâ gayô. lut kut khâlsô sûdô bhayô.3.

ਲਾਇ ਸੱਟ ਫਿਰ ਦੂਰ ਹੁਇ ਜਾਇਂ । ਜੋਹਤ ਜੈਨੇ ਦੂਰੋਂ ਰਹਾਹਿਂ ।
ਸਿਰਹੰਦੋਂ ਨਿਕਸੈ ਜੈਨਾ ਨਾਂਹਿ । ਮਿਲੇ ਨ ਪੈਸੋ ਮੁਲਕੋਂ ਤਾਂਹਿ ।੪।
lâi satt phir dûr hui jâin. jôhat jainç dûrôn rahâhin.
sirhandôn niksai jainâ nânhi. milç na paisô mulkôn tânhi.4.

As darkness descended in the midst of loot and slaughter,
Many a Ranghar survive under the cover of darkness.
Those who had taken refuge in the Hindu households,
They were turned out at night to save their lives. (54)

Jaani Khan and Maani Khan were these two brothers,
They had got the (two younger) Sahibzadas arrested.
After this had the revered Guru thus remarked:
Never would Jaani Khan and Maani Khan survive. (55)

Dohra : After the massacre and occupation of Morinda,
Highly delighted did the Khalsa Panth Singhs feel.
Highly helpless did the Durrani forces feel,
Extremely rewarded did the Khalsa Singhs feel. (56)

The account that had the author (Rattan Singh) heard,
So much had he narrated (about this incident).
Whatever further events had the author heard about,
So should the enlightened readers lend their ears to. (57)

Episode 141
Episode About Robbing of Luxmi Narayan Kshtriya
(Nobody gets sovereignity merely by asking for it)

Dohra : There hailed a man from village Talwan of Doaba region,
Kshtriya Luxmi Narayan was his proper name.
The custodian of Sirhind who ruled over Sirhind province,
He utilized the services of Kshtriya Luxmi Narayan. (1)

Chaupai : Having been appointed the Dewan by Jain Khan[1] , the Sirhind custodian,
Luxmi Narayan launched on a revenue collection spree.
Having heard about Luxmi Narayan's revenue collection expedition.
The Khalsa Panth forces launched an attack on his party. (2)

Having fled after the plundering of his troops by the Khalsa,
He sneaked into Kurali[2] for seeking some shelter.
Having been relieved of all scarcity of food and money,
The Khalsa Panth forces felt prosperous after loot and plunder. (3)

After assaulting, would the Singhs retreat to a distant Malwa,
Jain Khan's province would the Singhs keep stalking from afar.
Jain Khan having been confined to the city of Sirhind,
No revenue proceeds from his province poured into his treasury. (4)

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ਸਿੰਘਨ ਮੁਲਕ ਉਗਰਾਹਿ ਬਹੁ ਲਯੋ । ਉਸ ਫਿਰ ਪੈਸੋ ਕਬ ਕਿਨ ਦਯੋ ।
ਬਹੈ ਖਾਲਸਾ ਲਾਇ ਦੀਵਾਨ । ਸਿੰਘ ਭੁਜੰਗੀ ਸਤਿਗੁਰ ਜਾਨ ।੫।
singhan mulak ugrâhi bahu layô. us phir paisô kab kin dayô.
bahai khâlsâ lâi dîvân. singh bhujngî satigur jân.5.

ਦੋਹਰਾ : ਤਬ ਆਲੈ ਸਿੰਘ ਸ਼ਾਹੈ ਕਹਯੋ ਤੂੰ ਖਾਲਸੈ ਹਮੈ ਮਿਲਾਇ ।
ਏ ਦੰਗੋ ਹਮ ਸੋ ਨਹਿੰ ਕਰੈਂ ਮੁਲਖ ਆਪਨੋ ਲੇਹਿ ਲਿਖਾਇ ।੬।
dôhrâ : tab âlai singh shâhai kahyô tûn khâlsai hamai milâi.
ç dangô ham sô nahin karain mulakh âpnô lçhi likhâi.6.

ਚੌਪਈ : ਆਲਾ ਸਿੰਘ ਤਬ ਬਕੀਲ ਘਲਾਯਾ । ਸਭ ਖਾਲਸੈ ਪੈ ਸੋ ਚਲ ਆਯਾ ।
ਨਾਨੂੰ ਸਿੰਘ ਥੋ ਗਰੇ ਸੁ ਵਾਲ । ਜਿਨ ਜਾ ਆਖਯੋ ਸ਼ਾਹਿ ਸਵਾਲ ।੭।
chaupaî : âlâ singh tab bakîl ghalâyâ. sabh khâlsai pai sô chal âyâ.
nânûn singh thô garç su vâl. jin jâ âkhyô shâhi savâl.7.

ਤਊ ਖਾਲਸੈ ਉੱਤਰ ਦਯੋ । ਰਾਜ ਮੰਗਯੋ ਕਬ ਕਿਸਨੈ ਦਯੋ ।
ਤੁਰਕਨ ਔ ਸਿੰਘਨ ਕਯਾ ਮੇਲ । ਬਰੂਦ ਅਗਨ ਕੋ ਜਿਮ ਹੈ ਖੇਲ ।
ਹਮਕੋ ਸਤਿਗੁਰ ਰਾਜ ਲਿਖ ਦੀਆ । ਖਾਲਸੈ ਦੇਇ ਭੇਟ ਸਿਰ ਕੋ ਲੀਆ ।੮।
taû khâlsai uttar dayô. râj mangyô kab kisnai dayô.
turkan au singhan kayâ mçl. barûd agan kô jim hai khçl.
hamkô satigur râj likh dîâ. khâlsai dçi bhçt sir kô lîâ.8.

੧੪੨. ਸਾਖੀ ਪ੍ਰਿਥਮੈ ਕਸੂਰ ਮਾਰਨ ਕੀ (... ਕਹੈਂ 'ਮਕਰ ਕਬ ਹੋਗੁ ਕਸੂਰੈ')
142. sâkhî parithmai kasûr mâran kî (... kahain ‘makar kab hôgu kasûrai’)

ਦੋਹਰਾ : ਅਬ ਸਾਖੀ ਸੁਨੋਂ ਕਸੂਰ ਕੀ ਜਿਮ ਪ੍ਰਿਥਮ ਸਿੰਘਨ ਲਈ ਮਾਰ ।
ਆਕੀ ਹੋਤ ਲਹੌਰ ਤੇ ਆਈ ਪਠਾਣਨ ਹਾਰ ।੧।
dôhrâ : ab sâkhî sunôn kasûr kî jim paritham singhan laî mâr.
âkî hôt lahaur tç âî pathânan hâr.1.

ਚੌਪਈ : ਸਈ ਅਠਾਰਾਂ ਸਤਾਹ੍ਰੇ ਸਾਲ । ਡੇਰੇ ਕਰੇ ਗਿਰਦ ਅੰਮ੍ਰਿਤ ਤਾਲ ।
ਬਸਾਖੀ ਨ੍ਹਾਇ ਸਿੰਘ ਭਏ ਤਿਆਰ । ਅੱਧਾ ਦਲ ਭਯੋ ਬਿਆਹੋਂ ਪਾਰ ।੨।
chaupaî : saî athârân satâharç sâl. daçrç karç girad ammrit tâl.
basâkhî nahâi singh bhaç tiâr. addhâ dal bhayô biâhôn pâr.2.

ਪੰਜ ਮਿਸਲ ਥੀ ਊਹਾਂ ਰਹੀ । ਰਾਮਗੜ੍ਹੀਏ ਘਨੱਯੋ ਸਕ੍ਰਚਕੀਏ ਨਕਈ ।
ਭੰਗੀ ਹਰੀ ਸਿੰਘ ਥੋ ਊਹਾਂ ਰਹਯੋ । ਕਿਲੈ ਆਪਨੈ ਸੋ ਥੋ ਬਹਯੋ ।੩।
pañj misal thî ûhân rahî. râmgardhîç ghanyyô sakrchakîç nakaî.
bhangî harî singh thô ûhân rahyô. kilai âpnai sô thô bahyô.3.

ਅਕਾਲ ਬੁੰਗੈ ਪਹਰ ਤੀਜੇ ਆਵੈ । ਸੁਨ ਰਹਿਰਾਸ ਫਿਰ ਕਿਲੈ ਸਿਧਾਵੈ ।
ਨਿਤਪ੍ਰਤਿ ਐਸੋ ਕਰਤ ਖਿਆਲ । ਬਰਸੈ ਮੀਂਹ ਭਾਵੈਂ ਵਗੈ ਵਾਲ ।੪।

The Singhs having collected most of the revenue from his province,
How could anybody pay any revenue to Jain Khan?
(But the well-provided) Khalsa kept assembling in congregations,
Considering themselves the knights-at-arms appointed by the Divine Guru. (5)

Dohra : Thereupon Ahmad Shah Abdali[3] asked Baba Ala Singh[4],
That must he arrange a meeting between Abdali and Khalsa Panth.
Abdali proposed to grant sovereignty to the Khalsa over their region,
Provided they desisted from fighting with the Abdali's troops. (6)

Chaupai : Thereupon, Baba Ala Singh sent a representative to the Khalsa Panth,
Who reached the Khalsa Panth with Baba Ala Singh's message.
S. Nanu Singh Grewal[5] was this designated representative,
Who put forth Abdali's proposal before the Khalsa Panth. (7)

Thereupon, the Khalsa Panth sent a reply to Ahmed Shah Abdali,
Telling him that nobody gets sovereignty merely by asking for it.
How can the Muslims and the Singhs be on friendly terms,
As there never existed any affinity between fire and explosives.
Sovereignty had already been granted to the Khalsa by their Guru,
As the Khalsa had achieved it by the sacrifice of their lives. (8)

Episode 142
Episode About the first invasion on Kasur
(Some reckoned how could Khalsa ever conquer Kasoor)

Dohra : (Dear readers) listen to the episode about the city of Kasur[1],
The way the Dal Khalsa Singhs occupied Kasur for the first time.
And the way the Pathan custodians of Kasur had been defeated,
Who had turned defiant even against the Lahore rulers. (1)

Chaupai : It was in the year eignteen hundred and seventeen[2] (B.S.),
That the Dal Khalsa forces put up a camp near the Amritsar shrine.
After having a dip in the holy pool on the day of Baisakhi,
Half the Khalsa forces moved to places across the river Beas. (2)

Five of the Khalsa contingents/Misls stayed up at Amritsar,
Which included Misls of Ramgharias, Ghanaiyyas Shukarchakkias[3] and Nakais,
Hari Singh Bhangi, chief of the Bhangi Misl too stayed there,
Who put up his camp in his own fort at Amritsar. (3)

Daily in the afternoon would he pay obeisance at Akal Takht,
Daily would he return to his fort after the evening prayer.

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akâl bungai pahar tîjç âvai. sun rahirâs phir kilai sidhâvai.
nitparti aisô karat khiâl. barsai mînh bhâvain vagai vâl.4.

ਇਸੀ ਤੌਰ ਸਭ ਖਾਲਸੋ ਆਵੈ । ਸੁਨ ਅਰਦਾਸ ਸਭ ਡੇਰੈ ਸਿਧਾਵੈ ।
ਬੈਰ ਪਾਪ ਤਹਿਂ ਕਰੈ ਨ ਕੋਇ । ਲਾਇ ਦਿਵਾਨ ਸਭ ਗੁਰਮਤੋ ਹੋਇ ।੫।
isî taur sabh khâlsô âvai. sun ardâs sabh daçrai sidhâvai.
bair pâp tahin karai na kôi. lâi divân sabh gurmatô hôi.5.

ਦੋਹਰਾ : ਏਕ ਦਿਵਸ ਹਰੀ ਸਿੰਘ ਜੀ ਬੈਠੋ ਹੁਤੋ ਦਰਬਾਰ ।
ਦਈ ਦੁਹਾਈ ਆਨ ਬਿਪ ਕਸੂਰੀਓ ਊਚ ਪੁਕਾਰ ।੬।
dôhrâ : çk divas harî singh jî baithô hutô darbâr.
daî duhâî ân bip kasûrîô ûch pukâr.6.

ਚੌਪਈ : ਊਚੇ ਬਿਪ ਯੋ ਕਰੀ ਪੁਕਾਰ । ਖੋਹੀ ਕਸੂਰੀਅਨ ਮੋਰੀ ਨਾਰ ।
ਤੁਮ ਖਾਲਸੇ ਹੋ ਹਿੰਦੂ ਧਰਮ । ਪੰਥ ਨਾਨਕ ਕੋ ਛਤ੍ਰੀ ਕਰਮ ।੭।
chaupaî : ûchç bip yô karî pukâr. khôhî kasûrîan môrî nâr.
tum khâlsç hô hindû dharam. panth nânak kô chhatrî karam.7.

ਤੁਰਕਨ ਕੀਨੀ ਜੁਲਮੀ ਭਾਰੀ । ਤੁਰਕਨ ਆਈ ਗਲਨੈ ਵਾਰੀ ।
ਮੈਂ ਆਯੋ ਖਾਲਸੈ ਸ਼ਰਨਾਈ । ਯੌਂ ਕਹਿ ਕੈ ਫਿਰ ਦਈ ਦੁਹਾਈ ।੮।
turkan kînî julmî bhârî. turkan âî galnai vârî.
main âyô khâlsai sharnâî. yaun kahi kai phir daî duhâî.8.

ਯਹ ਦ੍ਰਬਾਰ ਛਡ ਔਰ ਕਤ ਜਾਊਂ । ਦਿਸੈ ਨ ਠੌਰ ਜਹਿਂ ਅਦਾਲਤ ਪਾਊਂ ।
ਦ੍ਰਬਾਰ ਅਗੈ ਸੁਟੀ ਪੱਗ ਉਤਾਰ । ਕਹੈ ਮਰੂੰਗੁ ਮੈਂ ਮਾਰ ਤਲਵਾਰ ।੯।
yah darbâr chhada aur kat jâûn. disai na thaur jahin adâlat pâûn.
darbâr agai sutî pagg utâr. kahai marûngu main mâr talvâr.9.

ਦੋਹਰਾ : ਹਰੀ ਸਿੰਘ ਤਿਸ ਕੋ ਕਹਯੋ ਤੂੰ ਕਲ ਆਈਂ ਫੇਰ ।
ਲਗੈ ਦੀਵਾਨ ਜਬ ਖਾਲਸੈ ਪੜ੍ਹੀ ਰਹੁਰਾਸੈ ਕੇਰ ।੧੦।
dôhrâ : harî singh tis kô kahyô tûn kal âîn phçr.
lagai dîvân jab khâlsai pardhî rahurâsai kçr.10.

ਚੌਪਈ : ਦਿਨ ਅਗਲੈ ਫਿਰ ਖਾਲਸੋ ਆਯੋ । ਕਰ ਸ਼ਨਾਨ ਦਰਬਾਰ ਦਰਸ ਪਾਯੋ ।
ਟੇਕ ਮਥੋ ਸਿੰਘ ਬੈਠੋ ਆਣ । ਸਬਦ ਚੌਕੀ ਸੁਨੀਂ ਲਾਇ ਦੀਵਾਨ ।੧੧।
chaupaî : din aglai phir khâlsô âyô. kar shanân darbâr daras pâyô.
tçk mathô singh baithô ân. sabad chaukî sunîn lâi dîvân.11.

ਪੜ੍ਹ ਰਹਿਰਾਸ ਫਿਰ ਅਰਦਾਸੈ ਭਈ । ਫਿਰ ਆਇ ਬਿੱਪ ਦੁਹਾਈ ਦਈ ।
ਕਰੋ ਉਪਰਾਲਾ ਮੋਰਾ ਚੱਲ । ਮਾਰੋ ਕਸੂਰੈ ਬਨੈ ਸਭ ਗੱਲ ।੧੨।
pardah rahirâs phir ardâsai bhaî. phir âi bipp duhâî daî.
karô uprâlâ môrâ chall. mârô kasûrai banai sabh gall.12.

Everyday, without fail, would he pay his obeisance,
Be it raining or be it a day of winds blowing. (4)

So would all the Khalsa Panth Singhs pay their obeisance,
So would they return to their camps after the evening congregation.
Without nursing any ill-will and malice towards anyone,
Would the Khalsa confabulate in the congregation. (5)

Dohra : During one of those days at the sacred shrine,
Was Hari Singh Bhangi sitting in the congregation.
There arrived a Brahmin from the city of Kasur,
Who raised a hue and cry in the congregation. (6)

Chaupai : In a voice raised high did this Brahmin plead,
That his spouse had been abducted by Kasur Pathans.
The Khalsa having been created for the protection of the Hindus,
It was their moral duty as Kshtriyas of Guru Nanak's dynasty. (7)

An act of immense tyranny had the Kasur Muslims committed,
Surely had they paved a way for their own annihilation.
That protection of the Khalsa Panth had he sought,
In such words did he raise a hue and cry. (8)

Leaving the Khalsa Panth's protection where else should he go,
Which other court should he knock at for justice?
Laying down his turban at the Khalsa Panth's feet,
He threatened to commit suicide if was refused protection. (9)

Dohra : Addressing the desperately pleading Brahmin,
Hari Singh Bhangi asked him to present himself the next day.
He must put forth his petition in the Khalsa congregation,
After the daily recitation of the evening prayer was concluded. (10)

Chaupai : The next day did he present himself in the Khalsa congregation,
After having a dip in sacred pool did he present himself.
After paying obeisance did he sit among the Singhs,
With rapt attention did he listen to the Gurbani hymns. (11)

As soon as the evening prayer concluded after the recitation,
The Brahmin repeated his plea amidst tears and cries.
Must the Khalsa make efforts to redress his grievance,
Must the Khalsa destroy Kasur to set things right. (12)

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ਨਹੀਂ ਤੌਂ ਮਰੂੰਗੁ ਮੈਂ ਇਤ ਦਰਬਾਰੇ । ਹੋਵਗੁ ਤੁਮ ਕੋ ਔਜਸ ਸਾਰੇ ।
ਹਰੀ ਸਿੰਘ ਸਭ ਖਾਲਸੋ ਪੁੱਛਾ । ਦਿਓ ਜੁਆਬ ਜੋ ਤੁਮ ਲਗੈ ਹੱਛਾ ।੧੩।
nahîn taun marûngu main it darbârç. hôvgu tum kô aujas sârç.
harî singh sabh khâlsô puchchhâ. diô juâb jô tum lagai hachchhâ.13.

ਸ੍ਰਬਤ ਖਾਲਸੈ ਐਸ ਵਖਾਨਾ । ਤੂੰ ਸਭਹਿਨ ਮੈਂ ਆਹਿ ਸਿਆਨਾ ।
ਅਪਨਾ ਉਨਕਾ ਲਖ ਲਿਹੁ ਤਾਨੂ । ਤਬ ਫਿਰ ਬਿਪ ਨੇ ਕਹੀ ਵਖਾਣ ।੧੪।
sarbat khâlsai ais vakhânâ. tûn sabhhin main âhi siânâ.
apnâ unkâ lakh lihu tânu. tab phir bip nç kahî vakhân.14.

ਦੋਹਰਾ : ਤੋ ਫਿਰ ਪ੍ਰਾਤੈ ਹਰੀ ਸਿੰਘ ਸਦ ਪੁਛੇ ਸਿਆਨੈ ਲੋਇ ।
ਹਮਰੈ ਉਨਕੈ ਜੋਰ ਕੌ ਕਹੋ ਪਰਤਲੋ ਜੋਇ ।੧੫।
dôhrâ : tô phir parâtai harî singh sad puchhç siânai lôi.
hamrai unkai jôr kau kahô partalô jôi.15.

ਚੌਪਈ : ਤਬ ਸਯਾਨਨ ਨੈ ਕਹਯੋ ਉਚਾਰਿ । ਉਇ ਆਟਾ ਹਮ ਲੂਣ ਬਿਚਾਰ ।
ਤੁਮ ਪੈ ਕੁਲ ਸਿੰਘ ਪੰਜ ਹਜ਼ਾਰ । ਔਰ ਗਯੋ ਹੈ ਨਿਜ ਘਰ ਬਾਰ ।੧੬।
chaupaî : tab sayânan nai kahyô uchâri. ui âtâ ham lûn bichâr.
tum pai kul singh pañj hazâr. aur gayô hai nij ghar bâr.16.

ਔਰ ਮਿਸਲ ਜੋ ਹੈਂ ਈਹਾਂ ਚਾਰ । ਨਹੀਂ ਸਭਨ ਸੰਗ ਅੱਠ ਹਜ਼ਾਰ ।
ਕਸੂਰ ਮਾਂਹਿ ਤੁਰਕ ਬਾਰਾਂ ਲਾਖ । ਗੜ੍ਹੀ ਬਾਰਾਂ ਵਸ ਹੈਂ ਵਖ ਵਾਖ ।੧੭।
aur misal jô hain îhân châr. nahîn sabhan sang atth hazâr.
kasûr mânhi turak bârân lâkh. gardhî bârân vas hain vakh vâkh.17.

ਕੋਟ ਖਾਈ ਤਿਨ ਖੂਬ ਬਨਾਈ । ਤੋਪ ਜੰਬੂਰਨ ਪਾਂਤਿ ਚੜ੍ਹਾਈ ।
ਉਇ ਪਤਿਸ਼ਾਹੋਂ ਆਕੀ ਰਹੈਂ । ਕ੍ਰੋੜਪਤੀ ਬਜੀਰ ਦੁਇ ਅਹੈਂ ।੧੮।
kôt khâî tin khûb banâî. tôp jambûran pânti chardhâî.
ui patishâhôn âkî rahain. karôrdpatî bajîr dui ahain.18.

ਨਠ ਲਹੌਰ ਵਹਿ ਊਹਾਂ ਵੜੀ । ਆਏ ਮਰਹਟੇ ਤੌਂ ਰਹੀ ਤਕੜੀ ।
ਅਹਮਦ ਸ਼ਾਹਿ ਇਨ ਕੀਓ ਖੁਆਰ । ਹਮ ਤੇ ਕਬ ਹੁਇ ਹੈ ਸੋ ਮਾਰ ।੧੯।
nath lahaur vahi ûhân vardî. âç marhatç tau rahî takrdî.
ahmad shâhi in kîô khuâr. ham tç kab hui hai sô mâr.19.

ਦੋਹਰਾ : ਹਰੀ ਸਿੰਘ ਤਬ ਊਚੇ ਕਹੀ ਯਹ ਅਬ ਹੋਗੁ ਜ਼ਰੂਰ ।
ਸਿੰਘ ਤੌ ਮਰ ਰਹੂਗੁ ਜੌ ਨਾਹਿਂ ਮਰੂਗੁ ਕਸੂਰ ।੨੦।
dôhrâ : harî singh tab ûchç kahî yah ab hôgu zarûr.
singh tau mar rahûgu jau nâhin marûgu kasûr.20.

ਚੌਪਈ : ਤਬ ਸਬ ਖਾਲਸੈ ਯੌ ਕਹਿ ਦੀਆ । ਤੁਮਰੈ ਸੰਗ ਕਰੈਂ ਹਮ ਜੀਆ ।
ਇਕ ਮੰਨ ਲੈ ਤੂੰ ਹਮਰੀ ਬਾਤ । ਦਲ ਬਡੇ ਕੋ ਕਰ ਲਯੋ ਸਾਥ ।੨੧।
chaupaî : tab sab khâlsai yau kahi dîâ. tumrai sang karain ham jîâ.
ik mann lai tûn hamrî bât. dal badaç kô kar layô sâth.21.

Else would he commit suicide before the congregation,
Surely would that bring ignominy to the Khalsa Panth.
Thereupon, Hari Singh Bhangi put a poser to the congregation,
Must the congregation respond in whatever way they deemed proper. (13)

Thereupon the whole congregation responded in one voice,
That Hari Singh Bhangi himself was the most sensible among them.
But must the Singhs reckon their own and the Pathan's strength,
Even as the Brahmin kept repeating his appeal. (14)

Dohra : Thereupon, Hari Singh consulted a few war veterans,
After calling a meeting of those veterans next day.
He asked them to give him their own assessment,
After evaluating the Kasur Pathans' strength verses their own. (15)

Chaupai : Thereafter, the elderly Singhs gave their opinion after evaluation,
That the Singhs were in minority as compared to the Pathans.
The Singhs' strength under his command was just five thousand,
As the rest had gone on a visit to their own homes. (16)

As far as the strength of the rest of the four Sikh Misls,
Their combined strength did not exceed eight thousand.
The Muslims forces in Kasur province stood at twelve lakhs,
Which were stationed at twelve different forts. (17)

Many forts and encircling deep-water channels had they made,
Many formations of canons and small guns have they deployed.
Defiant indeed these Kasur Pathans had turned against Lahore,
With two of the ministers of theirs possessing wealth in crores. (18)

Fleeing Lahore had these ministers entered Kasur when Abdali invaded,
Well entranched did they stay in Kasur during the Maratha invasion,
As these Pathans had harassed even the (mighty) Ahmad Shah Abdali,
How could the Singhs ever think of overpowering these Pathans. (19)

Dohra : Thereupon, did Hari Singh declare in a bold voice,
"This encounter shall now definitely take place."
Certainly would Hari Singh make his own sacrifice,
If, perchance, Kasur remained unconquered by the Khalsa. (20)

Chaupai : Thereupon, did the Khslas congregation declare unanimously,
The whole Khalsa Panth would follow his footsteps.
They pleaded him to accept one of their suggestions,
That he must seek the support of Buddha Dal Singhs. (21)

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ਹਰੀ ਸਿੰਘ ਨੇ ਯੌ ਫਿਰ ਕਹਯੋ । ਕਬ ਦਲ ਆਯੋ ਬਡ ਕਬ ਯੌ ਭਯੋ ।
ਬੋਲਯੋ ਚੜ੍ਹ ਸਿੰਘ ਹਥ ਰਖ ਸ਼ਮਸ਼ੇਰ । ਮਾਰੋ ਕਸੂਰ ਨ ਲਾਵੋ ਬੇਰ ।੨੨।
harî singh nç yau phir kahyô. kab dal âyô bada kab yau bhayô.
bôlyô chardah singh hath rakh shamshçr. mârô kasûr na lâvô bçr.22.

ਸਤਿਗੁਰ ਬਹਾਨਾ ਜਿ ਹੋਗ ਬਨਾਯਾ । ਹਮ ਪੈ ਬਾਹਮਣ ਜੋ ਹੋਗੁ ਪੁਚਾਯਾ ।
ਲੇਹੁ ਦਰਬਾਰੇ ਗ੍ਰੰਥ ਅਵਾਜ਼ । ਦੇਉਗ ਬਚਨ ਹੋਣ ਕਾਜ ਅਕਾਜ ।੨੩।
satigur bahânâ ji hôg banâyâ. ham pai bâhman jô hôgu puchâyâ.
lçhu darbârç garnth avâz. dçug bachan hôn kâj akâj.23.

ਸਰਬ ਘਨੱਯਨ ਕੈ ਦਿਲ ਆਈ । ਰਾਮਗੜ੍ਹੀਅਨ ਕੈ ਭੀ ਮਨ ਭਾਈ ।
ਨਕੱਈਅਨ ਨੈ ਭੀ ਆਛੀ ਮਾਨੀ । ਕਰਨਹਾਰ ਯੌ ਕਰਨੀ ਠਾਨੀ ।੨੪।
sarab ghanyyan kai dil âî. râmgardhîan kai bhî man bhâî.
nakaîîan nai bhî âchhî mânî. karanhâr yau karnî thânî.24.

ਦੋਹਰਾ : ਸਬੈ ਕਹੇ ਖਾਲਸੋ ਰਲ ਤੁਰਯੋ ਲੈਨ ਗ੍ਰੰਥ ਅਵਾਜ ।
ਜੋ ਹੋਨੋ ਸੋ ਕਹੈਗੋ ਫਤੈ ਅਫਤੈ ਜੁ ਕਾਜ ।੨੫।
dôhrâ : sabai kahç khâlsô ral turyô lain garnth avâj.
jô hônô sô kahaigô phatai aphtai ju kâj.25.

ਚੌਪਈ : ਤਬ ਸਬ ਖਾਲਸੋ ਗਯੋ ਦ੍ਰਬਾਰ । ਹਾਥ ਜੋੜ ਸਭ ਇਕ ਮਨ ਧਾਰ ।
ਦੀਜੈ ਵਾਕ ਜੁ ਕਰਨੋ ਹੋਈ । ਤੂੰ ਸਤਿਗੁਰ ਹਮ ਹੈਂ ਸਿਖ ਤੋਈ ।੨੬।
chaupaî : tab sab khâlsô gayô darbâr. hâth jôrd sabh ik man dhâr.
dîjai vâk ju karnô hôî. tûn satigur ham hain sikh tôî.26.

ਕਸੂਰ ਮਾਰਨ ਕੀ ਦੀਜੈ ਅਵਾਜ । ਹੈ ਜੋ ਕਰਨੇ ਸਿੱਖਨ ਕਾਜ ।
ਹਾਥ ਜੋੜ ਸਭ ਸੰਗਤ ਖੜੀ । ਟੇਕ ਮਥੋ ਕਿਛ ਭੁਇ ਪਰ ਪੜੀ ।੨੭।
kasûr mâran kî dîjai avâj. hai jô karnç sikkhan kâj.
hâth jôrd sabh sangat khardî. tçk mathô kichh bhui par pardî.27.

ਤੂ ਗੁਰੂ ਗ੍ਰੰਥ ਸਚੀ ਹੈਂ ਦੇਹ । ਸਿਖ ਸੰਗਤ ਕੋ ਸਚ ਵਾਕ ਦੇਹੁ ।
ਚਕ ਪਤਰੋ ਤਬ ਗ੍ਰੰਥੀ ਦੇਖਾ । ਬਸੰਤ ਵਾਰ ਕੋ ਆਯੋ ਲੇਖਾ ।੨੮।
tû gurû garnth sachî hain dçh. sikh sangat kô sach vâk dçhu.
chak patrô tab garnthî dçkhâ. basant vâr kô âyô lçkhâ.28.

ਪਉੜੀ : ਪੰਜੇ ਬਧੇ ਮਹਾਬਲੀ ਕਰਿ ਸਚਾ ਢੋਆ ।
ਆਪਣੇ ਚਰਣ ਜਪਾਇਅਨੁ ਵਿਚਿ ਦਯੁ ਖੜੋਆ ।
ਰੋਗ ਸੋਗ ਸਭਿ ਮਿਟਿ ਗਏ ਨਿਤ ਨਵਾ ਨਿਰੋਆ ।
ਦਿਨੁ ਰੈਣਿ ਨਾਮੁ ਧਿਆਇਦਾ ਫਿਰਿ ਪਾਇ ਨ ਮੋਆ ।
ਸਚ ਪੂਰੇ ਗੁਰ ਉਪਦੇਸਿਆ ਨਾਨਕ ਸੁਖ ਹੋਆ ।
paurdî : pañjç badhç mahâbalî kari sachâ dahôâ.
âpanç charan japâinu vichi dayu khardôâ.
rôg sôg sabhi miti gaç nit navâ nirôâ.
dinu raini nâmu dhiâidâ phiri pâi na môâ.

Thereupon, Hari Singh Bhangi remarked once again,
How long would they keep waiting for the arrival of Buddha Dal?
Thereupon did S. Charat Singh said brandishing his sword,
Must the Khalsa launch an attack on Kasur without delay. (22)

Must there be the hand of Divine providence behind this,
That a Brahmin had been chosen to deliver this message.
Must the Khalsa seek guidance from Guru's word at random[4],
Surely would the Guru's word reveal this mission's success or failure. (23)

Really did this suggestion appeal to all the Ghaniyya Misl Singhs,
Equally did it appeal to the Singhs of the Ramgharia Misl.
Fully acceptable was it to the Singhs of Nakai Misl as well,
Really indeed would it have been the will of the Divine Lord. (24)

Dohra : As everyone in the Khalsa congregation approved of the suggestion,
The whole congregation moved to listen to the Guru's word at random.
Surely would the Guru indicate what was to be happened,
Be it a victory or defeat for the Khalsa Panth forces. (25)

Chaupai : Thereupon, the whole Khalsa congregation went to Darbar Sahib,
With folded hands and a single prayer they stood before the Guru.
They being the Guru's followers and the Guru being their Divine Lord,
They begged the Guru to indicate what was His Divine Will. (26)

Must the Guru indicate the destruction of the city of Kasur,
Provided His Divine Will approved of His followers' cause.
Thus with folded hands the whole gathering stood,
With some still prostrating after paying their obeisance. (27)

Guru Granth Sahib being the true embodiment of the Sikh Gurus,
Must it provide a true direction to the Sikh congregation.
As the head priest looked at the text after turning over a page,
It was the turn of hymn in the "Raga Basant" which read as follow: (28)

Pauri[5] : With the support and protection from the true Lord,
Have I put the five most powerful demons[6] under leash.
With His Divine presence lodged within my mind,
Has he made me meditate upon His lotus feet (Divine).
With all the affictions and frustrations wiped out,
Have I become hale and hearty forever indeed.
With meditating upon His Name day and night,
Have I got liberated from death again and again,
With the true instruction from the true Lord,

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sach pûrç gur updçsiâ nânak sukh hôâ.

ਦੋਹਰਾ : ਗ੍ਰੰਥ ਬਚਨ ਸੁਨ ਖ਼ੁਸ਼ ਭਏ ਲਈ ਕਸੂਰ ਜਨੁ ਮਾਰ ।
ਕਰੈਂ ਨਗਾਰੇ ਜੈਤ ਕੇ ਗੁਰ ਫਤੇ ਸੁ ਊਚ ਉਚਾਰ ।੨੯।
dôhrâ : garnth bachan sun khush bhaç laî kasûr janu mâr.
karain nagârç jait kç gur phatç su ûch uchâr.29.

ਚੌਪਈ : ਹਰੀ ਸਿੰਘ ਕਿਮ ਰਾਤ ਬਿਤਾਈ ਡੇਰਾ ਦੀਨੋ ਪ੍ਰਾਤ ਚਲਾਈ ।
ਮਹੂਰਤ ਵਾਰ ਨ ਪੂਛਯੋ ਕੋਇ । ਗ੍ਰੰਥ ਵਾਕ ਉਨ ਸੁਣਿਯੋ ਹੋਇ ।੩੦।
chaupaî : harî singh kim rât bitâî daçrâ dînô parât chalâî.
mahûrat vâr na pûchhyô kôi. garnth vâk un suniyô hôi.30.

ਪਹਿਲੋਂ ਪਿਪਲੀ ਕੀਨੋਂ ਡੇਰਾ । ਪੰਜ ਹਜ਼ਾਰ ਭਲ ਸਿੰਘ ਚੰਗੇਰਾ ।
ਆਇ ਰਲੀ ਉਹਾਂ ਮਿਸਲੈਂ ਚਾਰ । ਖਾਸ ਘੋੜਾ ਥਾ ਦਸ ਕੁ ਹਜ਼ਾਰ ।੩੧।
pahilôn piplî kînôn daçrâ. pañj hazâr bhal singh changçrâ.
âi ralî uhân mislain châr. khâs ghôrdâ thâ das ku hazâr.31.

ਲਿਖ ਚਿੱਠੇ ਚਾਰ ਤਰਫ਼ ਘਲਾਏ । ਬ੍ਰਹਮ ਕਾਜ ਕੋ ਹਮ ਚੜ੍ਹ ਧਾਏ ।
ਜਿਸਕੋ ਹੈ ਖਾਲਸੇ ਕੀ ਲਾਜ । ਆਵੌ ਮਰਨੋ ਮਾਰਨ ਕਾਜ ।੩੨।
likh chitthç châr taraf ghalâç. barham kâj kô ham chardah dhâç.
jiskô hai khâlsç kî lâj. âvau marnô mâran kâj.32.

ਯੌ ਲਿਖ ਦੀਨੋ ਡੇਰੋ ਤੋਰ । ਗੁਰੂ ਵਡਾਲੀ ਲਾਯੋ ਠੌਰ ।
ਊਹਾਂ ਹਜ਼ਾਰ ਆਇ ਪੰਜ ਕੁ ਰਲੇ । ਸਿੰਘ ਸੂਰਮੇਂ ਦਿਲ ਕੇ ਭਲੇ ।੩੩।
yau likh dînô daçrô tôr. gurû vadaâlî lâyô thaur.
ûhân hazâr âi pañj ku ralç. singh sûrmçn dil kç bhalç.33.

ਦੋਹਰਾ : ਡੇਰਾ ਤੋਰ ਊਹਾਂ ਤੇ ਫਿਰ ਉਤਰੇ ਰਾਜੇ ਤਾਲ ।
ਹਜ਼ਾਰ ਸੁ ਚਾਰ ਕੁ ਆ ਰਲੇ ਭਏ ਸੁ ਖਾਲਸੇ ਨਾਲ ।੩੪।
dôhrâ : daçrâ tôr ûhân tç phir utrç râjç tâl.
hazâr su châr ku â ralç bhaç su khâlsç nâl.34.

ਚੌਪਈ : ਹਜ਼ਾਰ ਚੌਵੀ ਸਭ ਊਹਾਂ ਗਿਨੇ । ਬਾਰਾਂ ਲਖ ਥੇ ਊਹਾਂ ਮਿਨੇ ।
ਇਨ ਮੈਂ ਉਨ ਮੈਂ ਥੋ ਬਡ ਫਰਕ । ਯੌ ਸਯਾਨੇ ਲੋਕਨ ਜੀਯੋ ਧਰਕ ।੩੫।
chaupaî : hazâr chauvî sabh ûhân ginç. bârân lakh thç ûhân minç.
in main un main thô bada pharak. yau sayânç lôkan jîyô dharak.35.

ਹਰੀ ਸਿੰਘ ਤੌ ਮਿਟੈ ਨ ਕਿਮੈ । ਉਸ ਜੀਵ ਧਰਾਵੈ ਚੜ੍ਹ ਸਿੰਘ ਤਿਮੈਂ ।
ਜੌ ਫੌਜਨ ਵਲ ਦੇਖਨ ਕੂਰੇ । ਕਹੈਂ ਮਾਰ ਕਬ ਹੋਗੁ ਕਸੂਰੇ ।੩੬।
harî singh tau mitai na kimai. us jîv dharâvai chardah singh timain.
jau phaujan val dçkhan kûrç. kahain mâr kab hôgu kasûrç.36.

ਜੌ ਦੇਖੈਂ ਫੌਜੈਂ ਕੇ ਸੂਰਾ । ਮਾਰ ਲਹੈਂਗੇ ਕਹੈਂ ਜ਼ਰੂਰਾ ।
ਕੱਚੇ ਲੋਕ ਤੋ ਕਹੈਂ ਕਚਾਈ । ਪੱਕੇ ਕਹੈਂ ਅਬ ਮਿਟੋ ਸੁ ਨਾਹੀਂ ।੩੭।

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Has Nanak received comfort and happiness.

Dohra : So much delighted the Khalsa felt after listening to Guru's word,
As if they had already taken over the city of Kasur.
Khalsa slogans of victory did they shout out of joy,
As if they were already beating war drums of victory. (29)

Chaupai : Hari Singh Bhangi, somehow, spending the night at Amritsar,
Khalsa march did he order early in the morning.
He, having listened to the Guru's word from the Guru,
No astrologer did he consult for any auspicious moment. (30)

With Khalsa putting up the first camp at a place Pipli,
Excellently prepared five thousand Sikh warriors were they indeed.
With the forces from the four other Misls joining them here,
Nearly ten thousand excellent horses did they possess. (31)

Hari Singh dispatched dispatches to the Singhs all around,
That the Khalsa was lauching a crusade for the protection of Brahmins.
Whosoever was keen to uphold the Khalsa Panth's dignity,
Must he join this Khalsa crusade to do or die for the cause. (32)

Ordering the forces' march after dispatching such epistles,
They put up a second camp at Guru-ki-Wadali[7].
Nearly five thousand more Singhs joined the Khalsa force here,
Really great warriors and devout at heart were they indeed. (33)

Dohra : Beginning their march further from Guru-ki-Wadali,
They put up the next camp at the town of Raja Taal[8].
Nearly four thousand more joined the Khalsa force,
Voluntarily did they become a part and parcel of the Khalsa. (34)

Chaupai : Merely four thousand and twenty was the Khalsa in number,
Full twelve lakhs were the Kasuri Pathans in strength.
So huge being the difference between the two combatants,
Terribly concerned did the elderly veterans feel at this disparity. (35)

Despite such a large statistical difference would Hari Singh not budge,
So much did S. Charat Singh do to boost Hari Singh's morale.
But the difference in numerical strength of the two armies disheartened the cowards,
Who reckoned never could the Khalsa ever conquer Kasur. (36)

Those brave hearts who looked at the bravery quotient of the two armies,
They reckoned surely would the Khalsa overpower the Kasur Pathans.

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jau dçkhain phaujain kç sûrâ. mâr lahaingç kahain zarûrâ.
kachchç lôk tô kahain kachâî. pakkç kahain ab mitô su nâhîn.37.

ਕੋਈ ਕਹੈ ਲਰ ਹੈਂ ਆਇ ਆਗੇ । ਨਹਿਂ ਛੋਡੈਂ ਵਹਿ ਹਮ ਕੋ ਭਾਗੇ ।
ਕੋਈ ਕਹੈ ਪੰਥ ਭਜ ਨਹ ਜਾਊਗੁ । ਪ੍ਰਸ੍ਵਾਰਥ ਹਿਤ ਪ੍ਰਾਣ ਤਜਾਊਗੁ ।੩੮।
kôî kahai lar hain âi âgç. nahin chhôdaain vahi ham kô bhâgç.
kôî kahai panth bhaj nah jâûgu. parsvârath hit parân tajâûgu.38.

ਦੋਹਰਾ : ਮੂਜ਼ੀ ਲੋਕ ਤਹਿਂ ਇਮ ਕਹੈਂ ਕੌਨ ਪੁੱਛੁਗੁ ਪੰਥ ਸਲਾਹਿ ।
ਮਾਰ ਪਊਗੁ ਜਬ ਵਲ ਅਗੋਂ ਨੱਠ ਚਲੂਗੁ ਅਪਨੇ ਰਾਹਿ ।੩੯।
dôhrâ : mûzî lôk tahin im kahain kaun puchchhugu panth salâhi.
mâr paûgu jab val agôn natth chalûgu apnç râhi.39.

ਚੌਪਈ : ਭੁਜੰਗੀ ਕਹੈਂ ਦਈ ਗ੍ਰੰਥ ਅਵਾਜ਼ । ਸੋਊ ਕਰੈਗੋ ਹਮਰੈ ਕਾਜ ।
ਖਾਲਸੈ ਦਿਵਾਨ ਜਾਇ ਅਗਾਹਾਂ ਲਾਯਾ । ਤੁਰਯੋ ਕਸੂਰੋਂ ਸਿਖ ਇਕ ਆਯਾ ।੪੦।
chaupaî : bhujngî kahain daî garnth avâz. sôû karaigô hamrai kâj.
khâlsai divân jâi agâhân lâyâ. turyô kasûrôn sikh ik âyâ.40.

ਖਾਲਸੇ ਸੋਊ ਲਯੋ ਬੁਲਾਇ । ਪੁਛੀ ਹਕੀਕਤ ਮੱਧ ਬਹਾਇ ।
ਤੂੰ ਹੈਂ ਸਿੱਖ ਖਾਲਸੋ ਭਾਈ । ਦਿਹੋ ਸੱਚ ਸਭ ਬਾਤ ਬਤਾਈ ।੪੧।
khâlsç sôû layô bulâi. puchhî hakîkat maddh bahâi.
tûn hain sikkh khâlsô bhâî. dihô sachch sabh bât batâî.41.

ਕਸੂਰ ਵਿਚ ਕਯਾ ਕਰਤ ਅਵਾਈ । ਕਯਾ ਕੁਛ ਕੀਨੀ ਉਨ ਤਕੜਾਈ ।
ਕਹਾਂ ਲੜੈਂ ਵਹਿ ਹਮਰੇ ਸਾਥ । ਹੋਗ ਸ਼ਹਰ ਮੈਂ ਸਭ ਚਲੀ ਬਾਤ ।੪੨।
kasûr vich kayâ karat avâî. kayâ kuchh kînî un takrdâî.
kahân lardain vahi hamrç sâth. hôg shahar main sabh chalî bât.42.

ਤਬ ਉਨ ਸਿੱਖ ਕਹੀ ਯੌਂ ਬਾਤ । ਉਹਾਂ ਤੁਮਰੀ ਚਲੀ ਨ ਬਾਤ ।
ਖੁਲ੍ਹੇ ਦਰਵੱਜੇ ਦਿਨ ਰਹਿਂ ਰਾਤ । ਝੂਠੀ ਕਹੋਂ ਨ ਪਹਿ ਸਿਖ ਭ੍ਰਾਤ ।੪੩।
tab un sikkh kahî yaun bât. uhân tumrî chalî na bât.
khulhç darvajjç din rahin rât. jhûthî kahôn na pahi sikh bharât.43.

ਦੋਹਰਾ : ਸ਼ਿਖਰ ਦੁਪਹਿਰੀ ਵੜ ਸਵੈਂ ਭੋਹਰੀਂ ਤਹਾਂ ਪਠਾਨ ।
ਓਇ ਗਮ ਨਹਿਂ ਕਰੈਂ ਖੁਦਾਇ ਕੋ ਸੁ ਨਿਕਸੈਂ ਸੰਝ ਪਛਾਨ ।੪੪।
dôhrâ : shikhar duphirî vard savain bhôhrîn tahân pathân.
ôi gam nahin karain khudâi kô su niksain sañjh pachhân.44.

ਚੌਪਈ : ਰੋਜਨ ਕੇ ਦਿਨ ਉਨ ਕੇ ਆਹੀ । ਪੀਏਂ ਨ ਪਾਨੀ ਧੂਪ ਨ ਖਾਹੀ ।
ਔ ਮਨ ਮੈਂ ਵਹਿ ਰਹਿਂ ਮਗਰੂਰ । ਕੋ ਢੁਕ ਸਕੈ ਇਤਿ ਜੂਹ ਕਸੂਰ ।੪੫।
chaupaî : rôjan kç din un kç âhî. pîçn na pânî dhûp na khâhî.
au man main vahi rahin magrûr. kô dahuk sakai iti jûh kasûr.45.

As the cowards displayed their cowardice at this inequality,
The Brave hearts believed never would the Khalsa get vanquished. (37)

Someone favoured the Khalsa to launch a frontal attack,
As being on the defensive and retreat would embolden the Pathans.
Someone else opined never would the Khalsa desert,
Surely would they make supreme sacrifice for the noble cause. (38)

Dohra : However, the cowards made conjectures to the contrary,
That No one would bother to consult the Khalsa Panth.
As the Singhs would be severely beaten by the other,
Everyone would run away in whatever direction they could. (39)

Chaupai : As militant Singhs had heard Guru Granth's prophetic revelation,
They had complete faith in Guru's will in ensuring their victory.
As the Khalsa forces assembled at the next location,
A Sikh traveler from Kasur happened to pass by them. (40)

Inviting this wayfaring Singh to come and sit among them,
The Khalsa Panth enquired about the real situation in Kasur.
The traveling Sikh being a member of the Khalsa fraternity,
Must he relate all the facts about Kasur Pathans thoroughly. (41)

What did the grapevine in Kasur say about the Khalsa march,
What kind of fortifications had the Pathan's put up to defend themselves?
Where were the Pathans likely to have an encounter with the Khalsa,
Were all these issues being talked about in Kasur? (42)

Thereupon did the traveller Sikh inform the Khalsa gathering,
That there was hardly anyone who knew about their move.
All the main entrances to the city of Kasur remained open,
Thus would he speak truely to that assembly of fraternal Sikhs. (43)

Dohra : Carefree did the Pathans sleep during the midday hours,
Freely did they rest in the basements of their dwellings.
Being so arrogant hardly were they conscious of God's ways,
So leisurely did they come out of their cells after sunset. (44)

Chaupai : Those being the Islamic days of fasting for the Muslims,
So did they avoid partaking of water and exposing to the sun.
Being so arrogant and proud of their military might,
Never could they imagine about anybody's intrusion into their territory. (45)

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ਸੁਨਤ ਸਿੰਘਨ ਤਬ ਯੌ ਕਹਿ ਲਈ । ਗੁਰੂ ਗ੍ਰੰਥ ਅਬ ਬਿਧੀ ਬਨਈ ।
ਰਖ ਰੋਜੇ ਵਹਿ ਨਿਰਬਲ ਭਏ । ਮਰਨੇ ਦਿਨ ਉਨ ਆਪੇ ਕਏ ।੪੬।
sunat singhan tab yau kahi laî. gurû garnth ab bidhî banaî.
rakh rôjç vahi nirbal bhaç. marnç din un âpç kaç.46.

ਸ਼ਿਖਰ ਦੁਪਹਿਰੇ ਤਹਿਂ ਚਲ ਵੜੋ । ਚੁਪ ਕਰ ਤੁਰੋ ਨ ਖੜਕੋ ਕਰੋ ।
ਨਿਸ਼ਾਨ ਨ ਖੁਲ੍ਹਾਵੋ ਨ ਬਜਾਵੋ ਨਗਾਰੋ । ਰਾਹ ਨ ਛੇੜਯੋ ਮਤਿ ਹੁਇ ਪੁਕਾਰੋ ।੪੭।
shikhar duphirç tahin chal vardô. chup kar turô na khardkô karô.
nishân na khulhâvô na bajâvô nagârô. râh na chhçrdyô mati hui pukârô.47.

ਗੁਰਮਤੋ ਖਾਲਸੈ ਥੋ ਯੌ ਕਰ ਲਯੋ । ਪਠਾਣ ਕਟੇ ਬਿਨ ਲੁਟਨ ਨ ਡਹਯੋ ।
ਮੁਹਰੇ ਤੁਰੈਂ ਸੁ ਆਪ ਸ੍ਰਦਾਰ । ਜਿਮ ਕਰ ਵਪਾਰੀਏ ਆਏ ਵਪਾਰ ।੪੮।
gurmatô khâlsai thô yau kar layô. pathân katç bin lutan na daahyô.
muhrç turain su âp sardâr. jim kar vapârîç âç vapâr.48.

ਦੋਹਰਾ : ਇਕ ਇਕ ਦੁਇ ਦੁਇ ਹੁਇ ਖੜੇ ਕਈ ਅਗਾੜੇ ਜਾਹਿਂ ।
ਕਈ ਉਤਰੈਂ ਕਈ ਹਟ ਬਹੈਂ ਸੌਦੇ ਉਨਹਿ ਪੁਛਾਹਿਂ ।੪੯।
dôhrâ : ik ik dui dui hui khardç kaî agârdç jâhin.
kaî utrain kaî hat bahain saudç unhi puchhâhin.49.

ਚੌਪਈ : ਇਕ ਗੜ੍ਹੀ ਵੜ ਪਹਿਲੇ ਖੜੇ । ਦੁਇ ਗੜ੍ਹੀ ਆਇ ਪਿਛਲੇ ਵੜੇ ।
ਇਮ ਕਰ ਗੜ੍ਹੀ ਕਈ ਮਲ ਲਈ । ਤੌ ਪਛਾਣ ਤੁਰਕਨ ਨੈ ਕਈ ।੫੦।
chaupaî : ik gardhî vard pahilç khardç. dui gardhî âi pichhlç vardç.
im kar gardhî kaî mal laî. tau pachhân turkan nai kaî.50.

ਤੌ ਕਿਵਾੜ ਵਹਿ ਭੇੜਨ ਡਹੇ । ਸਿੰਘਨ ਮਾਰ ਤੇਊ ਤਬ ਦਏ ।
ਪਰੀ ਸ਼ਹਿਰ ਮੈਂ ਬਡੀ ਹਕਾਹਿ । ਤੌ ਲੌ ਪਹੁੰਚਯੋ ਸਭ ਦਲ ਆਇ ।੫੧।
tau kivârd vahi bhçrdan daahç. singhan mâr tçû tab daç.
parî shahir main badaî hakâhi. tau lau pahuñchyô sabh dal âi.51.

ਤੁਰਕਨ ਉਪਰ ਉਠੀ ਸ਼ਮਸ਼ੇਰ । ਕਿਤਕ ਬੰਦੂਖਨ ਸਯੋਂ ਦਏ ਗੇਰ ।
ਜਿਮ ਜਿਮ ਬੰਦੂਖਨ ਖੜਕੋ ਹੋਇ । ਉਠੇ ਭੋਰਨ ਤੇ ਸੁੱਤੇ ਜੋਇ ।੫੨।
turkan upar uthî shamshçr. kitak bandûkhan sayôn daç gçr.
jim jim bandûkhan khardkô hôi. uthç bhôran tç suttç jôi.52.

ਕਿਸ ਪਹਿ ਸ਼ਸਤਰ ਕਿਸ ਪਹਿ ਨਾਂਹਿ । ਬਿਨ ਸ਼ਸਤ੍ਰਨ ਕਈ ਉਠੇ ਉਘਾਹਿਂ ।
ਕਿਸ ਪੈ ਛੁਰੀ ਕਿਸ ਪੈ ਕਟਾਰੀ । ਦੂਰ ਗੋਲੀ ਸਿਉਂ ਸਿੰਘ ਦੇਹਿਂ ਮਾਰੀ ।੫੩।
kis pahi shastar kis pahi nânhi. bin shastarn kaî uthç ughâhin.
kis pai chhurî kis pai katârî. dûr gôlî siun singh dçhin mârî.53.

ਦੋਹਰਾ : ਜਿਨ ਪਹਿ ਸ਼ਸਤਰ ਨਹਿਂ ਹੁਤੇ ਤੇ ਮੁੜ ਭੋਹਰੇ ਪਾਹਿਂ ।
ਜਿਨ ਪੈ ਤੀਰ ਬੰਦੂਖ ਥੀ ਤੇ ਆਇ ਜੁੱਧ ਮਚਾਹਿਂ ।੫੪।
dôhrâ : jin pahi shastar nahin hutç tç murd bhôhrç pâhin.
jin pai tîr bandûkh thî tç âi juddh machâhin.54.

Hearing this account, did the Singhs feel in their heart of hearts,
Surely was Guru Granth Sahib's prediction being fulfilled.
Debilitated would have the Pathans become with long fasting,
Truly had they made themselves vulnerable to death. (46)

At midday noon should the Khalsa Singhs enter the city of Kasur,
Silently should they march on without causing any noise.
Without unfurling their continental emblems and beating of battle drums,
Scrupulously should they avoid robbing wayfarers to maintain secrecy. (47)

Such a resolution did the Khalsa Panth arrive at,
That without slaughtering Pathans would they not ransack.
From the front would all the Khalsa contingent chiefs lead,
As if a delegation of traders had entered the city for trade. (48)

Dohra : As some Singhs stood in formations of one here and two there,
A few others went ahead into the markets of Kasur city.
As some dismounted from their horses and sat inside the shops,
Other started making enquiries about the prices of commodities. (49)

Chaupai : As some Singhs had already entered one of the forts,
Some others sneaked into another fort from the back.
As the Singhs occupied many of the Kasur forts,
The Muslim Pathans of Kasur came to recognize Singhs' identity. (50)

As soon as the Pathans started barring and locking the fort gates,
Than the Singhs started attacking and killing those Pathans.
As there spread a great chaos and panic in the whole city,
All the Khalsa Dal Singh forces reached the city of Kasur. (51)

Not only were the Pathans put to sword by the Singhs,
Many a Pathan were shot down with the bullets of Singhs' firearms.
As the sound of bullet fire kept on getting louder and louder,
The Pathans sleeping in basements also woke up from their sleep. (52)

As some had weapons others were without any weapons,
Some others woke up from their dozing without picking up weapons.
As some carried knives and some other carried daggers,
The Singhs shot them down with bullets firing from a distance. (53)

Dohra : Those Muslim Pathans, as were without any firearms,
Soon did they retreat into the safety of their basements.
Those who possessed arrows, bows and firearms,
They did come out to fight against the Khalsa force. (54)

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ਚੌਪਈ : ਬੰਦੂਕਨ ਕੇ ਸਿੰਘ ਬਡੇ ਖਿਡਾਰੀ । ਤੀਰਨਦਾਜ ਕੌ ਵਹਿ ਲੇਂ ਮਾਰੀ ।
ਪਠਾਣ ਬੰਦੂਖ ਕਰਤ ਸ਼ਿਸਤੋ ਰਹੈਂ । ਤੌ ਹੀ ਸਿੰਘ ਉਸ ਮਾਰ ਗਿਰਹੈਂ ।੫੫।
chaupaî : bandûkan kç singh badaç khidaârî. tîrnadâj kau vahi lçn mârî.
pathân bandûkh karat shistô rahain. tau hî singh us mâr girhain.55.

ਜੋ ਪਠਾਣ ਫੜ ਆਇ ਤਲਵਾਰ । ਲੇ ਨੇਜਨ ਸਿਉਂ ਉਸ ਕੋ ਮਾਰ ।
ਇਕ ਥਾਂਇ ਮਾਰ ਸਿੰਘ ਦੂਯੇ ਥਾਂ ਅੜੈਂ । ਦੁਯੇ ਛੁਡਾਇ ਤੀਏ ਥਾਂ ਵੜੈਂ ।੫੬।
jô pathân phard âi talvâr. lç nçjan siun us kô mâr.
ik thâni mâr singh dûyç thân ardain. duyç chhudaâi tîç thân vardain.56.

ਤਬ ਹਟ ਸਿੰਘਨ ਫੜੀ ਤਲਵਾਰ । ਕਰੀ ਕਤਲ ਊਹਾਂ ਪਠਾਣ ਬਿਚਾਰ ।
ਕਿਛ ਨੱਠੇ ਕਿਛ ਲਏ ਸੁ ਮਾਰੇ । ਇਮ ਸਤਿਗੁਰ ਕੰਮ ਸਿੰਘਨ ਸੁਵਾਰੇ ।੫੭।
tab hat singhan phardî talvâr. karî katal ûhân pathân bichâr.
kichh natthç kichh laç su mârç. im satigur kamm singhan suvârç.57.

ਦੋਹਰਾ : ਪਠਾਣ ਮਾਰ ਜਬ ਸਭ ਲਏ ਕਰੀ ਖਾਲਸੈ ਛੂਟ ।
ਪਰੇ ਚੁਤਰਫ਼ੋਂ ਸਿੰਘ ਕੁਦ ਲਗੇ ਕਰਨ ਤਬ ਲੂਟ ।੫੮।
dôhrâ : pathân mâr jab sabh laç karî khâlsai chhût.
parç chutrafôn singh kud lagç karan tab lût.58.

ਚੌਪਈ : ਸਰਦਾਰਨ ਲਏ ਮਹੱਲੇ ਘੇਰ । ਵਿਚ ਹਵੇਲੀ ਕਰ ਲਈ ਜ਼ੇਰ ।
ਔਰ ਸਿੰਘਨ ਲਏ ਹਟ ਬਡ ਮੱਲ । ਜਿਨ ਮੈਂ ਦੇਖੀ ਦੌਲਤ ਭੱਲ ।੫੯।
chaupaî : sardâran laç mahllç ghçr. vich havçlî kar laî zçr.
aur singhan laç hat bada mall. jin main dçkhî daulat bhall.59.

ਤੁੰਮਨਦਾਰਨ ਮਲ ਲਏ ਬਜ਼ਾਰ । ਭਰੇ ਭਕੁੰਨੇ ਘਰ ਬਿਸ਼ੁਮਾਰ ।
ਚੂਹੜੇ ਚੁਮਾਰ ਜਿ ਰਲ ਆਏ ਜੱਟ । ਲੈ ਗਏ ਵੈ ਪੁਰਸਾਰਨ ਖੱਟ ।੬੦।
tummnadâran mal laç bazâr. bharç bhakunnç ghar bishumâr.
chûhrdç chumâr ji ral âç jatt. lai gaç vai pursâran khatt.60.

ਅਕੈ ਸੁਇਨੋ ਅਕੈ ਚਾਂਦੀ ਚੱਕੈਂ । ਮੋਤੀ ਚੂਨੀ ਡਾਰੈਂ ਕਚ ਸ਼ੱਕੈਂ ।
ਕਾਂਸੀ ਪਿਤਲ ਕੋਈ ਨ ਲੇਹਿ । ਕਢ ਕਢ ਸਿਟੈਂ ਫਿਰ ਸ਼ਹਿਰ ਹੀ ਲੇਹਿ ।੬੧।
akai suinô akai chândî chakkain. môtî chûnî daârain kach shakkain.
kânsî pital kôî na lçhi. kadah kadah sitain phir shahir hî lçhi.61.

ਲਏ ਤਬੇਲੇ ਸਰਦਾਰਨ ਘੇਰ । ਭੈਂਸਾਂ ਬੈਲ ਜੱਟ ਲੈ ਗਏ ਚੁਫੇਰ ।
ਜਿਸਕੈ ਹਾਥ ਔਰ ਕੰਮ ਪਇਆ । ਪਕੜ ਘੋੜਾ ਕਪੜੋ ਲਦ ਲਇਆ ।੬੨।
laç tabçlç sardâran ghçr. bhainsân bail jatt lai gaç chuphçr.
jiskai hâth aur kamm paiâ. pakard ghôrdâ kaprdô lad laiâ.62.

ਦੋਹਰਾ : ਭਿੱਛਕ ਭੂਪ ਸੁ ਤਹਿਂ ਭਏ ਗਏ ਭੂਪ ਸੁ ਭਿੱਛਕ ਹੋਇ ।
ਕਈ ਹਵੇਲੀ ਭਰ ਲਈ ਦਲ ਲੁਟ ਰੱਜਯੋ ਥੋਇ ।੬੩।
dôhrâ : bhichchhak bhûp su tahin bhaç gaç bhûp su bhichchhak hôi.
kaî havçlî bhar laî dal lut rajjyô thôi.63.

Chaupai : The Singhs, being ace sharp shooters with their firearms,
Many an archer among the Pathans did the Singhs shoot down.
The Pathans, being bogged down in taking aims at the Singhs,
The Singh sharp-shooters shot them down in an instant. (55)

Those Pathans who rushed out with their swords,
With lances and spears did the Singhs strike at them.
Killing Pathans at one spot would the Singh move to another,
They would soon move to yet another spot after the second. (56)

Thereafter, the Singhs wielding their swords, rushed ahead,
Many a Pathan did they slaughter so systematically.
As some of the Pathans fled away, others did the Singhs slaughter,
Thus did the Divine Guru accomplish the Singhs' mission. (57)

Dohra : After all the Pathans were slaughtered by the Singhs,
Then did the Khalsa order looting and plundering of Kasur.
Thereafter, rushing into the city from all the directions,
The Singhs started committing loot and arson in the city. (58)

Chaupai : Many a street did the Singh chiefs put under siege,
Many a palatial Mansion did the Singhs occupy.
Many a bigger business concerns did the the Singhs take over,
As appeared to be full of expensive merchandise items. (59)

The Singhs contingent chiefs occupied the main markets,
As well as numerous household furnished with luxury items.
Sweepers, cobblers and peasants as had followed the Singhs,
They, too, helped themselves by looting and plundering. (60)

Gold and silver items alone did the Singhs pick up,
Diamonds studded with gems would they reject considering these cheap glass.
Brass and alloy utensils no body cared to pick up,
Outside the shops would they throw these to be picked up by public. (61)

As the stables were occupied by the Singh chiefs for horses,
Bullocks and buffaloes were taken away by the peasantry.
Everyone laid their hands on whatever they found worthwhile,
Many loaded their horses' backs with reams of cloth. (62)

Dohra : Thus did paupers turn as affluent as the kings,
Thus did kings turn as impoverished as the paupers.
So much did the Khalsa Dal lay their hands upon,
That this booty could furnish so many palatial mansions. (63)

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ਚੌਪਈ : ਤੀਨ ਦਿਵਸ ਦਲ ਲੁਟਤੋ ਰਹਯੋ । ਚੌਥੇ ਦਿਨ ਆਇ ਮੁਲਕ ਬਹੁ ਪਯੋ ।
ਉਇ ਬੀ ਲੁਟ ਲੁਟ ਭਏ ਨਿਹਾਲ । ਲੈ ਗਏ ਕੱਪੜ ਬਹੁ ਭਾਂਤ ਸੰਭਾਲ ।੬੪।
chaupaî : tîn divas dal luttô rahyô. chauthç din âi mulak bahu payô.
ui bî lut lut bhaç nihâl. lai gaç kappard bahu bhânt sambhâl.64.

ਫੇਰ ਸੁਨੋ ਅਬ ਬਾਮ੍ਹਣ ਬਾਤ । ਫਰਯਾਦ ਕਰੀ ਉਨ ਆਇ ਪਰਾਤ ।
ਅਪਨੋ ਕਾਮ ਤੁਮ ਖਾਲਸੋ ਕੀਓ । ਮੇਰੋ ਕਾਮ ਤੁਮ ਚਿਤ ਨ ਧਰੀਓ ।੬੫।
phçr sunô ab bâmahn bât. pharyâd karî un âi parât.
apnô kâm tum khâlsô kîô. mçrô kâm tum chit na dharîô.65.

ਹਰੀ ਸਿੰਘ ਕਹਯੋ ਵਖਤ ਲੌਢੇ ਆਵੀਂ । ਲਗੈ ਦਿਵਾਨ ਵਿਚ ਆਖ ਸੁਣਾਵੀਂ ।
ਸੋਈ ਬਾਤ ਆ ਬਿਪ ਨੇ ਕਰੀ । ਮੇਰੀ ਬਾਮ੍ਹਣੀ ਰਹੀ ਤੁਰਕ ਪੈ ਫਰੀ ।੬੬।
harî singh kahyô vakhat laudahç âvîn. lagai divân vich âkh sunâvîn.
sôî bât â bip nç karî. mçrî bâmhnî rahî turak pai pharî.66.

ਕਹਯੋ ਖਾਲਸੈ ਅਬ ਹੁਇ ਚਲ ਆਗੈ । ਮਗਰੇ ਤੁਰੇ ਸਰਦਾਰ ਸੁ ਲਾਗੈ ।
ਗਿਲਜਨ ਕੋਟ ਉਨ ਦਯੋ ਬਤਾਇ । ਬਾਰ ਦੂਈ ਦਯੋ ਕਤਲ ਕਰਾਇ ।੬੭।
kahyô khâlsai ab hui chal âgai. magrç turç sardâr su lâgai.
giljan kôt un dayô batâi. bâr dûî dayô katal karâi.67.

ਦੋਹਰਾ : ਪਠਾਨ ਸੁ ਤਬ ਹੀ ਮਾਰਕੈ ਬਿਪਨੀ ਦਈ ਫੜਾਇ ।
ਜੈ ਜੈ ਕਰਤੋ ਸੋ ਗਯੋ ਅਪਨੋ ਬਦਲੋ ਪਾਇ ।੬੮।
dôhrâ : pathân su tab hî mârkai bipnî daî phardâi.
jai jai kartô sô gayô apnô badlô pâi.68.

੧੪੩. ਸਾਖੀ ਦਿਲੇ ਰਾਮੀਆਂ ਕੀ ('ਸਤ ਧਾਰਨ ਕੇ ਭੀ ਪਤਿਸ਼ਾਹ'...)
143. sâkhî dilç râmîân kî (‘sat dhâran kç bhî patishâh’...)

ਦੋਹਰਾ : ਇਸੈ ਮਾਂਹਿ ਇਕ ਔਰ ਹੀ ਸੁਨੋਂ ਜੁਲਮ ਕੀ ਗੱਲ ।
ਰਾਮਗੜ੍ਹੀਏ ਜਿਮ ਵਧ ਘਣੇ ਗਏ ਖੇਹ ਮੈਂ ਰੱਲ ।੧।
dôhrâ : isai mânhi ik aur hî sunôn julam kî gall.
râmgardhîç jim vadh ghanç gaç khçh main rall.1.

ਚੌਪਈ : ਔਰ ਸੁਨੋ ਇਕ ਜ਼ੁਲਮ ਕਹਾਨੀ । ਰਾਮਗੜ੍ਹੀਅਨ ਜਿਮ ਜੜ੍ਹ ਉਖੜਾਨੀ ।
ਚਾਰੇ ਭਾਈ ਅਤਿ ਬਡ ਸੂਰੇ । ਜਿਨ ਸੋਂ ਲਰ ਕੋਊ ਉਤ੍ਰਯੋ ਨ ਪੂਰੇ ।੨।
chaupaî : aur sunô ik zulam kahânî. râmgardhîan jim jardah ukhrdânî.
châre bhâî ati bada sûrç. jin sôn lar kôû utryô na pûrç.2.

ਉਨਕੀ ਪਿਠ ਦੇਖੀ ਕਿਨ ਨਾਂਹਿਂ । ਮੱਲਯੋ ਕਾਂਗੜੋ[1] ਇਕ ਦਿਨ ਮਾਂਹਿਂ ।
ਸਤ ਧਾਰਨ ਕੇ ਭੀ ਪਤਿਸ਼ਾਹ । ਲਾਕਰ ਕਸੂਰ ਥੋ ਮੁਲਕ ਉਨ ਪਾਹਿ ।੩।
unkî pith dçkhî kin nânhin. mallyô kângrdô1 ik din mânhin.
sat dhâran kç bhî patishâh. lâkar kasûr thô mulak un pâhi.3.

Chaupai : For full three days the Khalsa Dal kept on ransacking Kasur,
On the fourth day much of populace too joined the looting spree.
The general populace helped themselves to their hearts' content,
So much provisions and fabrics had the people taken away. (64)

Now listen to the tale of the Brahmin (who had brought the Khalsa to Kasur),
Who petitioned the Khalsa the next morning after the end of looting.
He reminded the Khalsa of having served their own ends,
Without bothering about his petition about his wife's abduction. (65)

Hari Singh directed him to approach the Khalsa in the afternoon,
Asking him to present his case in the Khalsa congregation.
Thus did the Brahmin present himself as was he directed,
Reminding the Khalsa about his wife's captivity under the Pathans. (66)

Asking the Brahmin to lead the Khalsa to the accused's house,
The contingent chiefs followed the Brahmin to the targeted location,
The moment the Brahmin pointed out the accused Pathan's house,
For the second time did the Khalsa slaughter the inmates. (67)

Dohra : Having slaughtered all the wicked Pathan abductors,
Brahmin's wife did the Khalsa hand over to the Brahmin.
Applauding the Khalsa's noble deed did the Brahmin depart,
Delighted, indeed, did he feel having avenged his humiliation. (68)

Episode 143
Episode About Dileramian
(Their Sovereignty extended over the seven Hills)

Dohra : (Dear readers) listen to another tale of tyranny,
That is included in this epic of (the Khalsa Panth).
It relates to the expansion of the Ramgharia Misl,
And the way it disintegrated and destroyed itself. (1)

Chaupai : Listen to another tale of Ramgharia's tyrannical acts,
Which resulted in the complete disintegration of their Misl.
All the four Ramgharia brothers were so much brave,
That no warrior, howsoever mighty, could brow beat them. (2)

As never had they been seen deserting the battlefield,
They had taken over the whole of Kangra[1] in a single day.
Having established their sovereignty over the seven hill regions,
Their territorial rights extended up to the distant Kasur. (3)

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ਅੰਮ੍ਰਿਤਸਰ ਮੇਂ ਹਿੱਸੇ ਚੁਹਾਰਾਮ । ਹਾਂਸੀ ਹਿਸਾਰ ਮੱਲ ਕਰੀ ਗੁਜਾਰਮ ।
ਜੱਸਾ ਸਿੰਘ ਆਹਲੂ ਇਨ ਫੜਯੋ । ਨਹਿਂ ਪਿਠ ਦੀਨੀ ਜਹਿਂ ਵਹਿ ਲੜਯੋ ।੪।
ammritsar mçn hissç chuhârâm. hânsî hisâr mall karî gujâram.
jassâ singh âhlû in phardyô. nahin pith dînî jahin vahi lardyô.4.

ਯਹੀ ਗਜਬ ਥੋ ਉਨ ਪਰ ਪਰਯੋ । ਉਨਕੋ ਪੁਰਸ਼ ਨ ਢੂੰਡਤ ਲਭਯੋ ।
ਤਿਨਕੀ ਬਾਤ ਸਭੋ ਜੋ ਕਹੀਐ । ਗ੍ਰੰਥ ਬਧਨ ਤੇ ਅਤਿ ਡਰ ਪਈਐ ।੫।
yahî gajab thô un par paryô. unkô purash na dhûndat labhyô.
tinkî bât sabhô jô kahîai. garnth badhan tç ati daar paîai.5.

੧੪੪. ਅਬ ਪ੍ਰਸੰਗ ਦਿਲੇ ਰਾਮੀਆਂ ਕਾ ਤੁਰਿਆ (...'ਇਨ ਲਬ ਬਹੁਤਨ ਪਤ ਗਵਾਈ')
144. ab parsang dilç râmîân kâ turiâ (...'in lab bahutan pat gavâî')

ਦੋਹਰਾ : ਬੇਗਮ ਹੋਤੀ ਸ਼ਾਹ ਕੀ ਸੋ ਤਿਨ ਹੋਤ ਦਿਵਾਨ ।
ਦਿਲੇ ਰਾਮ ਤਿਸ ਨਾਮ ਥੋ ਵਿਚ ਲਹੌਰ ਬਡ ਥਾਮ ।੧।
dôhrâ : bçgam hôtî shâh kî sô tin hôt divân.
dilç râm tis nâm thô vich lahaur bada thâm.1.

ਚੌਪਈ : ਉਸ ਥੀ ਬਹੁਤੀ ਦਰਬ ਕਮਾਈ । ਇਕ ਥਾਂ ਰੋਕੜ ਕ੍ਰੋੜ ਦਬਾਈ ।
ਔਰ ਉਪਰ ਥੀ ਗਿਣਤ ਨ ਕਾਈ । ਬਹੁਤ ਲੱਖਨ ਕੇ ਗਹਿਣੇ ਥਾਈ ।੨।
chaupaî : us thî bahutî darab kamâî. ik thân rôkard karôrd dabâî.
aur upar thî ginat na kâî. bahut lakkhan kç gahinç thâî.2.

ਹਜ਼ਾਰ ਸੈਂਕੜਨ ਕੀ ਗਿਣਤ ਨ ਕਾਈ । ਸੁਨੋ ਸੁ ਉਨ ਸੋਂ ਕੈਸ ਬਿਹਾਈ ।
ਕਾਬਲ ਤੇ ਸ਼ਾਹ ਅਹਿਮਦ ਆਵੈ । ਦਿੱਲੀ ਪਤਿ ਤਿਸ ਮੋੜਯੋ ਚਾਹਵੈ ।੩।
hazâr sainkrdan kî ginat na kâî. sunô su un sôn kais bihâî.
kâbal tç shâh ahimad âvai. dillî pati tis môrdyô châhvai.3.

ਕਈ ਬਾਰ ਇਮ ਭਯੋ ਹਕਾਮ । ਲਹੌਰ ਸ੍ਰਹੰਦ ਕੀਓ ਦੰਗੈ ਮੁਕਾਮ ।
ਤੁਰਕਨ ਕੀਓ ਤਿਹ ਸਿੰਘਨ ਬੁਰਾ । ਸੋਊ ਬੁਰਾ ਸਿਰ ਸ਼ਹਿਰਨ ਪਰਾ ।੪।
kaî bâr im bhayô hakâm. lahaur sarhand kîô dangai mukâm.
turkan kîô tih singhan burâ. sôû burâ sir shahiran parâ.4.

ਦੋਹਰਾ : ਦੱਖਣ ਤੈ ਮਰਹੱਟੇ ਆਏ ਕਰਨ ਸ਼ਾਹਿ ਸੋਂ ਜੰਗ ।
ਪਰਦੇਸੀ ਮਿਤ ਦਰਬ ਕੇ ਭਏ ਲਹੌਰੀਏ ਤੰਗ ।੫।
dôhrâ : dakkhan tai marhattç âç karan shâhi sôn jang.
pardçsî mit darab kç bhaç lahaurîç tang.5.

ਚੌਪਈ : ਮਰਹੱਟੇ ਤਲਬ ਨਿਬਾਬੋਂ ਲੇਹਿਂ । ਨਿਬਾਬ ਕਹੇ ਲੈ ਲਹੌਰੋਂ ਦੇਹਿਂ ।
ਇਸ ਡਰ ਲਹੌਰੋਂ ਟਕਾ ਨਿਕਾਰਾ । ਸ਼ਾਹਨ ਕਸੂਰ ਮੇਂ ਬਹੁਤੋ ਡਾਰਾ ।੬।
chaupaî : marhattç talab nibâbôn lçhin. nibâb kahç lai lahaurôn dçhin.
is daar lahaurôn takâ nikârâ. shâhan kasûr mçn bahutô daârâ.6.

Having settled for one fourth revenue from the Amritsar region,
Their revenue proceeds also came from Hansi and Hisar as well.
They had the audacity to capture (venerated) Jassa Singh Ahluwalia,
Who was believed to have never deserted the battlefield. (4)

For this despicable act were they so much doomed,
That not a single male survived of their dynasty.
The whole historiography of their Misl cannot be narrated,
As it is likely to make this epic too voluminous. (5)

Episode 144
Episode About Dileramias Continued
(Many a sinner had lost their honour through greed)

Dohra : The royal consort who happened to be emperor's queen[1] once,
He happened to be the custodian at the same queen's court.
Diley Ram[2] was the name by which he was known,
Lahore was the famous place which was his abode. (1)

Chaupai : As he had amassed a lot of wealth so skillfully,
He had hidden a crore in cash out of that wealth.
Countless other assets besides this amount did he possess,
Jewellery worth several lakhs had he in his kitty. (2)

As his wealth could not be counted in thousands and hundreds,
Listen to the manner fate dealt with this billionaire.
Many a time Ahmed Shah Abdali invaded India from Kabul,
Many a time did Delhi's emperor tried to repulse him. (3)

Many a time had armed strife taken place there,
Many a time had Lahore and Sirhind become theatres of war.
Many an excess had the Muslims committed on the Singhs,
So had a similar catastrophe befallen these two cities. (4)

Dohra : From the Deccan (South) descended the Marhattas,
To fight the invader Abdali had the Marathas come.
As both these aliens had mercenary intentions,
The inhabitants of Lahore had to bear their brunt. (5)

Chaupai : As Marathas demanded wages from the Nawab (Adina Beg),
He pressed the Lahore Nawab to meet the Maratha's demand.
With this threat of being dispossessed of all his wealth,
The Lahore Nawab invested his wealth with the Kasur financiers. (6)

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ਦਿਲੇਰਾਮ ਕੇ ਪੁਤ ਥੇ ਜੋਇ । ਤਿਨ ਬੀ ਟਕਾ ਕਸੂਰ ਦਯੋ ਢੋਇ ।
ਕੋਟ ਟਕਾ ਊਹਾਂ ਪੁਜਯੋ ਨ ਪੂਰਨ । ਪੰਜ ਲੱਖ ਤੇ ਤਿਹ ਗਏ ਊਰਨ ।੭।
dilçrâm kç put thç jôi. tin bî takâ kasûr dayô dhôi.
kôt takâ ûhân pujyô na pûran. pañj lakkh tç tih gaç ûran.7.

ਗਹਿਣੋਂ ਕਈ ਲੱਖ ਕੋ ਗਯੋ । ਥੋ ਅਣਗਿਣਤ ਨ ਲਿਖਣੋ ਅਯੋ ।
ਕਬੀਲੈ ਭੀ ਊਹਾਂ ਦਏ ਘਲਾਇ । ਕਸੂਰ ਆਕੀ ਲਖ ਤਹਿਂ ਬਹੇ ਜਾਇ ।੮।
gahinôn kaî lakkh kô gayô. thô anginat na likhnô ayô.
kabîlai bhî ûhân daç ghalâi. kasûr âkî lakh tahin bahç jâi.8.

ਸਾਥ ਲਿਜਾਣੇ ਥੇ ਉਸ ਕੇ ਪ੍ਰਾਣ । ਉਨ ਪਰ ਔ ਬਿਧ ਪਹੁੰਚੀ ਆਣ ।੯।
sâth lijânç thç us kç parân. un par au bidh pahuñchî ân.9.

ਦੋਹਰਾ : ਹਵੇਲੀ ਦਿਲੇ ਸੁ ਰਾਮ ਕੀ ਲਈ ਸੁ ਪਹਿਲੇ ਲੂਟ ।
ਖਬਰ ਸ੍ਰਦਾਰਨ ਜਬ ਭਈ ਰਖੀ ਆਮ ਤੈ ਹੂਟ ।੧੦।
dôhrâ : havçlî dilç su râm kî laî su pahilç lût.
khabar sardâran jab bhaî rakhî âm tai hût.10.

ਚੌਪਈ : ਪਹਿਲੋਂ ਲੁਟੇਰੇ ਵੜੇ ਸੁ ਜਾਇ । ਤਿਨ ਤਹਿਂ ਲੀਨੇ ਹੱਥ ਰੰਗਾਇ ।
ਕਿਨ ਝੋਲੀ ਕਿਨ ਮਗਰੀ ਭਰੀ । ਕਿਨ ਮੋਢੇ ਕਿਨ ਸਿਰ ਪਰ ਧਰੀ ।੧੧।
chaupaî : pahilôn lutçrç vardç su jâi. tin tahin lînç hatth rangâi.
kin jhôlî kin magrî bharî. kin môdahç kin sir par dharî.11.

ਕਿਨ ਚਾਂਦੀ ਕਿਨ ਸੁਇਨੋ ਪਾਇਓ । ਜੋ ਪਹੁੰਚਯੋ ਸੋ ਅਯੋ ਅਘਾਯੋ ।
ਧਰ ਧਰ ਗਠਰੀ ਫਿਰ ਫਿਰ ਜਾਹਿਂ । ਕਈਅਨ ਤੇ ਲੈ ਸ੍ਰਦਾਰ ਕਬਜਾਹਿਂ ।੧੨।
kin chândî kin suinô pâiô. jô pahuñchyô sô ayô aghâyô.
dhar dhar gathrî phir phir jâhin. kaîan tç lai sardâr kabjâhin.12.

ਤਬੈ ਸ੍ਰਦਾਰਨ ਯੌਂ ਲਖ ਲਈ । ਇਹਾਂ ਦੋਲਤ ਕਿਤ ਇਕਠੀ ਪਈ ।
ਖੋਹਾ ਖੋਹੀ ਕਿਛ ਸ੍ਰਦਾਰਨ ਕਰੀ । ਇਮ ਸਿਰਦਾਰਨ ਕਿਛ ਹਥ ਪਰੀ ।੧੩।
tabai sardâran yaun lakh laî. ihân dôlat kit ikthî paî.
khôhâ khôhî kichh sardâran karî. im sirdâran kichh hath parî.13.

ਸ੍ਰਦਾਰਨ ਤੇ ਭੀ ਰਖੀ ਨ ਗਈ । ਫੌਜ ਸ੍ਰਦਾਰਨ ਪਾਸ ਨ ਰਹੀ ।
ਆਪੋ ਆਪ ਸੁ ਲੁੱਟਨ ਗਈ । ਅਕੇਲਨ ਤੇ ਨਹਿਂ ਆਮ ਹਟਈ।੧੪।
sardâran tç bhî rakhî na gaî. phauj sardâran pâs na rahî.
âpô âp su luttan gaî. akçlan tç nahin âm hataî.14.

ਦੋਹਰਾ : ਫੌਜ ਲੁੱਟ ਸਭ ਰਜ ਮੁੜੀ ਪਾਸ ਆਈ ਸ੍ਰਦਾਰਨ ਕੇਰ ।
ਦੱਬੀ ਘੁੱਟੀ ਜੋ ਰਹੀ ਲਈ ਸ੍ਰਦਾਰਨ ਘੇਰ ।੧੫।
dôhrâ : phauj lutt sabh raj murdî pâs âî sardâran kçr.
dabbî ghuttî jô rahî laî sardâran ghçr.15.

Sons of Dileram who happened to be in Lahore,
They also transferred all their assets to Kasur.
Out of the total one crore rupees that they had sent to Kasur,
An amount worth five lacs was lost while in transit. (7)

Ornaments worth several lacs were dispatched to Kasur,
As innumerable other assets too were transferred there.
To Kasur, they sent their families as well for safety reasons,
Considering Kasur to be safe and defiant to Abdali's invasions. (8)

As this (ill-gotten) wealth was destined to destroy their lives.
It became the immediate cause of their family's extinction. (9)

Dohra : The palatial mansion that belonged to Diley Ram,
Was it ransacked by the Singhs in the first attempt.
The moment the Singh chiefs heard about its immense treasures,
Did they prohibit the public from entering this mansion. (10)

Chaupai : Earlier, the petty robbers had managed to enter this place,
Thoroughly had they helped themselves with the valuables.
As some carried bagfuls of valuables on their backs,
Some others carried the robbed booty on their heads. (11)

Some found lots of silver others found plenty of gold,
Whosoever entered this mansion felt fully rewarded.
As these petty robbers carried valuables in bundles,
Many a robber were dispossessed by the Khalsa chiefs. (12)

Then did the Singh chiefs realized the extent of hidden treasure,
How much wealth had Diley Ram accumulated here.
As the Singh chiefs seized and snatched these valuables,
They came to possess a part of this hidden wealth. (13)

Even the Singh chiefs could not keep hold on this wealth,
As there were hardly any Singh soldiers to keep a guard.
With all the Khalsa troops having gone on a looting spree,
The Singh chiefs alone could not keep the robbers at bay. (14)

Dohra : As the Singh troops returned having had their fill with plunder,
They did assemble once again around their chiefs.
Whatever hidden or buried treasure lay their inside,
That also did the Singh chiefs keep under their siege. (15)

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ਚੌਪਈ : ਰਾਮਗੜ੍ਹੀਏ ਔ ਮਿਸਲ ਘਨੱਈਯੇ । ਕਰਤ ਡੇਰੇ ਥੇ ਇਕ ਥਾਂ ਵੈਯੇ ।
ਅੱਧੋ ਅੱਧੀ ਆਈ ਚੀਜ਼ੈਂ ਕਰੈਂ । ਇਮ ਕਰ ਉਨ ਬਡ ਮਤਲਬ ਸਰੈਂ ।੧੬।
chaupaî : râmgardhîç au misal ghanaîîyç. karat daçrç thç ik thân vaiyç.
addhô addhî âî chîzain karain. im kar un bada matlab sarain.16.

ਜਿਮ ਕਰ ਉਨ ਕੋ ਹੋਇ ਰਹਯੋ ਮੇਲ । ਸੋਊ ਸੁਨਾਊਂ ਉਨ ਕੋ ਖੇਲ ।
ਘਨੱਯੋ ਕਾਨ੍ਹੇ ਗਾਉਂ ਜਿਮੀਂਦਾਰ । ਤ੍ਰਖਾਣ ਰਾਮਗੜ੍ਹੀਏ ਨਾਨਕਵਾਰ ।੧੭।
jim kar un kô hôi rahyô mçl. sôû sunâûn un kô khçl.
ghanyyô kânhç gâun jimîndâr. tarkhân râmgardhîç nânakvâr.17.

ਇਮ ਕਰ ਇਨ ਉਨ ਬਨੀ ਥੀ ਸਿਆਨ । ਰਹੈਂ ਇਕੱਤਰ ਇਤੇ ਪਛਾਨ ।
ਦਿਲੇਰਾਮ ਕੋ ਪੁੱਤ੍ਰ ਬਡ ਜੋਊ । ਨਜ਼ਰਬੰਦ ਕਰ ਲੀਨੋ ਸੋਊ ।
ਉਸਕੋ ਮਾਲ ਜੋਊ ਬਚ ਪਰਯੋ । ਦੋਊ ਮਿਸਲ ਰਲ ਜਪਤਹਿ ਕਰਯੋ ।੧੮।
im kar in un banî thî siân. rahain ikttar itç pachhân.
dilçrâm kô puttar bada jôû. nazarband kar lînô sôû.
uskô mâl jôû bach paryô. dôû misal ral japtahi karyô.18.

ਦੋਹਰਾ : ਪਕੜ ਮਾਰ ਉਸ ਦੇਇ ਦੁਖ ਸਬ ਧਨ ਲੀਓ ਪੁਛਾਇ ।
ਜਿਸ ਦਸੈ ਤਿਸ ਫੜੈਂ ਤੁਰਤ ਇਮ ਤਿਨ ਦੀਓ ਮ੍ਰਵਾਇ ।੧੯।
dôhrâ : pakard mâr us dçi dukh sab dhan lîô puchhâi.
jis dasai tis phardain turat im tin dîô marvâi.19.

ਚੌਪਈ : ਧਰਯੋ ਧਰਾਯੋ ਉਨ ਕਢ ਦਯੋ । ਇਮ ਕਰ ਉਸ ਹੀ ਕੋ ਜੀਉ ਗਯੋ ।
ਉਸਕੋ ਲਾਗੀ ਜਿੰਦ ਪਿਆਰੀ । ਦੀਨੀ ਉਨ ਕਢ ਦੌਲਤ ਸਾਰੀ ।੨੦।
chaupaî : dharyô dharâyô un kadah dayô. im kar us hî kô jîu gayô.
uskô lâgî jind piârî. dînî un kadah daulat sârî.20.

ਉਨ ਜਾਨਯੋ ਮੰਗ ਕੈ ਖਾਊਂ । ਕਿਮੈਂ ਜਿਵੋਂ ਮੈਂ ਔਰ ਕਮਾਊਂ ।
ਜਿੰਦ ਬਚੈ ਤੌ ਧਨ ਹੁਇ ਔਰ । ਰਖੀ ਜਿੰਦ ਉਨਿ ਜਿਤ ਕਿਤ ਤੌਰ ।੨੧।
un jânyô mang kai khâûn. kimain jivôn main aur kamâûn.
jind bachai tau dhan hui aur. rakhî jind uni jit kit taur .21.

ਜਿੰਦ ਰਹੈ ਤੌ ਤੀਰਥ ਜਾਊਂ । ਜਿੰਦ ਰਹੇ ਹਰਿ ਭਗਤਿ ਕਮਾਊਂ ।
ਜਿੰਦ ਰਖੀ ਉਨ ਇਸੈ ਬਿਚਾਰ । ਸੋ ਪਾਪਨ ਉਨ ਦੀਨੋ ਮਾਰ ।੨੨।
jind rahai tau tîrath jâûn. jind rahç hari bhagti kamâûn.
jind rakhî un isai bichâr. sô pâpan un dînô mâr.22.

ਜਿਮ ਉਨ ਮਾਰਯੋ ਤਿਮ ਮੈਂ ਕਹੋਂ । ਦਗ਼ਾ ਕੀਯੋ ਜਿਮ ਤਿਮ ਲਿਖਵਹੌਂ ।
ਲੋਭ ਲਹਿਰ ਮੈਂ ਜਿਮ ਰੁੜ੍ਹ ਗਏ । ਵਹੀ ਪਦਾਰਥ ਈਹਾਂ ਰਹੇ ਪਏ ।੨੩।
jim un mâryô tim main kahôn. daghâ kîyô jim tim likhvahaun.
lôbh lahir main jim rurdah gaç. vahî padârath îhân rahç paç.23.

ਦੋਹਰਾ : ਮਾਲੀ ਸਿੰਘ ਤਿਸ ਫਿਰ ਕਹਯੋ ਸੋ ਹਮ ਚੀਜ਼ ਬਤਾਇ ।
ਜੋ ਸਬਹਨ ਮੈਂ ਅਤਿ ਘਣੀ ਸੋ ਮੈਂ ਰਖੋਂ ਉਠਾਇ ।੨੪।

Chaupai : The two Khalsa Misls belonging to Ramghrias and Ghanaiyas,
Had had their camps at one and the same site.
In two equal parts would they divide the plundered booty,
Which served their interests well in equal measure. (16)

The way they kept on working in tandem with each other,
So would I narrate their way of functioning together.
As Ghanaiya chiefs[3] came from a landlord's family of Kana village,
Ramgharia's[4] maternal parents belonged to that village. (17)

This native link brought the two misl chiefs close to each other,
The same filial affinity kept them united with each other.
The son who was the oldest of Diley Ram's other sons,
Was he put under house arrest by these Misl chiefs.
The treasure that remained in possession of this eldest son
Was the same confiscated by the two chiefs jointly. (18)

Dohra : Inflicting tortures and severe beatings on Diley Ram's eldest son,
The two misl chiefs made him divulge the hidden treasures.
Whosoever this captive son named as possessing wealth,
Him did the chiefs order to be slaughtered instantly. (19)

Chaupai : All the hidden treasure did he bring out under duress,
For this colossal wealth had he to stake his life.
Being scared of losing his life in case he refused,
He disclosed his entire wealth and its location. (20)

Being alive, he could survive even if he had to beg,
Somehow or the other would he be able to earn.
Being alive could one earn wealth once more,
Thus did he save his life somehow or the other. (21)

Being alive, could he go on a pilgrimage to shrines,
Being alive alone, could he meditate upon God's name.
Propelled by such thoughts, did he manage to keep alive,
Though the sinful (Ramgharias) killed this Dewan Diley Ram. (22)

The way the Ramgharias' eliminated him, that would I narrate,
The way they betrayed him, that would I state and record.
The way the Ramgharias ruined themselves out of greed,
The way the seized valuables remained unpossessed by them. (23)

Dohra : Thus did Maali Singh[5] again enquire from Diley Ram,
Must he disclose the location of the hidden treaure.

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dôhrâ : mâlî singh tis phir kahyô sô ham chîz batâi.
jô sabhan main ati ghanî sô main rakhôn uthâi.24.

ਚੌਪਈ : ਕਹਯੋ ਤੋਹਿ ਮੈਂ ਰਾਜ਼ੀ ਕਰੂੰਗਾ । ਅਪਨੀ ਦਿਵਾਨੀ ਤੁਧ ਸਿਰ ਧਰੂੰਗਾ ।
ਉਨ ਕਹੀ ਇਕ ਸੰਦੂਕੜੀ ਭਾਰੀ । ਮੱਧ ਪੌੜੀਓਂ ਜੋਊ ਨਿਕਾਰੀ ।੨੫।
chaupaî : kahyô tôhi main râzî karûngâ. apnî divânî tudh sir dharûngâ.
un kahî ik sandûkrdî bhârî. maddh paurdîôn jôû nikârî.25.

ਬਡੀ ਬਿੱਜ ਭਾਰੀ ਉਸ ਮਾਂਹਿ । ਕੱਢ ਅੜਾਈ ਕੋਠੜੀ ਤਾਂਹਿ ।
ਦੁਹੂੰ ਵਲ ਕੇ ਜਹਿਂ ਬਹੈਂ ਸਿਪਾਹੀ । ਸੋ ਅਬ ਤੁਮਰੇ ਕਿਮ ਹਥ ਆਈ ।੨੬।
badaî bijj bhârî us mânhi. kadadah ardâî kôthrdî tânhi.
duhûn val kç jahin bahain sipâhî. sô ab tumrç kim hath âî.26.

ਜੋ ਬਿਧ ਬਨੈ ਤੌ ਕਿਮੈਂ ਲਈਂ ਕੱਢ । ਔਰ ਵਸਤ ਭਾਵੈਂ ਦਈ ਛੱਡ ।
ਹੈ ਬੇਗਮ ਕੋ ਉਸ ਮੈਂ ਗਹਿਣੋ । ਸੋ ਸਾਂਭੋ ਜੋ ਤੁਮ ਹੁਇ ਲਹਣੋ ।੨੭।
jô bidh banai tau kimain laîn kadadah. aur vasat bhâvain daî chhadada.
hai bçgam kô us main gahinô. sô sâmbhô jô tum hui lahnô.27.

ਏਹ ਜੁ ਸੰਦੂਖ ਜੇਵਰ ਕੇ ਧਰੇ । ਖੋਲ੍ਹ ਦਿਖੈਂ ਤੋ ਚੰਦ ਸੋ ਚਰੇ ।
ਖੂਬ ਜੁਆਹਰ ਜੜਤੀ ਬੇਸ਼ । ਲੇਤ ਮੋਹ ਜੋ ਦੇਖੈ ਤੇਸ ।੨੮।
çh ju sandûkh jçvar kç dharç. khôlah dikhain tô chand sô charç.
khûb juâhar jardtî bçsh. lçt môh jô dçkhai tçs.28.

ਸੇਤ ਗੁਲਾਬੀ ਜਿਮ ਝਲਕੈਂ ਤਾਰੇ । ਸੁਰਖ ਸੂਹੇ ਜਿਮ ਫੁੱਲ ਅਨਾਰੇ ।
ਮੋਰ ਕੰਠ ਜਿਮ ਨੀਲ ਸੁ ਝਮਕੈਂ । ਸਬਜ਼ ਸਰੂਪ ਜਿਮ ਸਬਜ਼ੇ ਚਮਕੈਂ ।੨੯।
sçt gulâbî jim jhalkain târç. surakh sûhç jim phull anârç.
môr kanth jim nîl su jhamkain. sabaz sarûp jim sabzç chamkain.29.

ਦੋਹਰਾ : ਮਾਲੀ ਸਿੰਘ ਨੈ ਉਸ ਕਹਯੋ ਉਸ ਕੋ ਮਾਲ ਬਤਾਉ ।
ਕੌਨ ਕੌਨ ਸੀ ਚੀਜ਼ ਹੈ ਤਿੰਨ ਭਿੰਨ ਆਖ ਸੁਨਾਉ ।੩੦।
dôhrâ : mâlî singh nai us kahyô us kô mâl batâu.
kaun kaun sî chîz hai tinn bhinn âkh sunâu.30.

ਚੌਪਈ : ਤਬ ਉਨ ਕਹੀ ਸਭ ਕਹੀ ਨ ਜਾਵੈ । ਕਾਗਜ਼ ਕੀਤੇ ਸ਼ੁਮਾਰ ਨ ਆਵੈ ।
ਦਸ ਬੀਸ ਹੁਇ ਤੌ ਦੇਹੁਂ ਸੁਨਾਇ । ਹੈਂ ਸੈਂਕਰ ਉਨ ਚੀਜ਼ਨ ਨਾਇ ।੩੧।
chaupaî : tab un kahî sabh kahî na jâvai. kâgaz kîtç shumâr na âvai.
das bîs hui tau dçhun sunâi. hain sainkar un chîzan nâi.31.

ਆਹਿ ਸੁਵਰਨ ਸਭ ਗਹਿਨਨ ਭਰੀ । ਬਹੁਤ ਜੜਾਊ ਕੰਮ ਸਾਦੈ ਗਰੀ ।
ਕਈ ਜੁਵਾਹਰ ਗਲ ਕੇ ਨਯਾਰੇ । ਕਈ ਨੱਕ ਕਈ ਕੰਨਨ ਵਾਰੇ ।੩੨।
âhi suvaran sabh gahinan bharî. bahut jardâû kamm sâdai garî.
kaî juvâhar gal kç nayârç. kaî nakk kaî kannan vârç.32.

The articles which were the most valuable among the whole treasure,
Those alone would he (Maali Singh) pick up to place somewhere else. (24)

Chaupai : Enticing to reward him for his services of disclosure,
Maali Singh promised to make Diley Ram his Misl's Dewan.
Upon this, Diley Ram referred to a heavy box of steel,
Which they had retrieved from beneath the stairs. (25)

The most valuable jewellery did that steel box contain,
Which the Ramgharias had locked in a small room.
As this small room was well guarded from both the sides,
How could Maali Singh lay his hands upon that box? (26)

Must he take hold of that box if he ever could take,
Rest of the articles must he choose to ignore therein.
All the jewels of Begum Noorjahan[6] did that box contain,
Must he take possession of that box if he wished to be rich. (27)

Such sparkling jewels did that box contain in it,
That these shined as brilliantly as the moon at night.
Such were crystalline diamonds studded with so many rubies,
That these dazzled and attracted the onlooker at the first sight. (28)

White and pink rubies did twinkle as the twinkling stars,
Some were as crimson red in hue as the pomegranate,
Others were as deep blue as the feathers of a peacock,
Still some others sparkled as green as the greenery around. (29)

Dohra : Thereupon, did Maali Singh ask Diley Ram to give details,
Of the whole treasure that the steel box contained.
Which specific articles of jewellery did it contain,
Must Diley Ram provide specific details about those. (30)

Chaupai : Thereupon, whatever details he provided was impossible to narrate,
Reams upon reams of paper would fail to contain their names.
He could narrate their names had there been a few jewels,
By the hundreds of names were those jewels known. (31)

All these ornaments were cast in heavy gold,
Many of these were carved and engraved in various designs.
Many of these diamonds were meant to be necklaces,
Several of these were in the form of nose pins and earnings. (32)

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ਕਈ ਹਥਨ ਕਈ ਪੈਰ ਤਨ ਪੱਯੇ । ਕਈ ਜੜਤੀ ਕਈ ਪ੍ਰੋਇ ਦਿਖੱਯੇ ।
ਕਈ ਅੰਗੂਠੀ ਮਰਦਨ ਕੇਰੀ । ਬਾਜੂਬੰਦ ਔ ਜਿਗਾ ਘਨੇਰੀ ।੩੩।
kaî hathan kaî pair tan payyç. kaî jardtî kaî parôi dikhyyç.
kaî angûthî mardan kçrî. bâjûband au jigâ ghançrî.33.

ਸੁਰਾਹੀ ਪਯਾਲੇ ਉਸ ਕੈ ਮਧ । ਸ੍ਵਰਨ ਘੜੇ ਜੁਵਾਹਰ ਕਈ ਵੱਧ ।
ਕਹਾਂ ਲਗੇ ਤੁਹਿ ਆਖ ਸੁਣਾਊਂ । ਤਬ ਪਤਯਾਊਂ ਜਬ ਅਖੀਂ ਦਿਖਾਊਂ ।੩੪।
surâhî payâlç us kai madh. savran ghardç juvâhar kaî vaddh.
kahân lagç tuhi âkh sunâûn. tab patyâûn jab akhîn dikhâûn.34.

ਦੋਹਰਾ : ਜਿਮ ਵਹਿ ਆਖੇ ਮਾਲ ਬਡ ਤਿਮ ਬਡ ਲੋਭ ਸੰਤਾਇ ।
ਲੋਭ ਲਗੈ ਜਬ ਪੁਰਸ਼ ਕੋ ਪਾਪੋਂ ਸੋ ਨ ਡਰਾਇ ।੩੫।
dôhrâ : jim vahi âkhç mâl bada tim bada lôbh santâi.
lôbh lagai jab purash kô pâpôn sô na daarâi.35.

ਸੁਨੀ ਜਬ ਵਸਤ ਸੰਦੂਕੜੀ ਮਾਲੀ ਸਿੰਘ ਤਰਖਾਨ ।
ਹੈਰਤ ਗਈ ਸੁ ਗੁੰਮ ਉਸ ਬਦਲਤ ਭਯੋ ਇਮਾਨ ।੩੬।
sunî jab vasat sandûkrdî mâlî singh tarkhân.
hairat gaî su gumm us badlat bhayô imân.36.

ਚੌਪਈ : ਮਾਲੀ ਸਿੰਘ ਕੋ ਜਬ ਕੰਨ ਪਰੀ । ਲੋਭ ਲਹਿਰ ਨਾਗਨ ਜਿਮ ਲਰੀ ।
ਸੁਰਤ ਪੌਰ ਚੜ੍ਹ ਗਈ ਸੁ ਜ਼ਹਿਰ । ਬਿਨ ਬਡ ਗਾਰਰੂ ਮਿਟੈ ਕਿਮ ਲਹਿਰ ।੩੭।
chaupaî : mâlî singh kô jab kann parî. lôbh lahir nâgan jim larî.
surat paur chardah gaî su zahir. bin bada gârrû mitai kim lahir.37.

ਚਿਤ ਮੈਂ ਚਿਤਵੈ ਹੋਵੈ ਸਵਾਈ । ਸਗਵਾਂ ਇਹ ਬਹੁ ਬਧਤੀ ਆਈ ।
ਸੁਨਤ ਜਵਾਹਰ ਫਿਟ ਗਈ ਨੀਤ । ਤੁਟ ਗਈ ਧਰਮ ਕਰਮ ਕੀ ਪ੍ਰੀਤਿ ।੩੮।
chit main chitvai hôvai savâî. sagvân ih bahu badhtî âî.
sunat javâhar phit gaî nît. tut gaî dharam karam kî parîti.38.

ਕਦੇ ਬਹੈ ਕਦ ਲੰਬੋ ਪਰਤ । ਕਦੇ ਤੁਰੇ ਕਦ ਉਠਿਕੈ ਖਰਤ ।
ਲਗੀ ਅਚਵੀ ਕੰਪੈ ਉਸ ਦੇਹ । ਚਲਯੋ ਜੱਸਾ ਸਿੰਘ ਪੈ ਲੇਵਾ ਦੇਹਿ ।੩੯।
kadç bahai kad lambô parat. kadç turç kad uthikai kharat.
lagî achvî kampai us dçh. chalyô jassâ singh pai lçvâ dçhi.39.

ਦੋਹਰਾ : ਜੱਸਾ ਸਿੰਘ ਨੈ ਦੇਖਿਓ ਕਿਮ ਆਵਤ ਭਾਈ ਉਤਾਲ ।
ਕੈ ਬਡ ਬਿਗਰਯੋ ਕੰਮ ਕੋ ਕੈ ਬਡ ਨਿਕਸਯੋ ਮਾਲ ।੪੦।
dôhrâ : jassâ singh nai dçkhiô kim âvat bhâî utâl.
kai bada bigrayô kamm kô kai bada niksayô mâl.40.

ਚੌਪਈ : ਉਸ ਤੇ ਸੁਨੀ ਸਭ ਇਨ ਕਹੀ । ਬਡੀ ਚੀਜ਼ ਅਬ ਨਿਕਲ ਸੁ ਭਈ ।
ਸੋ ਮੈਂ ਦੇਉਂਗੁ ਉਨੈਂ ਨ ਬਾਂਟ । ਜਿਹ ਬਿਧ ਰਹੈ ਦਸੋ ਸੋ ਠਾਟ ।੪੧।
chaupaî : us tç sunî sabh in kahî. badaî chîz ab nikal su bhaî.
sô main dçungu unain na bânt. jih bidh rahai dasô sô thât.41.

Many of these were to be worn on hands and feet,
Several of these were studded with diamonds and rubies.
Many of these were rings studded with diamonds,
Several of these were bracelets and crowns for the head. (33)

Decanters and goblets of gold were among these jewels,
Pitchers made of gold studded with diamonds were there as well.
How could he narrate the names of those innumerable jewels,
Contented would he feel only if he could show these ornaments. (34)

Dohra : The more Diley Ram talked about that hidden treasure,
The more greedy did Maali Singh keep on becoming.
The more avaricious a human being became,
The less scared he felt of committing sins. (35)

The moment Maali Singh Ramgharia heard about that box,
And the contents that that box contained in it.
Dazzled and out of his wits did he turn,
And weakened in his moral scruples did he become. (36)

Chaupai : The moment Malli Singh heard about that treasure,
Inflamed with avarice he felt as if stung by a snake.
As that poison (of avarice) poured into his system through his ears,
How could it be cleansed without the services of a great psychoanalyst. (37)

The more he thought about that valuable treasure,
The more avaricious he became to acquire that wealth.
All the moral scruples did he throw to the winds after hearing,
All thoughts of morality and virtuous deeds did he abandon. (38)

Now sitting, now lying down under inflamed avarice,
Moving to and fro then did he stand gripped with tension.
Shaking and trembling with the unbearable tension,
Finally did he proceed to S. Jassa Singh Ramgharia for a bargain. (39)

Dohra : Soon did Jassa Singh observe his younger brother Maali Singh,
Rushing in great haste towards his own camp.
Either was he coming with the foreboding of some mishap,
Or had he found a bigger treasure in the old mansion. (40)

Chaupai : Maali Singh narrated the whole account he heard from (Diley Ram),
About the huge treasure that he had found there.
Never would he (Maali Singh) share that booty with the Ghnnaiyas,
So must Jassa Singh suggest a strategy to conceal that treasure. (41)

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ਜੱਸਾ ਸਿੰਘ ਸੋ ਆਂਖ ਚੁਰਾਈ । ਇਮ ਨਹਿਂ ਕਹਯੋ ਬਨੈ ਸੁਨ ਭਾਈ ।
ਹਮ ਨੈ ਉਨ ਨੈ ਨੇਮ ਕਰ ਲੀਏ । ਨੇਮ ਹਾਰੀ ਕਿਤ ਜੀਵਣ ਜੀਏ ।੪੨।
jassâ singh sô ânkh churâî. im nahin kahyô banai sun bhâî.
ham nai un nai nçm kar lîç. nçm hârî kit jîvan jîç.42.

ਧਰਮ ਹਾਰ ਜੋ ਦਰਬ ਕਮਾਯੋ । ਹੋਤ ਅਜਸ ਔ ਰਹਤ ਸੁ ਜਾਯੋ ।
ਮਾਲੀ ਸਿੰਘ ਕਹਿ ਮੈਂ ਟਰੋਂ ਸੁ ਨਾਂਹੀ । ਮੇਰੀ ਸੁਰਤ ਗਈ ਉਨ ਮਾਂਹੀ ।੪੩।
dharam hâr jô darab kamâyô. hôt ajas au rahat su jâyô.
mâlî singh kahi main tarôn su nânhî. mçrî surat gaî un mânhî.43.

ਮੈਂ ਉਨ ਦੇਕੈ ਜੀਵੋਂ ਨਾਂਹਿ । ਮੈਂ ਉਨ ਸੰਗ ਦੇਊਂ ਪ੍ਰਾਨ ਗਵਾਇ ।
ਪਹਿਲੇ ਹਵੇਲੀ ਅਸਾਂ ਸੀ ਰੋਕੀ । ਤੈਂ ਹੀ ਰਲਾਇ ਘਨੱਯਨ ਮੈਂ ਝੋਕੀ ।੪੪।
main un dçkai jîvôn nânhi. main un sang dçûn parân gavâi.
pahilç havçlî asân sî rôkî. tain hî ralâi ghanyyan main jhôkî.44.

ਦੋਹਰਾ : ਜਸੈ ਸਿੰਘ ਤਿਸ ਇਮ ਕਹਯੋ ਅਬ ਹਮ ਜਾਨਤ ਯਾਹਿ ।
ਦਿਲੈ ਰਾਮ ਕੇ ਘਰ ਬਿਖੈ ਏਤੀ ਪੜੀ ਬਲਾਇ ।੪੫।
dôhrâ : jasai singh tis im kahyô ab ham jânat yâhi.
dilai râm kç ghar bikhai çtî pardî balâi.45.

ਚੌਪਈ : ਜੱਸਾ ਸਿੰਘ ਫਿਰ ਬਹੁ ਸਮਝਾਯਾ । ਆਵਣ ਜਾਣ ਸੁ ਹੈ ਯਹ ਮਾਯਾ ।
ਆਪ ਘਨੱਯੇ ਬਹੁ ਫੌਜਨ ਵਾਰੇ । ਇਕ ਹੀ ਰਲ ਸਭ ਜਟ ਹੋਹੁ ਸਾਰੇ ।੪੬।
chaupaî : jassâ singh phir bahu samjhâyâ. âvan jân su hai yah mâyâ.
âp ghanyyç bahu phaujan vârç. ik hî ral sabh jat hôhu sârç.46.

ਹਮ ਤ੍ਰਖਾਣ ਇਕ ਹਿੱਸੇ ਸਾਰੇ । ਸੌ ਹਿੱਸੇ ਜਟ ਹਮ ਤੇ ਭਾਰੇ ।
ਏਹ ਹਮ ਕੋ ਬਡ ਕਰੈਂ ਖੁਆਰੀ । ਭਾਈ ਖੁਸ਼ਾਲ ਸਿੰਘ ਦੀਓ ਇਨ ਮਾਰੀ ।੪੭।
ham tarkhân ik hissç sârç. sau hissç jat ham tç bhârç.
çh ham kô bada karain khuârî. bhâî khushâl singh dîô in mârî.47.

ਵਹਿ ਵੇਲਾ ਉਸ ਹੀ ਦਿਨ ਗਯੋ । ਅਬ ਹਮ ਛੇੜ ਕੇ ਸੁਖ ਨ ਸਮੈਯੋ ।
ਹਮ ਕੋ ਰੱਖਣ ਦੇਹੁ ਇਹ ਮਾਲ । ਲੜ ਮੈਂ ਦਿਖਾਲੋਂ ਸਭ ਪੰਥ ਨਾਲ ।੪੮।
vahi vçlâ us hî din gayô. ab ham chhçrd kç sukh na samaiyô.
ham kô rakkhan dçhu ih mâl. lard main dikhâlôn sabh panth nâl.48.

ਦੋਹਰਾ : ਜੌ ਤੂੰ ਰਾਖੈਂ ਮਾਲ ਅਬ ਤੌ ਮੈਂ ਰਾਖੋਂ ਪ੍ਰਾਣ ।
ਜੌ ਤੂੰ ਦੇਵੈਂ ਮਾਲ ਵੰਡ ਲਰ ਮਰੋਂ ਇਸ ਮੈਦਾਨ ।੪੯।
dôhrâ : jau tûn râkhain mâl ab tau main râkhôn parân.
jau tûn dçvain mâl vand lar marôn is maidân.49.

ਚੌਪਈ : ਜੱਸਾ ਸਿੰਘ ਦੋਊ ਔਖੀ ਆਈ । ਉਵ ਜਾਇ ਧਰਮ ਔ ਇਵ ਜਾਇ ਭਾਈ ।
ਵਹਿ ਭੀ ਲਹਰ ਲੋਭ ਕੀ ਰੋੜ੍ਹਾ । ਭਾਈ ਰਖਯੋ ਔ ਧਰਮ ਉਨ ਤੋੜਾ ।੫੦।
chaupaî : jassâ singh dôû aukhî âî. uv jâi dharam au iv jâi bhâî.
vahi bhî lahar lôbh kî rôrdhâ. bhâî rakhyô au dharam un tôrdâ.50.

Though Maali Singh dared not look at him in the eye,
Jassa Singh forbade his brother from using such words.
As Ramgharias and Ghannaiyas had taken vows to share things,
How could the Ramgharias live after breaking those vows. (42)

The wealth that one earns by backing out of one's vows,
Ignominy does it bring besides the loss of such wealth.
But never would Maali Singh budge from his new resolve,
As his whole attention remained focused on that wealth. (43)

Never could he live after sharing it with the Ghanaiyas,
Surely would he stake his life for possessing that wealth.
Ramgharias had occupied that ancient Mansion first,
Though Jassa Singh had brought the Ghanaiyas there later on. (44)

Dohra : Then did Jassa Singh tell his younger brother,
That he stood by his solemn pledge for the present.
How did he know such a huge treasure lay hidden,
In the old Mansion that belonged to Diley Ram. (45)

Chaupai : Much did Jassa Singh try to persuade his brother,
That transient and transitory was wealth indeed.
A large fighting force did the ghanaiyas command,
That united would all the Jat Sikhs stand against Ramgharias. (46)

Hardly one percent troops did the Ramgharias command,
Hundred times larger in strength were the Jat Sikh troops.
Immensely would these Jat Sikhs harass the Ramgharias,
As earlier had they killed a Ramgharia Khushal Singh[7]. (47)

That moment had passed with their brother's death : said Maali Sigh,
Now nobody would sleep in peace after harming the Ramgharias.
Begging his elder brother to let him keep that treasure,
Maali Singh assured him of giving good fight to the whole Sikh Panth. (48)

Dohra : Then alone would Maali Singh keep his life,
If Jassa Singh kept that wealth with themselves.
Definitely would Maali Singh die fighting there,
If his elder brother shared it with the Ghanaiyas. (49)

Chaupai : On the horns of dilemma was Jassa Singh indeed,
He could either keep his faith or save his brother.
Jassa Singh too got carried away by lust for wealth,
As he saved his brother but breached his faith. (50)

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ਤੌ ਜੱਸਾ ਸਿੰਘ ਯਹ ਬਿਧ ਭਾਖੀ । ਲਈ ਨ ਪ੍ਰਗਟ ਗੋਪ ਕਿਮ ਰਾਖੀ ।
ਦਿਲੈ ਰਾਮ ਸੁਤ ਲੀਯੋ ਸਮਝਾਇ । ਮਤ ਵਹਿ ਉਨ ਕੋ ਦੇਇ ਬਤਾਇ ।੫੧।
tau jassâ singh yah bidh bhâkhî. laî na pargat gôp kim râkhî.
dilai râm sut lîyô samjhâi. mat vahi un kô dçi batâi.51.

ਧਰਮ ਜਾਇ ਔ ਧਨ ਭੀ ਜਾਇ । ਓਇ ਲੇਵੈਂ ਫਿਰ ਦੰਗੋ ਕਰਾਇ ।
ਇਤਨੀ ਸੁਨ ਮਾਲੀ ਸਿੰਘ ਗਯੋ । ਖ਼ੁਸ਼ੀਆਂ ਕਰਤ ਸੁ ਮਨ ਮੈਂ ਭਯੋ ।੫੨।
dharam jâi au dhan bhî jâi. ôi lçvain phir dangô karâi.
itnî sun mâlî singh gayô. khushîân karat su man main bhayô.52.

ਉਸੈ ਜਾਗਤ ਗਈ ਸਾਰੀ ਰਾਤ । ਲੈ ਫੌਜ ਚੜਯੋ ਬਹੁ ਹੋਤ ਪ੍ਰਭਾਤ ।
ਖੋਲ ਸੁ ਕੋਠੜੀ ਬੰਡਨ ਲਾਇ । ਲਈ ਸੰਦੂਖੜੀ ਇਨ੍ਹੈਂ ਉਠਾਇ ।੫੩।
usai jâgat gaî sârî rât. lai phauj chardyô bahu hôt parbhât.
khôl su kôthrdî bandan lâi. laî sandûkhrdî inhain uthâi.53.

ਦੋਹਰਾ : ਕਹੀ ਹਮੈ ਯਹ ਬੰਡ ਆਈ ਛਲ ਬਲ ਬਾਤ ਬਨਾਇ ।
ਰੌਲੌ ਬੋਲੋ ਹੋਤ ਲੌ ਡੇਰੇ ਦਈ ਘਲਾਇ ।੫੪।
dôhrâ : kahî hamai yah band âî chhal bal bât banâi.
raulau bôlô hôt lau daçrç daî ghalâi.54.

ਚੌਪਈ : ਤੌ ਦੁਇ ਤਰਫੀਂ ਰੌਲੋ ਭਯੋ । ਕਨਈਅਨ ਕੋ ਦਲ ਲੜਨੈ ਅਯੋ ।
ਰਾਮਗੜੀਏ ਥੇ ਅਗੇ ਤਿਆਰ । ਗੱਲ ਆਈ ਪਰ ਚਲਨ ਹਥਿਆਰ ।੫੫।
chaupaî : tau dui tarphîn raulô bhayô. kanaîan kô dal lardnai ayô.
râmgardîç thç agç tiâr. gall âî par chalan hathiâr.55.

ਤੌ ਔਰ ਪੰਥ ਬਿਚਾਲੇ ਆਯੋ । ਬਾਤਨ ਉਪਰ ਬਾਤ ਲੈ ਆਯੋ ।
ਕਹੈ ਘਨੱਯੇ ਮੱਧ ਉਸ ਧਨ ਭਾਰੀ । ਰਾਮਗੜੀਏ ਕਹੈਂ ਕਿਛ ਨਿਕਲਯੋ ਨ ਕਾਰੀ ।੫੬।
tau aur panth bichâlç âyô. bâtan upar bât lai âyô.
kahai ghanyyç maddh us dhan bhârî. râmgardîç kahain kichh niklayô na kârî.56.

ਤਬ ਚੜ੍ਹ ਸਿੰਘ ਵਿਚ ਬਾਤਨ ਆਯੋ । ਦਿਲੇ ਰਾਮੀਏ ਪਰ ਗਲ ਲੈ ਆਯੋ ।
ਮਾਲੀ ਸਿੰਘ ਦਿਲ ਦੁਸ਼ਟੀ ਆਈ । ਦਿਲੇ ਰਾਮੀਏਂ ਦੈਯੇ ਮਰਵਾਈ ।੫੭।
tab chardah singh vich bâtan âyô. dilç râmîç par gal lai âyô.
mâlî singh dil dushtî âî. dilç râmîçn daiyç marvâî.57.

ਭਯੋ ਉਵੈਂ ਜਿਮ ਗੁਰੂ ਉਚਾਰਾ । ਪਾਪ ਬੁਰਾ ਪਾਪੀ ਕੋ ਪਯਾਰਾ ।
ਇਤਨੀ ਬਾਤਨ ਉਨ ਦਿਲ ਆਈ । ਲਾਗੇ ਕਰਨੇ ਪਾਪ ਬਡਾਈ ।੫੮।
bhayô uvain jim gurû uchârâ. pâp burâ pâpî kô payârâ.
itnî bâtan un dil âî. lâgç karnç pâp badaâî.58.

ਮਾਲੀ ਸਿੰਘ ਕੈ ਇਮ ਚਿਤ ਆਈ । ਮਤ ਦਿਲੇਰਾਮੀਆਂ ਦਏ ਬਤਾਈ ।
ਧਨ ਜਾਏ ਔ ਪਤ ਭੀ ਜਾਈ । ਇਸ ਪਤ ਖਾਤਰ ਕੋ ਕਰੀਏ ਉਪਾਈ ।੫੯।
mâlî singh kai im chit âî. mat dilçrâmîân daç batâî.
dhan jâç au pat bhî jâî. is pat khâtar kô karîç upâî.59.

Then did Jassa Singh chalk out a strategy,
That Maali Singh must take over that wealth in secrecy.
Diley Ram's son must be taken into confidence about it,
That he must not disclose it to the Ghanaiyas. (51)

Both their faith and wealth would they lose, if disclosed,
Surely would the Ghanaiyas snatch it after a fight.
Thus did Maali Singh depart with this permission,
Extremely delighted did he feel in his heart. (52)

Keeping awake through out the night (in excitement),
Did he enter the old mansion with a force next morning.
Distributing the other items after opening the dark cell,
Maali Singh did take up the possession of the prized box. (53)

Dohra : Declaring that the (prized) box had fallen into his share,
Through deceit and force did he justify his claim.
Lifting it amidst the noise of claims and counter claims,
Despatched he the box of valuables to his own camp. (54)

Chaupai : Thereupon arose a hue and cry from both the sides,
As the Ghanaiyas arrived with a force to fight.
Ramgharias being already prepared for a fight,
Things reached a pitch for a violent encounter. (55)

Thereupon, some other Khalsa panth elders interceded,
Focussing upon the real contentious issue above other issues.
While the Ghanaiyas alleged the box contained a huge treasure,
The Ramgharias declared nothing worthwhile had come out of it. (56)

Thereafter, S. Charat Ssingh entering the fray to decide,
He insisted on hearing Diley Ram's version about it.
Thereupon, Maali Singh, entertaining a wicked thought,
He thought of getting Diley Ram eliminated before hand. (57)

Thus did happen as the revered Guru had surmised,
Sin, though evil, still endears one who is wicked.
Cherishing this evil thought in his heart of hearts,
The Ramgharias started thinking of committing this sin. (58)

Dohra : Thereafter Maali Singh did think in his mind,
Lest Diley Ram should disclose the box's contents.
Both their honour and wealth being at stake of getting lost,
They must take steps to preserve their honour and dignity. (59)

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ਇਮ ਉਨ ਪਾਪਨ ਚਿੱਤ ਨ ਆਈ । ਇਨ ਲਬ ਬਹੁਤਨ ਪਤ ਗਵਾਈ ।
ਪਾਪ ਕਰੇ ਤੇ ਧਨ ਘਰ ਰਾਖੈ । ਪੜੈ ਨਰਕ ਕੈਸੋ ਬਡ ਨਾਖੈ ।੬੦।
im un pâpan chitt na âî. in lab bahutan pat gavâî.
pâp karç tç dhan ghar râkhai. pardai narak kaisô bada nâkhai.60.

ਉਨ ਪਾਪੀ ਇਹ ਪਾਪ ਬਿਚਾਰਾ । ਜਿਹ ਸੁਨ ਕੰਪਤ ਤਨ ਹੈ ਸਾਰਾ ।
ਦੁਸ਼ਟ ਸੱਦ ਇਕ ਦਯੋ ਸਮਝਾਇ । ਮਾਰ ਦਿਲਰਾਮੀਏ ਤੂੰ ਕੰਗਨ ਪਾਇ ।੬੧।
un pâpî ih pâp bichârâ. jih sun kampat tan hai sârâ.
dushat sadd ik dayô samjhâi. mâr dilrâmîç tûn kangan pâi.61.

ਦਿਲੇਰਾਮੀਏਂ ਹਿਰਦੇ ਰਾਮ ਦੇਹੁ ਮਾਰ । ਬਿਨ ਮਾਰੇ ਹੋਤ ਕੰਮ ਖੁਆਰ ।
ਉਸ ਸਮਝਾਯੋ ਕੀਓ ਤਿਆਰ । ਦਹੀਂ ਪਾਇ ਸਿਰ ਲਾਈਂ ਤਲਵਾਰ ।੬੨।
dilçrâmîçn hirdç râm dçhu mâr. bin mârç hôt kamm khuâr.
us samjhâyô kîô tiâr. dahîn pâi sir lâîn talvâr.62.

ਤੌ ਦਿਲ ਰਾਮੀਓਂ ਲਯੋ ਬੁਲਾਇ । ਉਸ ਕੋ ਆਖਯੋ ਬਾਤ ਸਮਝਾਇ ।
ਬਹੁਤ ਦਿਵਸ ਤੈਂ ਨ੍ਹਾਤੇ ਹੋਇ । ਨੁਲ੍ਹਾਇ ਦੀਯੋ ਉਨ ਪਾਸ ਖਲੋਇ ।੬੩।
tau dil râmîôn layô bulâi. us kô âkhyô bât samjhâi.
bahut divas tain nahâtç hôi. nulhâi dîyô un pâs khalôi.63.

ਨੀਵੀਂ ਗ੍ਰੀਵ ਕਰ ਦਹੀਂ ਪੁਵਾਯੋ । ਖੈਂਚ ਤੇਗ ਉਸ ਉਸ ਗਲ ਲਾਹਯੋ ।
ਇਤ੍ਰ ਬਿਤ੍ਰ ਕਰ ਦੀਓ ਭਜਾਇ । ਕਹਯੋ ਮਾਰ ਕੇ ਗਯੋ ਵਗਾਇ ।੬੪।
nîvîn garîv kar dahîn puvâyô. khaiñch tçg us us gal lâhyô.
itar bitar kar dîô bhajâi. kahyô mâr kç gayô vagâi.64.

ਐਸੋ ਪਾਪ ਉਨ ਬੱਜਰ ਕੀਓ । ਕਰਤ ਪਾਪ ਉਨ ਕੰਪਯੋ ਨ ਹੀਓ ।
ਯਾਂਤੇ ਉਨ ਕੋ ਕਛੂ ਨ ਰਹਯੋ । ਧਨ ਭੀ ਗਯੋ ਔ ਧਰਮ ਭੀ ਗਯੋ ।੬੫।
aisô pâp un bajjar kîô. karat pâp un kampyô na hîô.
yântç un kô kachhû na rahyô. dhan bhî gayô au dharam bhî gayô.65.

ਵਹੀ ਮਾਲ ਚੜ੍ਹ ਸਿੰਘ ਘਰ ਆਯੋ । ਜਿਸ ਵਿਚ ਦੈ ਥੋ ਦਗ਼ੋ ਕਮਾਯੋ ।
ਸੁਨੋ ਸਿਖ ਗੁਰ ਸਿੰਘ ਪਿਆਰੇ । ਰਤਨ ਸਿੰਘ ਸੁਨ ਲਿਖੀ ਸੁਧਾਰੇ ।੬੬।
vahî mâl chardah singh ghar âyô. jis vich dai thô daghô kamâyô.
sunô sikh gur singh piârç. ratan singh sun likhî sudhârç.66.

ਦੋਹਰਾ : ਬਹੁਤ ਖਾਲਸੇ ਧਨ ਲਭਯੋ ਗਯੋ ਦਲਿੱਦਰ ਦੂਰ ।
ਰਤਨ ਸਿੰਘ ਲੁੱਟੀ ਸੁਨੀ ਤਿਮ ਲਿਖ ਧਰੀ ਕਸੂਰ ।੬੭।
dôhrâ : bahut khâlsç dhan labhyô gayô daliddar dûr.
ratan singh luttî sunî tim likh dharî kasûr.67.

These sinful thoughts did not disturb their minds,
That many a sinner had lost their honour through greed.
One who keeps (someone's) wealth at home through sin,
Rots he in hell forever never to get out of it. (60)

This wicked (Ramgharia) thought of committing such a sin,
That sends shivers down one's spine who hears of it.
Calling a malcontent, Maali Singh gave him a brief,
That he would get rewarded for killing Diley Ram. (61)

Must he eliminate Diley Ram's (grandson) Hirday Ram[8],
As his survival would upturn his whole game plan.
Briefing how to make preparations for committing this murder,
He asked him to behead him after smearing his head with curd. (62)

Asking Diley Ram's grandson to pay him a visit,
Maali Singh entreated him with a glib talk.
Telling him about his having not washed himself for days,
He made him wash his body in his own presence. (63)

Making him bow down for cleaning his hair with curd,
He got his head chopped of with a sword.
Making the executioner run away from the scene,
He declared the killer had escaped after that murder. (64)

Such a heinous crime did he commit indeed,
That his stone-hearted heart did not feel scared.
For this evil deed did the Ramgharia lose everything,
Lose indeed they did their faith as well as wealth. (65)

The same wealth did finally reach S. Charat Singh's Misl,
For which the Ramgharias had betrayed the Ghanaiyas.
Dear devout Sikh readers, listen to the whole account,
As Rattan Singh had heard it and narrated it as such. (66)

Dohra : Plenty of wealth fell into Khalsa Panth's hands,
Which wiped out all their want and indigence.
The way Rattan Singh had heard of Kasur's ransacking,
The same way had he recorded for his readers. (67)

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੧੪੫. ਸਾਖੀ ਦੁਆਬੇ ਕੇ ਰੋਕਨ ਕੀ (...'ਮਾਰਯੋ ਬਿਸ਼ੰਭਰ ਲੁਟਯੋ ਉਸ ਮਾਲ')
145. sâkhî duâbç kç rôkan kî (...'mâryô bishmbhar lutyô us mâl')

ਦੋਹਰਾ : ਅੱਧੋ ਦਲ ਜੋ ਪ੍ਰਿਥਮ ਟੁਰ ਟਪਯੋ ਬਿਆਸੇ ਪਾਰ ।
ਸੁਨੋ ਦੁਆਬਾ ਜਿਮ ਮਲਯੋ ਹਤ ਦੀਨਾ ਬੇਗ ਕਾਰਦਾਰ ।੧।
dôhrâ : addhô dal jô paritham tur tapyô biâsç pâr.
sunô duâbâ jim malyô hat dînâ bçg kârdâr.1.

ਚੌਪਈ : ਖੱਤ੍ਰੀ ਦਿਵਾਨ ਥੋ ਬਿਸ਼ੰਭਰ ਨਾਮ । ਹੁਤੋ ਪ੍ਰਿਥਮ ਤਿਸ ਲਿਸਾੜੇ ਧਾਮ ।
ਦੀਨਾ ਬੇਗ ਕੀ ਬੇਗਮ ਪਾਸ । ਹੁਤੋ ਦੀਵਾਨ ਸਭਨ ਮੈਂ ਖਾਸ ।੨।
chaupaî : khattrî divân thô bishmbhar nâm. hutô paritham tis lisârdç dhâm
dînâ bçg kî bçgam pâs. hutô dîvân sabhan main khâs.2.

ਪਚੀਸ ਹਜ਼ਾਰ ਰਖੇ ਫੌਜ ਤਿਆਰ । ਬਹੁਤ ਤੋਪ ਔ ਜੰਬੂਰਕ ਨਾਰ ।
ਕਈ ਪਰਬਤੀ ਸੰਗ ਉਸ ਰਾਜੇ । ਉਨ੍ਹੈਂ ਮੰਗਾਏ ਲਰਨੇ ਕਾਜੇ ।੩।
pachîs hazâr rakhç phauj tiâr. bahut tôp au jambûrak nâr.
kaî parbatî sang us râjç. unhain mangâç larnç kâjç.3.

ਅੱਧੈ ਖਾਲਸੇ ਦਈ ਸਲਾਹਿ । ਬੁੱਢੇ ਦਲ ਕੀ ਓਰ ਤੂੰ ਜਾਹਿ ।
ਹਮ ਬਿਨ ਲਰਨੈ ਜੋਗੈ ਨਾਂਹਿ । ਤੂੰ ਉਨ ਦੇਈਂ ਦੁਆਬਯੋ ਤਾਹਿ ।੪।
addhai khâlsç daî salâhi. budadahç dal kî ôr tûn jâhi.
ham bin larnai jôgai nânhi. tûn un dçîn duâbyô tâhi.4.

ਦੀਨਾ ਨਗਰ ਛੱਡ ਤੁਰਿਓ ਗੈਲ । ਲੰਘ ਬਯਾਸ ਕੀਓ ਦ੍ਵਾਬੈ ਸੈਲ ।
ਮਗਰੇ ਡੇਰੋ ਉਨ ਦਯੋ ਪਾਇ । ਦਈ ਸਿੰਘਨ ਕੋ ਘੂਰ ਘਲਾਇ ।੫।
dînâ nagar chhada turiô gail. langh bayâs kîô davâbai sail.
magrç daçrô un dayô pâi. daî singhan kô ghûr ghalâi.5.

ਦੋਹਰਾ : ਘਲਯੋ ਸਿੰਘਨ ਕੋ ਲਿੱਖ ਯੌ ਜੋ ਸੁਖ ਚਾਹੋ ਆਪ ।
ਜਾਹੋ ਦੁਆਬੋ ਛੱਡ ਅਬ ਜੌ ਰਹੌ ਤੁ ਮੈਂ ਕਰੌਂ ਖਾਪ ।੬।
dôhrâ : ghalyô singhan kô likkh yau jô sukh châhô âp.
jâhô duâbô chhada ab jau rahau tu main karaun khâp.6.

ਚੌਪਈ : ਸੁਨਤ ਸਿੰਘਨ ਤਬ ਚੜ੍ਹ ਗਯੋ ਰੋਹ । ਲਾਇ ਦੀਵਾਨ ਗੁਰਮਤੋ ਕੀਯੋ ਤੋਹ ।
ਮਾਰ ਖੱਤ੍ਰੀ ਮਲ ਲੇਹੋ ਰਾਜ । ਆਯੋ ਹੋਣ ਹੈ ਖਾਲਸੈ ਕਾਜ ।੭।
chaupaî : sunat singhan tab chardah gayô rôh. lâi dîvân gurmatô kîyô tôh.
mâr khattrî mal lçhô râj. âyô hôn hai khâlsai kâj.7.

ਪਹਿਲੋਂ ਟਕੇ ਮੰਗੋ ਯਹਿ ਕੋਲ । ਯਹਿ ਨਹਿਂ ਦੇਉਗ ਔ ਬੋਲਗੁ ਕਬੋਲ ।
ਤਬ ਖਾਲਸੈ ਨੈ ਯੌ ਲਿਖ ਦੀਓ । ਟਕੇ ਘੱਲ ਜੋ ਰੱਖਣ ਜੀਓ ।੮।
pahilôn takç mangô yahi kôl. yahi nahin dçug au bôlgu kabôl.
tab khâlsai nai yau likh dîô. takç ghall jô rakkhan jîô.8.

Episode 145
Episode About the Occupation of Doaba
[(The Singhs) killed Bisambhar and looted his treasure]

Dohra : Half of the Khalsa contingent which had started earlier,
Soon did it cross to the other side of the river Beas.
Listen to the way the Khalsa occupied Doab region,
After slaughtering the caretaker of Dina Beg's[1] territory. (1)

Chaupai : Bishambar Dass[2] was the name of their Kshtriya caretaker,
Of village Lisara was he a resident earlier.
In the service of Dina Beg's wife (after her husband's death),
Was Bishambar Dass the chief among the caretakers. (2)

Twenty five thousand troops did he keep under his command,
Many a canon and medium guns did he possess.
Many a hill chief did he have as his allies,
For waging a war had he invited them indeed. (3)

Half the Khalsa Dal (Taruna Dal) advised Bisambar dass,
That he must go in hot pursuit of the Buddha Dal[3].
As the Buddha Dal could not fight without their younger compatriots,
He could easily chase Buddha Dal out of Doab. (4)

Thus did Bishambar Dass go after them from Dina Nagar[4],
Doaba region did he enter after crossing the Beas.
Putting up a camp a few miles behind their camp,
He sent a written challenge to the Buddha Dal Singhs. (5)

Dohra : Thus did he write a message to the Singhs:
If they were desirous of their survival and well-being.
Must they vacate the Doaba region forth with,
Surely would he eliminate them if they tarried. (6)

Chaupai : Highly incensed did the Singhs feel hearing this,
A resolution did they pass holding a congregation.
Must they occupy his territory after killing the Kshtriya upstart,
As it was an excellent opportunity for the Khalsa's cause. (7)

A ransom money from him should they demand first,
Which he would not pay and would speak foul.
Thus did the Khalsa send a message to him,
Must he pay the ransom if he wished to live. (8)

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ਤਬ ਤਿਨ ਅਗਯੋਂ ਦੀਓ ਜੁਆਬ । ਸਭ ਦਲ ਰਲੂਗਾ ਮੈਂ ਦੇਊਂ ਤਾਬ ।
ਨਿਕਲ ਦੁਆਬਯੋਂ ਜਾਹੋ ਕਹੂੰ ਔਰ । ਟਕੈ ਘਲਾਊਂ ਊਹਾਂ ਤੁਮ ਕੋਰ ।੯।
tab tin agyôn dîô juâb. sabh dal ralûgâ main dçûn tâb.
nikal duâbyôn jâhô kahûn aur. takai ghalâûn ûhân tum kôr.9.

ਦੋਹਰਾ : ਤਬ ਖਾਲਸੈ ਨੇ ਲਿਖ ਘਲਯੋ ਜੌ ਅਬ ਦੇਵੈਂ ਨਾਂਹਿਂ ।
ਕਾਢ ਦੁਆਬੇ ਤੇ ਅਸਾਂ ਕਬ ਤੂੰ ਫਿਰ ਪਹੁੰਚਾਂਹਿਂ ।੧੦।
dôhrâ : tab khâlsai nç likh ghalyô jau ab dçvain nânhin.
kâdah duâbç tç asân kab tûn phir pahuñchânhin.10.

ਚੌਪਈ : ਕਹਯੋ ਖਾਲਸੈ ਤੂੰ ਚੌਕਸ ਹੋਇ । ਕਹੀਂ ਨਹੀਂ ਖਬਰ ਕਰੀ ਨਹਿਂ ਮੋਹਿ ।
ਦੀਨਾ ਬੇਗ ਕੋ ਹੁਤੋ ਥੋ ਕਰਾਰ । ਲਡੂੰਗੋ ਨਹੀਂ ਮੈਂ ਖਾਲਸੇ ਨਾਲ ।੧੧।
chaupaî : kahyô khâlsai tûn chaukas hôi. kahîn nahîn khabar karî nahin môhi.
dînâ bçg kô hutô thô karâr. lardûngô nahîn main khâlsç nâl.11.

ਯਾਂਤੇ ਖਬਰ ਦਈ ਤੁਮੇਂ ਕਰ । ਭਾਵੈਂ ਮਿਲ ਪਉ ਭਾਵੈਂ ਲਰ ਮਰ ।
ਬਿਸ਼ੰਬਰ ਕਹੀ ਆਓ ਤੁਮ ਮਾਰਨ । ਹਮ ਕੋ ਕਹੋ ਤੁਮ ਆਪ ਸੰਭਾਰਨ ।੧੨।
yântç khabar daî tumçn kar. bhâvain mil pau bhâvain lar mar.
bishmbar kahî âô tum mâran. ham kô kahô tum âp sambhâran.12.

ਮੈਂ ਆਯੋ ਤੁਮ ਕਰੋ ਸੰਭਾਰ । ਭਲੋ ਚਹੋ ਹੋਵੋ ਦ੍ਵਾਬਯੋਂ ਪਾਰ ।
ਇਮ ਦੋਊ ਵੱਲ ਬਹਿਸਾਂ ਕਰੈਂ । ਦੋਊ ਵਲ ਤੇ ਦੋਊ ਨ ਟਰੈਂ ।੧੩।
main âyô tum karô sambhâr. bhalô chahô hôvô davâbyôn pâr.
im dôû vall bahisân karain. dôû val tç dôû na tarain.13.

ਬੁਰਾ ਹੋਣ ਖੱਤ੍ਰੀ ਕੌਂ ਆਯਾ । ਖਾਲਸੇ ਹੋਣੋਂ ਭਯੋ ਸੁਵਾਯਾ ।
ਉੜਮਿਲ ਟਾਂਡੈ ਢਿਗ ਕਰਕੇ ਡੇਰੋ । ਕੀਯੋ ਸਿੰਘਨ ਸਯੌਂ ਚਹਿ ਭਟ ਭੇਰੋ ।੧੪।
burâ hôn khattrî kau âyâ. khâlsç hônôn bhayô suvâyâ.
urdmil tândai dhig karkç daçrô. kîyô singhan sayaun chahi bhat bhçrô.14.

ਦੋਹਰਾ : ਦੀਨਾ ਬੇਗ ਕੈ ਮੁਏ ਤੇ ਫੌਜ ਦੂਨੀ ਕਰੀ ਤਿਆਰ ।
ਸੋਊ ਦੇਖ ਗਰਬਤ ਭਯੋ ਨਾਲ ਕੁੰਮਕੁ ਰਲਯੋ ਪਹਾਰ ।੧੫।
dôhrâ : dînâ bçg kai muç tç phauj dûnî karî tiâr.
sôû dçkh garbat bhayô nâl kummku ralyô pahâr.15.

ਚੌਪਈ : ਸਿੰਘਨ ਕੀ ਉਨ ਖਬਰ ਮੰਗਾਈ । ਗਏ ਖਿੰਡ ਸਿੰਘ ਲੁੱਟਨ ਤਾਈਂ ।
ਡੇਰਾ ਲਈਏ ਉਨ ਕੋ ਮਾਰ । ਸੋ ਚੜ੍ਹ ਦੌੜਯੋ ਇਤੈ ਬੀਚਾਰ ।੧੬।
chaupaî : singhan kî un khabar mangâî. gaç khind singh luttan tâîn.
daçrâ laîç un kô mâr. sô chardah daurdyô itai bîchâr.16.

ਦਿਯੋ ਟਿੱਡ ਜਿਮ ਉਨ ਦਲ ਤੋਰ । ਜਾ ਢੁਕਯੋ ਵਹਿ ਸਿੰਘਨ ਕੋਰ ।
ਅਗੈ ਸਿੰਘਨ ਕਰੀ ਤਿਆਰੀ । ਹੁਤੇ ਸਿੰਘ ਤਹਿਂ ਥੋੜੇ ਕਾਰੀ ।੧੭।
diyô tida jim un dal tôr. jâ dhukyô vahi singhan kôr.
agai singhan karî tiârî. hutç singh tahin thôrdç kârî.17.

From his side did he send his response,
Ransom would he pay only if the entire Khalsa Panth demanded.
Must the Buddha Dal vacate his Doaba territory,
Thereafter would he send a ransom after them. (9)

Dohra : Then did the Khalsa write him back again:
The person who refused to pay ransom now,
How could they trust him to pay later on,
After they had vacated his territory at his bidding? (10)

Chaupai : The Singhs asked Bishambhar Dass to ger ready for a fight,
Lest he should blame them for not informing him in advance,
(Late) Dina Beg had an agreement with the Singhs,
That never would he ever fight with the Singhs. (11)

That is why had the Singhs informed him in advance,
It was upto him either to be their ally or to fight with them.
Bishambhar Dass asked them to have it out with him,
It was better they looked after themselves than to threaten him. (12)

He threatened them to be ready for an attack,
It would be better they vacated the Doaba territory.
Thus did both enter into verbal slangs against each other,
As both were adamant not to budge from their positions. (13)

It was a moment for the Kshtriya to suffer ignominy,
It was a moment for the Khalsa to gain in strength.
Putting up his army's camp near Urmar Tanda[5],
Bisambhar Dass wished to face the Singhs in direct encounter. (14)

Dohra : After Dina Beg (the Jalandhar custodian) had expired,
Bishambhar Dass had doubled his army in strength.
Vainglorious had he become after this increased number,
As well as at the support of the forces of the hill chiefs. (15)

Chaupai : Gathering intelligence about the Singhs' movements,
He found the Singhs scattered on looting errands.
Hoping to take over the Singhs' camp in their absence,
He launched an attack with such aspirations. (16)

Like a swarm of locusts did he dispatch his troops,
Which soon did reach the Buddha Dal Singhs' camp.
The Singhs, on their side, were already prepared for a fight,
Though small in number were they there in their base camp. (17)

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ਏਕ ਬਾਰ ਸਿੰਘ ਪਿੱਛੈ ਉਨ ਮੋੜੇ । ਚਾੜ੍ਹ ਦੀਏ ਸਿਰ ਸਿੰਘਨ ਘੋੜੇ ।
ਸਿਰਦਾਰਨ ਸਿਰ ਖੜ ਖਾਈ ਮਾਰ । ਸੁਣ ਖੜਕੋ ਸਿੰਘ ਆਏ ਹਜ਼ਾਰ ।੧੮।
çk bâr singh pichchhai un môrdç. châردah dîç sir singhan ghôrdç.
sirdâran sir khard khâî mâr. sun khardkô singh âç hazâr.18.

ਜਿਮ ਸੁਲਭੀ ਪਰ ਤਿਲਿਯਰ ਪੜੇ । ਮਾਰ ਸਿੰਘਨ ਸੋ ਮੁਹਰੈ ਧਰੇ ।
ਤਦੇ ਬਿਸ਼ੰਭਰ ਮਨ ਮੈਂ ਧਾਰੀ । ਨੱਠੀ ਫੌਜ ਸਿੰਘਨ ਤੈ ਹਾਰੀ ।੧੯।
jim sulbhî par tiliyar pardç. mâr singhan sô muhrai dharç.
tadç bishmbhar man main dhârî. natthî phauj singhan tai hârî.19.

ਦੋਹਰਾ : ਬਿਸ਼ੰਭਰ ਘੋੜੇ ਛੋਡ ਤੌ ਖੜ ਰਹਯੋ ਰਣ ਭੂਮ ਮੰਝਾਰ ।
ਕਰ ਹੱਲਾ ਸਿੰਘ ਆਇ ਪਰੇ ਸਿਰ ਦੀਨੋ ਉਸੈ ਉਤਾਰ ।੨੦।
dôhrâ : bishmbhar ghôrdç chhôda tau khard rahyô ran bhûm mañjhâr.
kar hallâ singh âi parç sir dînô usai utâr.20.

ਮਾਰ ਬਿਸ਼ੰਭਰ ਜਬ ਲੀਯੋ ਪਰੀ ਫੌਜ ਮੈਂ ਲੂਟ ।
ਘੋੜੇ ਤੰਬੂ ਬਹੁ ਲੁਟੇ ਮਾਲ ਭਰੇ ਲਏ ਊਟ ।੨੧।
mâr bishmbhar jab lîyô parî phauj main lût.
ghôrdç tambû bahu lutç mâl bharç laç ût.21.

ਚੌਪਈ : ਹਜ਼ਾਰ ਬੀਸਕ ਉਠ ਘੋੜਾ ਰਲਾਯਾ । ਭਰਾ ਭਰਾਇਓ ਡੇਰਾ ਮਿਲਾਯਾ ।
ਬਿੱਚ ਬਜ਼ਾਰ ਚੀਜ਼ ਸੀ ਘਨੀ । ਸੋਊ ਲੁਟੇ ਰਨ ਸਿੰਘਨ ਬਣੀ ।੨੨।
chaupaî : hazâr bîsak uth ghôrdâ ralâyâ. bharâ bharâiô daçrâ milâyâ.
bichch bazâr chîz sî ghanî. sôû lutç ran singhan banî.22.

ਤੋਸ਼ੈ ਖਾਨੈ ਖਾਸ ਦਿਵਾਨ । ਜਿਨ ਢਹੇ ਆਯੋ ਚਕਯੋ ਉਠਾਨ ।
ਸ਼ਸਤ੍ਰ ਹੀਨ ਜੋ ਸਿੰਘ ਪਿਆਰੇ । ਤਿਨ ਨੇ ਸ਼ਸਤਰ ਬਹੁਤ ਸੰਭਾਰੇ ।੨੩।
tôshai khânai khâs divân. jin dhahç âyô chakyô uthân.
shastar hîn jô singh piârç. tin nç shastar bahut sambhârç.23.

ਕਈਅਨ ਘੋੜੇ ਦੁਇ ਦੁਇ ਫੜੇ । ਇਕ ਛੱਡ ਮੰਦੇ ਚੰਗਨ ਪੈ ਚੜ੍ਹੇ ।
ਕਈਅਨ ਕੇ ਹੱਥ ਪੜੇ ਹਥਯਾਰ । ਭਏ ਦਲਿਦ੍ਰੋਂ ਕਈ ਇਮ ਪਾਰ ।੨੪।
kaîan ghôrdç dui dui phardç. ik chhadada mandç changan pai chardhç.
kaîan kç hatth pardç hathyâr. bhaç dalidrôn kaî im pâr.24.

ਤੋਪਖਾਨੋਂ ਕਿਨ ਚੱਕਯੋ ਨਾਂਹਿ । ਦਯੋ ਫੂਕ ਸੋ ਉਸ ਹੀ ਥਾਂਹਿ ।
ਸਈ ਅਠਾਰਾਂ ਅਠਾਰੈ ਸਾਲ । ਮਾਰਯੋ ਬਿਸ਼ੰਭਰ ਲੁਟਯੋ ਉਸ ਮਾਲ ।੨੫।
tôpkhânôn kin chakkyô nânhi. dayô phûk sô us hî thânhi.
saî athârân athârai sâl. mâryô bishmbhar lutyô us mâl.25.

For once his troops did push the Singhs back,
As their horses crushed the Singhs under their hooves.
But as the Singh chiefs stood to bear the enemy brunt,
Thousands of Singhs arrived after hearing the exchange of fire. (18)

The way an insectivorous bird pounces upon white ants,
So did the Singhs pounce upon Bishambhar's troops.
Then did he realize in his heart of hearts,
That his troops were retreating after facing defeat. (19)

Dohra : Thereupon, dismounting from his horse,
Did Bishambhar stand firm in the battlefield.
Making a rush at him standing alone,
Did the Singhs chop off his head from his body. (20)

Soon after the Singhs had slaughtered Bishambhar,
They went on a looting spree among his troops.
Many a horse and tents did the Singhs seize,
Along with the camels loaded with merchandise. (21)

Chaupai : About twenty thousand camels and horses did they seize,
Fully equipped base camp also did they occupy.
The market which had plenty of provisions inside,
Same did the Singhs and robbers take possession of. (22)

The rare treasure that belonged to Bishambhar Dass,
Everyone picked up whatever one laid one's hands upon.
The Singhs who had been without any weapons of their own,
Many a weapon did they pick up to get themselves armed. (23)

Some of the Singhs caught hold of two horses at a time,
Better of the two did they mount leaving the inferior one aside.
Many a weapon did some of the Singhs pick up,
Thus did they get rid of their endemic destitution. (24)

The heavy artillery cannons they did not carry,
Setting these on fire there and then in the field.
It was in the year eighteen hundred and eighteen[6],
That the Singhs killed Bishambhar and looted his treasure. (25)

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੧੪੬. ਆਗੈ ਮੁਲਖ ਮੱਲਨ ਕੀ ਸਾਖੀ ਤੁਰੀ (ਐਸੀ ਭਾਂਤ ਭਯੋ ਮੁਲਕ ਸੁ ਮੱਲ...)
146. âgai mulakh mallan kî sâkhî turî (aisî bhânt bhayô mulak su mall...)

ਦੋਹਰਾ : ਇਮ ਹੁਤ ਥੋ ਖਾਲਸੋ ਮਿਥ ਤੁਰਯੋ ਕਰ ਬੁੰਗੇ ਅਕਾਲ ਅਰਦਾਸ ।
ਜੌ ਜਹਿਂ ਰੱਯਤ ਆਇ ਮਿਲੈ ਰਹਿ ਪਿੰਡ ਉਸੈ ਸਿੰਘ ਪਾਸ ।੧।
dôhrâ : im hut thô khâlsô mith turyô kar bungç akâl ardâs.
jau jahin rayyat âi milai rahi pind usai singh pâs.1.

ਡੇਰਾ ਲੁਟਤੌ ਸਿੰਘ ਮੁੜੇ ਪੜੇ ਸੁ ਮੁਲਖਹਿ ਦੌੜ ।
ਜੋ ਜਿਸ ਜਾਗਾ ਵੜ ਬਹਯੋ ਕਢਯੋ ਨ ਕਿਨ ਇਸ ਠੌਰ ।੨।
daçrâ luttau singh murdç pardç su mulkhahi daurd.
jô jis jâgâ vard bahyô kadahyô na kin is thaur.2.

ਚੌਪਈ : ਜਿਸੈ ਪੈਰ ਜਹਾਂ ਕੋ ਪੜ ਰਹਯੋ । ਕਿਸੈ ਨਿਕਾਰਤ ਨ ਕੋਊ ਭਯੋ ।
ਛੋਟੀ ਜਗਾ ਲਖ ਛੋਟੇ ਵੜੇ । ਵਡ ਸ਼ਹਿਰਨ ਸਿਰਦਾਰ ਵਡ ਖੜੇ ।੩।
chaupaî : jisai pair jahân kô pard rahyô. kisai nikârat na kôû bhayô.
chhôtî jagâ lakh chhôtç vardç. vada shahiran sirdâr vada khardç.3.

ਕਿਨੈ ਸਾਕ ਕਿਨ ਸਿਆਣ ਕਢ ਲਈ । ਕਿਨੈ ਰੱਯਤ ਸੋਂ ਮਰਜ਼ੀ ਕਈ ।
ਕਿਨੈ ਅਚਾਨਕ ਸੁਣੀ ਤਕਾਈ । ਇਮ ਕਰ ਲੀਨੋ ਮੁਲਕ ਮਲਾਈ ।੪।
kinai sâk kin siân kadah laî. kinai rayyat sôn marzî kaî.
kinai achânak sunî takâî. im kar lînô mulak malâî.4.

ਵਡੀ ਠਕਰਾਇਤ ਕੀ ਜੋ ਜਗਾ । ਸੋਊ ਸਰਦਾਰਨ ਵਡ ਗਲ ਲਗਾ ।
ਜਿਨ ਜਿਨ ਮਰਜੀ ਸਾਥ ਰੱਯਤ ਰਲਾਈ । ਉਨ ਉਨ ਸੋਂ ਗਲ ਬਹੁ ਬਨਿਆਈ ।੫।
vadaî thakrâit kî jô jagâ. sôû sardâran vada gal lagâ.
jin jin marjî sâth rayyat ralâî. un un sôn gal bahu baniâî.5.

ਜਿਨ ਜਿਨ ਰੱਯਤ ਸੋ ਸ਼ਿਤਾਬ ਗੁਵਾਈ । ਉਨ ਨੇ ਦੀਨੋ ਵਹੀ ਕਢਾਈ ।
ਐਸੀ ਭਾਂਤ ਭਯੋ ਮੁਲਕ ਸੁ ਮੱਲ । ਸੁਣ ਰਤਨ ਸਿੰਘ ਤਿਮ ਕਹੀ ਗੱਲ ।੬।
jin jin rayyat sô shitâb guvâî. un nç dînô vahî kadahâî.
aisî bhânt bhayô mulak su mall. sun ratan singh tim kahî gall.6.

ਦੋਹਰਾ : ਜੋ ਕੋ ਕਿਸ ਕੋ ਫਿਰ ਕਢੈ ਤੋ ਮਿਸਲ ਉਪਰਾਲੋ ਹੋਇ ।
ਜੋ ਪਹਿਲੋਂ ਕੋ ਵੜ ਬਹਯੋ ਉਸੈ ਦਿਵਾਵੈ ਸੋਇ ।੭।
dôhrâ : jô kô kis kô phir kadahai tô misal uprâlô hôi.
jô pahilôn kô vard bahyô usai divâvai sôi.7.

ਚੌਪਈ : ਪਹਿਲੋਂ ਥੇ ਸਿੰਘ ਹੁਤੇ ਅਕਾਰੇ । ਮੁਲਕ ਲੁੱਟ ਹੋਏ ਦੁਇ ਦੁਇ ਚਾਰੇ ।
ਆਈ ਉਗ੍ਰਾਹੀ ਉਨਕੈ ਪਾਸ । ਕਿਨੈ ਸੈਂਕਰ ਕਿਨ ਰੱਖੇ ਪਚਾਸ ।੮।
chaupaî : pahilôn thç singh hutç akârç. mulak lutt hôç dui dui chârç.
âî ugrâhî unkai pâs. kinai sainkar kin rakkhç pachâs.8.

Episode 146
Episode About Further occupation of More Territory
The way the Doaba region came under Khalsa's occupation

Dohra : With a resolution did Khalsa (Buddha Dal) make a move,
After offering a congregational prayer at the Akal Takht.
Wherever the public made an approach to the Singhs,
There would the Singhs stay at their respective villages. (1)

As the Singhs returned after ransacking (Bishambhar Dass' camp),
They rushed to occupy villages in the Doaba region.
Wherever a Singh entered and occupied a village,
Nobody evicted him from the place of his occupation. (2)

Chaupai : Wherever a Singh planted his foot in a specific place,
Nobody pushed anybody else from his occupation.
As subordinate Singhs occupied smaller places,
The senior contingent chiefs occupied bigger towns. (3)

Some Singhs took over places on the basis of old relationships,
Others captured territories with the consent of their residents.
Some others, hearing about places without any ruler,
They occupied those territories lying unclaimed. (4)

The places which belonged to the erstwhile big landlords,
Those places came under the control of big contingent chiefs.
Those who won the people's hearts through persuasion,
They came to annex more and more territories under them. (5)

Those who lost the people's confidence in haste,
They came to be turned out of those places quickly.
The way the Doaba region came under Khalsa's occupation,
So had Rattan Singh narrated the whole sequence. (6)

Dohra : If someone evicted anybody else from his occupation,
The dispute would go for adjudication to the Misl chief.
Whosoever had occupied the disputed territory first,
The Misl chief would decide in his favour for possession. (7)

Chaupai : Earlier, the Singhs were scattered and unorganized,
After the ransacking of the region, they multiplied in strength.
As they earned a lot of money through the revenue collections,
They raised their own contingents smaller and bigger in size. (8)

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੧੪੭. ਸਾਖੀ ਦੂਜੇ ਤਰਨ ਦਲ ਕੀ ਚਲੀ
('ਬਹੁ ਖਾਲਸੋ ਫਰਬੋ ਭਯੋ ਤੁਰਕਨ ਭਯੋ ਬੁਰ ਹਾਲ')
147. sâkhî dûjç taran dal kî chalî
('bahu khâlsô pharbô bhayô turkan bhayô bur hâl')

ਦੋਹਰਾ : ਅਬ ਸੁਣ ਗੱਲ ਉਸ ਵੱਲ ਕੀ ਕਸੂਰ ਮਾਰ ਰਹੇ ਰੱਜ ।
ਮਾਰਯੋ ਬਿਸ਼ੰਭਰ ਉਨ ਸੁਨਯੋ ਔਰ ਮੁਲਕ ਲਯੋ ਦੱਬ ।੧।
dôhrâ : ab sun gall us vall kî kasûr mâr rahç rajj.
mâryô bishmbhar un sunyô aur mulak layô dabb.1.

ਚੌਪਈ : ਮੁਲਕ ਉਨੈ ਏਕਲ ਮਲ ਲਯਾ । ਅਬ ਹਮ ਕੋ ਕਬ ਉਨ ਹਿੱਸਾ ਦਯਾ ।
ਕੈ ਅਬ ਹਮ ਰਲ ਉਨ ਸੋਂ ਲਰੀਯੈ । ਕੈ ਕਛੁ ਔਰਹਿ ਉਦੱਮ ਕਰੀਏ ।੨।
chaupaî : mulak unai çkal mal layâ. ab ham kô kab un hissâ dayâ.
kai ab ham ral un sôn larîyai. kai kachhu aurahi udamm karîç.2.

ਓਇ ਕਹੈਂ ਹਮ ਲੁਟਣੋ ਰਹੇ । ਕਸੂਰ ਲੁਟਿਕੈ ਓਇ ਰਜ ਬਹੇ ।
ਅਬ ਕਯਾ ਹੋਤ ਹਮੈ ਪਛੁਤਾਵੈ । ਹਮੈ ਹਾਥ ਕਬ ਵਹ ਲੁਟ ਆਵੈ ।੩।
ôi kahain ham lutnô rahç. kasûr lutikai ôi raj bahç.
ab kayâ hôt hamai pachhutâvai. hamai hâth kab vah lut âvai.3.

ਦੋਊ ਵੱਲ ਇਮ ਕਰੈਂ ਪਛੁਤਾਏ । ਜਿਤ ਜਿਤ ਕਰਮ ਤਿਤੋ ਤਿਤ ਪਾਏ ।
ਤਬ ਇਨਕੈ ਦਿਲ ਉਦਮ ਆਯੋ । ਲਹੌਰ ਗਿਰਦ ਉਨ ਸੁੰਨੋ ਤਕਾਯੋ ।੪।
dôû vall im karain pachhutâç. jit jit karam titô tit pâç.
tab inkai dil udam âyô. lahaur girad un sunnô takâyô.4.

ਤੀਨ ਮਿਸਲ ਚੜ੍ਹ ਅੱਗੈ ਦੌੜੀ । ਦੋਇ ਫਿਰ ਮਾਝੈ ਔ ਪਹਾੜਨ ਓੜੀ ।
ਮਾਝੈ ਮੈਂ ਥੇ ਜਿਨ ਕੇ ਗ੍ਰਾਮ । ਸੋ ਸੋ ਕੀਨੇ ਉਨ ਉਨ ਕਾਇਮ ।੫।
tîn misal chardah aggai daurdî. dôi phir mâjhai au pahârdan ôrdî.
mâjhai main thç jin kç garâm. sô sô kînç un un kâim.5.

ਦੋਹਰਾ : ਨਕਈ ਸੁ ਵਲ ਨੱਕੇ ਤੁਰੇ ਭੰਗੀ ਪੱਛਮ ਤੈ ਮੁਲਤਾਨ ।
ਚੜ੍ਹ ਸਿੰਘ ਲਾਂਭੇ ਛਾਂਭ ਤਕ ਵਿਚ ਵਿਚ ਰੋਕੇ ਥਾਨ ।੬।
dôhrâ : nakaî su val nakkç turç bhangî pachchham tai multân.
chardah singh lâmbhç chhâmbh tak vich vich rôkç thân.6.

ਚੌਪਈ : ਚੜ੍ਹ ਸਿੰਘ ਆਪ ਕਜਾ ਕੀ ਤਾਣ । ਰੋਕਯੋ ਮੁਲਕ ਸੁ ਘੋੜੇ ਖਾਣ ।
ਕੁਜਰਾਂਵਾਲ ਬਹਾਯਾ ਠਾਣਾ । ਔਰ ਮੁਲਕ ਕਰਿਓ ਲੁਟ ਖਾਣਾ ।੭।
chaupaî : chardah singh âp kajâ kî tân. rôkyô mulak su ghôrdç khân.
kujrânvâl bahâyâ thânâ. aur mulak kariô lut khânâ.7.

ਭੰਗੀਅਨ ਮੈਂ ਭਏ ਬਹੁ ਸਰਦਾਰ । ਉਨ ਬਹੁ ਘੇਰਯੋ ਉਰਾਰ ਔ ਪਾਰ ।
ਚੜ੍ਹ ਸਿੰਘ ਸੋਂ ਰਾਖੈਂ ਖਹੋ ਖਈ । ਚੜ੍ਹ ਸਿੰਘ ਉਨ ਸੋਂ ਘੁਲਤ ਬਿਤਈ ।੮।
bhangîan main bhaç bahu sardâr. un bahu ghçryô urâr au pâr.
chardah singh sôn râkhain khahô khaî. chardah singh un sôn ghulat bitaî.8.

Episode 147
Another Episode About the Taruna Dal[1]
(As the Khalsa gained in prosperity and strength
Truly had the Mughals fallen on bad days)

Dohra : Now listen to the account of the other faction (Taruna Dal),
Who had enriched themselves after ransacking of Kasur[2].
They heard about Bishambhar Dass' slaughter by (Buddha Dal),
And their occupation of the Doaba region after that. (1)

Chaupai : As they (Buddha Dal) had occupied Doaba on their own,
Why would they agree to share their possession with Taruna Dal?
Either the Taruna Dal should fight against Buddha Dal unitedly,
Or should they try their luck elsewhere in (Punjab). (2)

The Buddha Dal regretted that they were deprived of the booty,
Though Taruna Dal had enriched themselves after Kasur's ransacking.
Now what would it avail to repent over the past,
In no way would Kasur's looted booty fall into their hands. (3)

Both the factions repented for each other's exploits,
Though each faction received what was in store for them.
Thereafter, the Taruna Dal had an impulse to take an initiative,
As they found the surrounding areas of Lahore unguarded. (4)

Three contingents (misls) of troop strength did they dispatch there,
Two contingents did they send towards Majha[3] and the hills.
The Singhs who belonged to the villages in Majha region,
In those villages did they establish their hegemony. (5)

Dohra : As the Nakai[4] contingent advanced towards the Nakka[5] region,
The Bhangi contingent marched towards Multan[6] in the west.
S. Charat Singh[7], fixing his gaze on the vicinity of Lahore,
He occupied certain pockets here and there in that region. (6)

Chaupai : S. Charat Singh himself being as mighty as Death itself,
He occupied the region reputed for breeding quality horses.
Establishing a police post in the city of Gujaranwala[8],
He decided to loot and plunder the rest of the region. (7)

There being a number of contingent chiefs among the Bhangis[9],
They occupied a lot of territory on both sides of the river.
As they kept up a continuous strife with S. Charat Singh,
He spent whole of his life in conflict with the Bhangis. (8)

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ਦੋਹਰਾ : ਕਸੂਰ ਲੁਟੀ ਬਿਸੰਭਰ ਕੁਟਾ ਲਭਯੋ ਸਿੰਘਨ ਬਡ ਮਾਲ ।
ਬਹੁ ਖਾਲਸੋ ਫਰਬੋ ਭਯੋ ਤੁਰਕਨ ਭਯੋ ਬੁਰ ਹਾਲ ।੯।
dôhrâ : kasûr lutî bismbhar kutâ labhyô singhan bada mâl.
bahu khâlsô pharbô bhayô turkan bhayô bur hâl.9.

ਚੌਪਈ : ਬਹੁਤ ਸ਼ੋਰ ਸਿੰਘਨ ਕੋ ਭਯੋ । ਤਰ੍ਫ਼ ਚਾਰ ਦੁਸ਼ਟਨ ਗਮ ਪਯੋ ।
ਲਹੌਰ ਮਾਂਹਿ ਜੋ ਤੁਰਕ ਫੁਜਦਾਰ । ਖਰਚ ਬਿਨਾਂ ਸੋ ਭਯੋ ਲਚਾਰ ।੧੦।
chaupaî : bahut shôr singhan kô bhayô. taraf châr dushtan gam payô.
lahaur mânhi jô turak phujdâr. kharach binân sô bhayô lachâr.10.

ਲਗੇ ਲਹੌਰ ਕੋਲ ਲੁਟ ਲੁਟ ਖਾਣ । ਬਾਹਰ ਨਿਕਲਨ ਕੋ ਉਸੈ ਨ ਤਾਣ ।
ਸਿੰਘਨ ਲਯੋ ਸਭ ਮੁਲਕ ਉਗਰਾਹਿ । ਫੌਜ ਭਈ ਕਮ ਲਹੌਰੈ ਮਾਂਹਿ ।੧੧।
lagç lahaur kôl lut lut khân. bâhar niklan kô usai na tân.
singhan layô sabh mulak ugrâhi. phauj bhaî kam lahaurai mânhi.11.

ਲਹੌਰ ਬਾਹਰ ਤੁਰਕ ਫਿਰਨ ਨ ਪਾਵੈਂ । ਉਨਕੋ ਬਾਹਰੋਂ ਪੈਸੋ ਨ ਆਵੈ ।
ਪੈਸੇ ਬਿਨ ਕਬ ਮਿਲੈ ਸਿਪਾਹਿ । ਇਮ ਕਰ ਫੌਜ ਭਈ ਘਟ ਵਾਹਿ ।੧੨।
lahaur bâhar turak phiran na pâvain. unkô bâhrôn paisô na âvai.
paisç bin kab milai sipâhi. im kar phauj bhaî ghat vâhi.12.

ਦੋਹਰਾ : ਤਬ ਕਾਬਲ ਤੈ ਦੁਇ ਤੁੰਮਨ ਭੇਜੇ ਅਹਿਮਦ ਸ਼ਾਹਿ ।
ਸਿਰ ਬੁਲੰਦ ਔ ਜਹਾਨ ਖਾਂ ਆਇ ਬਹੇ ਪੰਜਾਬਹਿ ਮਾਂਹਿ ।੧੩।
dôhrâ : tab kâbal tai dui tumman bhçjç ahimad shâhi.
sir buland au jahân khân âi bahç pañjâbahi mânhi.13.

ਚੌਪਈ : ਸਿਰ ਬੁਲੰਦ ਆਇ ਬਹਯੋ ਰਵਤਾਸ । ਹੋ ਰਹਯੋ ਸੂਬੋ ਸੁ ਅਟਕੈ ਖਾਸ ।
ਜਹਾਨ ਖਾਂ ਕੀਓ ਸਯਾਲਕੋਟ ਡੇਰੋ । ਸਿੰਘਨ ਸਿਉਂ ਕੀਯੋ ਚਹਿ ਭਟਭੇਰੋ ।੧੪।
chaupaî : sir buland âi bahyô ravtâs. hô rahyô sûbô su atkai khâs.
jahân khân kîô sayâlkôt daçrô. singhan siun kîyô chahi bhatbhçrô.14.

ਤਮੂਰ ਸ਼ਾਹਿ ਲਾਹੌਰੈ ਬਹਿਓ । ਐਸੋ ਬਿਉਂਤ ਤਬ ਗਿਲਜਨ ਕਯੋ ।
ਕਰਤ ਲੜਾਈ ਫੌਜ ਸਕੇਲੀ । ਕਰੀ ਇਕੱਠੀ ਜੇਤੀ ਸਭ ਮੇਲੀ ।੧੫।
tamûr shâhi lâhaurai bahiô. aisô biunt tab giljan kayô.
karat lardâî phauj sakçlî. karî iktthî jçtî sabh mçlî.15.

ਮੁਲਤਾਨ ਕਸ਼ਮੀਰ ਲਏ ਪਿੱਛੈ ਭਖਰ ਪਾਇ । ਲਏ ਕਾਬਲ ਸਿਉਂ ਸੂਬੇ ਪੰਜ ਲਾਇ।੧੬।
multân kashmîr laç pichchhai bhakhar pâi. laç kâbal siun sûbç pañj lâi.16.

੧੪੮. ਸਾਖੀ ਦੋਊ ਦਲ ਕੀ (...'ਸਭ ਸਿਧ ਕਾਜ ਖਾਲਸੇ ਦਿਨ ਦਿਨ')
148. sâkhî dôû dal kî (...'sabh sidh kâj khâlsç din din')

ਦੋਹਰਾ : ਦਲ ਬੁੱਢੈ ਦੁਆਬੋ ਮਲਯੋ ਭਏ ਤਰਨ ਸੁ ਰਾਵੀ ਪਾਰ ।
ਦੋ ਤ੍ਰੈ ਦੁਆਬੇ ਮਲ ਬਹਯੋ ਤੁਰਕਨ ਆਈ ਹਾਰ ।੧।

Dohra : Having looted Kasur and having thrashed Bishambar Dass[10],
A lot of treasure had fallen into the Singhs' hands.
As the Khalsa gained in prosperity and strength,
Truly had the Mughals fallen on bad days. (9)

Chaupai : Much in prominence as the Singhs did gain,
All round frustration did the enemy encounter.
The Mughal custodian who happened to be in Lahore,
Helpless did he feel without finances to meet his expenses. (10)

By exploiting the Lahore residents did he survive,
Venturing out of Lahore for collection did he not dare.
As the Singhs collected all the revenues from the region,
The troops strength inside Lahore dwindled (for want of wages). (11)

Neither could the Mughals venture out of Lahore,
Nor could any revenues come to them from outside.
How could they maintain an army without paying wages,
So did they fall short of troops with them. (12)

Dohra : Then did Ahmad Shah Abdali send two brigades,
From the capital city of Kabul[11] (to fight the Singhs),
These brigades led by Sar Buland Khan[12] and Jahan Khan[13],
Landed in Punjab and settled themselves there. (13)

Chaupai : As Sar Buland Khan occupied the fort of Rohtas[14],
He established himself as the special custodian of Attock[15].
Jahan Khan, putting up a camp at the city of Sialkot,
He wished to have encounter with the Singhs. (14)

Taimur Shah[16] having established himself at Lahore,
Such a strategy did the Gilja Pathans chalk out.
Having strengthened their forces for fighting with the Singhs,
They gathered their Mughal and Pathan troops for this purpose. (15)

Having annexed Multan, Kashmir and Bhakhar provinces,
They annexed a total of five provinces with Kabul. (16)

Episode 148
Episode About Both Buddha Dal and Taruna Dal
(… Khalsa became prosperous day by day)

Dohra : As Buddha Dal occupied the Doaba region,
Taruna Dal occupied the region across the Ravi.

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dôhrâ : dal budhae duâbô malyô bhaç taran su râvî pâr.
dô tarai duâbç mal bahyô turkan âî hâr.1.

ਚੜ੍ਹ ਸਿੰਘ ਕੁਜਰੈਵਾਲ ਮਲ ਕਰੈ ਚੁਤਰਫੈ ਦੌਰ ।
ਕਾਬਲ ਰਾਹਿ ਤੌ ਬੰਦ ਭਯੋ ਔ ਭਯੋ ਮੁਲਕ ਮੈਂ ਰੌਰ ।੨।
chardah singh kujraivâl mal karai chutraphai daur.
kâbal râhi tau band bhayô au bhayô mulak main raur.2.

ਚੌਪਈ : ਜਬ ਜਗ ਮੈਂ ਯੌ ਰੌਲਾ ਪਰਾ । ਲਹੌਰੀ ਸੂਬੈ ਸੁਨ ਗੁੱਸਾ ਕਰਾ ।
ਚੜ੍ਹਯੋ ਨਬਾਬ ਬਡ ਲੈ ਤੁਪਖਾਨੋ । ਕੁਜਰਾਂਵਾਲ ਗਿਰਦ ਘੇਰੋ ਠਾਨੋ ।੩।
chaupaî : jab jag main yau raulâ parâ. lahaurî sûbai sun gussâ karâ.
chardhyô nabâb bada lai tupkhânô. kujrânvâl girad ghçrô thânô.3.

ਫੌਜ ਗਿਰਦ ਭਈ ਤੀਸ ਹਜ਼ਾਰ । ਹਜ਼ਾਰ ਕੁ ਸਿੰਘ ਵੜਯੋ ਅੰਦਰ ਵਾਰ ।
ਤੁਰਕ ਆਟਾ ਅਰ ਸਿੰਘ ਮਧ ਲੂਣ । ਪਰ ਤੁਰਕਨ ਕੈ ਪੈ ਰਹੀ ਸੂਨ ।੪।
phauj girad bhaî tîs hazâr. hazâr ku singh vardyô andar vâr.
turak âtâ ar singh madh lûn. par turkan kai pai rahî sûn.4.

ਤੁਪਖਾਨਾ ਦਯੋ ਇਕ ਵਲ ਲਾਇ । ਦਯੋ ਫੌਜ ਵਲ ਤਿੰਨ ਖੜਾਇ ।
ਅੰਦਰ ਕੋਊ ਵੜਨੇ ਨਾ ਪਾਵੈ । ਬਾਹਰ ਫੌਜ ਸੁ ਰਲਤੀ ਆਵੈ ।੫।
tupkhânâ dayô ik val lâi. dayô phauj val tinn khardâi.
andar kôû vardnç nâ pâvai. bâhar phauj su raltî âvai.5.

ਤਬ ਸਿੰਘਨ ਕੋ ਔਖੀ ਬਨੀ । ਪਰੀ ਸਿੰਘਨ ਕੋ ਗਿਣਤੀ ਘਨੀ ।
ਤਬ ਚੜ੍ਹ ਸਿੰਘ ਨੇ ਯੌ ਰਿਦ ਧਾਰੀ । ਨਿਕਲ ਜਾਈਏ ਕੁਈ ਮੋਰਚੋ ਮਾਰੀ ।੬।
tab singhan kô aukhî banî. parî singhan kô gintî ghanî.
tab chardah singh nç yau rid dhârî. nikal jâîç kuî môrachô mârî.6.

ਦੋਹਰਾ : ਹੁਤੋ ਸਿੰਘ ਚਕਰੈਲ ਇਕ ਤਿਨ ਯੌਂ ਕਹੀ ਸੁਨਾਇ ।
ਦੁਇ ਸੈ ਸਿੰਘ ਹਮ ਸਾਥ ਹੈਂ ਹਮ ਰਲਹੈਂ ਤੁਮ ਸੰਗ ਆਇ ।੭।
dôhrâ : hutô singh chakrail ik tin yaun kahî sunâi.
dui sai singh ham sâth hain ham ralhain tum sang âi.7.

ਚੌਪਈ : ਜੌ ਤੁਮ ਪੈ ਬਡ ਪੈ ਜਾਇ ਜ਼ੋਰ । ਤੌ ਤੁਮਕੈ ਹਮ ਆਇ ਬੜੈਂ ਕੋਰ ।
ਤੁਮ ਤੈ ਫੌਜ ਤੁਰਕ ਬਹੁਤ ਡਰੈ । ਨਹਿਂ ਤੁਮ ਪਰ ਕੋਊ ਹੱਲਾ ਕਰੈ ।੮।
chaupaî : jau tum pai bada pai jâi zôr. tau tumkai ham âi bardain kôr.
tum tai phauj turak bahut daarai. nahin tum par kôû hallâ karai.8.

ਜੋ ਕੁਛ ਸਿੰਘ ਆਇ ਬਾਹਰੋਂ ਪਰੈ । ਵਿਚੈ ਲੁਟਾਈ ਹਮ ਭੀ ਧਰੈਂ ।
ਉਨ ਸੋਚੀ ਸੋਈ ਬਨ ਆਈ । ਸਿੰਘਨ ਕੀ ਤਹਿਂ ਭਈ ਅਵਾਈ ।੯।
jô kuchh singh âi bâhrôn parai. vichai lutâî ham bhî dharain.
un sôchî sôî ban âî. singhan kî tahin bhaî avâî.9.

As two-three Singh Misls occupied Doaba,
The Mughals had to face an ignominious defeat. (1)

S. Charat Singh[1], after occupying Gujranwala,
He started invading the other surrounding areas.
The route to Kabul getting blocked with Gujranwala's occupation,
There spread a great panic in the whole country. (2)

Chaupai : As this panic spread through out the whole countryside,
Highly incensed did the Lahore Nawab feel at this rumour.
Advancing with the heavy artillery guns in toe,
The Lahore Nawab laid a siege to the city of Gujranwala. (3)

As thirty thousand troops cordoned the entire city,
One thousand Singhs got trapped inside the city.
Though the Singhs were in minority against the Mughal majority,
Yet the morale of the Mughal troops was at the lowest ebb. (4)

Deploying their artillery guns on the one flank,
The Mughal troops encircled the city from three sides.
As nobody could enter the city under the Mughal siege,
The strength of Mughal troops kept on increasing. (5)

Then did the Singhs feel really in a bind,
Highly concerned did they feel at this development.
Thereafter, did S. Charat Singh make up his mind,
Must the Singhs rush out breaking through the Mughal cordon. (6)

Dohra : There being a (Sikh) soldier in the pay of Lahore Nawab,
Who conveyed the following message (to S. Charat Singh):
Two hundred Sikh soldiers had he under his command,
Who would join S. Charat Singh's force (at an opportune moment). (7)

Chaupai : The moment S. Charat Singh's force came under Mughal attack,
Those Sikh soldiers would rush to their aid soon.
So much was S. Charat Singh feared by the Mughal troops,
They dared not attack his contingent directly. (8)

If some Singhs could attack the Mughals from outside,
Those paid Sikh soldiers would also join those plunderers.
Perchance, it came to happen as they had proposed,
As there spread rumours about the Khalsa's arrival. (9)

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ਤੌ ਚਕਰੈਲ ਸੂਬੇ ਪੈ ਗਯੋ । ਜਾਇ ਨਵਾਬ ਡਰਾਵਤ ਭਯੋ ।
ਆਵਤ ਖਾਲਸੇ ਸਭ ਲਰ ਜੋਰ । ਵੜਨ ਨ ਦੇਵੈ ਤੁਝੈ ਲਹੌਰ ।੧੦।
tau chakrail sûbç pai gayô. jâi navâb daarâvat bhayô.
âvat khâlsô sabh lar jôr. vardan na dçvai tujhai lahaur.10.

ਜੌ ਭਲ ਚਾਹੈਂ ਚੜ੍ਹ ਚਲ ਅੱਬ । ਫੇਰ ਹੁਇ ਜਾਊਗੁ ਖੋਟੋ ਢੱਬ ।
ਸੋ ਸੁਨ ਨਬਾਬ ਕੋ ਪਿਸੂ ਪਰੇ । ਥਰਹਰ ਕੰਪੇ ਮਨ ਸੋਚਾਂ ਕਰੇ ।੧੧।
jau bhal châhain chardah chal abb. phçr hui jâûgu khôtô dhabb.
sô sun nabâb kô pisû parç. tharhar kampç man sôchân karç.11.

ਦੋਹਰਾ : ਤਬ ਸੈ ਦੋਇਕ ਸਿੰਘ ਕੋ ਪਰਯੋ ਰਾਤ ਸੋਊ ਆਇ ।
ਮਾਰ ਸਭ ਖੂਨੀ ਆਇ ਵੜੈ ਚੜ੍ਹ ਸਿੰਘ ਜੀ ਕੀ ਪਾਇ ।੧੨।
dôhrâ : tab sai dôik singh kô paryô rât sôû âi.
mâr sabh khûnî âi vardai chardah singh jî kî pâi.12.

ਚੌਪਈ : ਨਿਬਾਬ ਲਗੀ ਚਿਤ ਸਿੰਘ ਜੀ ਕੀ ਬਾਤ । ਨਠਯੋ ਕੂਚ ਕਰ ਉਸ ਹੀ ਰਾਤ ।
ਹੋਤੋ ਸਿੰਘ ਸੁ ਚਾਕਰ ਓਸ । ਪਾਇ ਦਈ ਉਨ ਵਿੱਚੈ ਖੋਸ ।੧੩।
chaupaî : nibâb lagî chit singh jî kî bât. nathyô kûch kar us hî rât.
hôtô singh su châkar ôs. pâi daî un vichchai khôs.13.

ਤੋਪਖਾਨੋ ਰਹਯੋ ਊਹਾਂ ਖੜਾ । ਨਿਬਾਬ ਤਬੈ ਨੱਠ ਏਕਲ ਚੜ੍ਹਾ ।
ਸੁਨਤ ਸੁ ਚੜ੍ਹ ਸਿੰਘ ਗਯੋ ਗੈਲ । ਕਰੀ ਲੂਟ ਔ ਕੁਟ ਬਹੁਤੈਲ ।੧੪।
tôpkhânô rahyô ûhân khardâ. nibâb tabai natth çkal chardhâ.
sunat su chardah singh gayô gail. karî lût au kut bahutail.14.

ਨਵਾਬ ਨੱਠ ਵਲ ਚਲਯੋ ਲਹੌਰ । ਕਰੀ ਸਿੰਘਨ ਉਸ ਗੈਲੇ ਦੌੜ ।
ਬਹੁਤ ਮਾਲ ਹਥ ਚੜ੍ਹ ਸਿੰਘ ਅਯੋ । ਉਸ ਦਿਨ ਤੇ ਸੋ ਵਧ ਸਿੰਘ ਭਯੋ ।੧੫।
navâb natth val chalyô lahaur. karî singhan us gailç daurd.
bahut mâl hath chardah singh ayô. us din tç sô vadh singh bhayô.15.

ਦੋਹਰਾ : ਜਬ ਨਿਬਾਬ ਚੜ੍ਹ ਸਿੰਘ ਹਨਯੋ ਸਿੰਘਨ ਵਧਯੋ ਪ੍ਰਤਾਪ ।
ਚੜ੍ਹ ਝਨਾਉਂ ਖਾਲਸੇ ਲੰਘਯੋ ਕੀਨੇ ਤੁਰਕ ਬਡ ਖਾਪ ।੧੬।
dôhrâ : jab nibâb chardah singh hanyô singhan vadhyô partâp.
chardah jhanâun khâlsô langhyô kînç turak bada khâp.16.

ਚੌਪਈ : ਗੁਜਰ ਸਿੰਘ ਟੱਪ ਮਲੀ ਗੁਜਰਾਤ । ਕਰਮ ਸਿੰਘ ਖਾਵੋ ਲਿਓ ਜਾਤ ।
ਸਿਆਲਕੋਟ ਮਲ ਲਯੋ ਸ਼ਹੀਦਨ । ਸਭ ਸਿਧ ਕਾਜ ਖਾਲਸੇ ਦਿਨ ਦਿਨ ।੧੭।
chaupaî : gujar singh tapp malî gujrât. karam singh khâvô liô jât.
siâlkôt mal layô shahîdan. sabh sidh kâj khâlsç din din.17.

Thereafter, these enlisted Sikh soldiers approached the Nawab,
Much did they scare the Nawab about Khalsa's approach.
In a body would the Khalsa come in full force,
All entries for Nawab's escape to Lahore would they block. (10)

Must the Nawab escape if he wished to survive,
The worst fate awaited him if he missed the chance.
Extremely nervous did the Nawab feel after this news,
Thoroughly shaken and concerned did he feel indeed. (11)

Dohra : Thereafter, around two hundred Singhs attacked,
As the darkness of night descended on the scene.
Slaughtering and killing through the enemy lines,
Did those Singhs succeed in reaching S. Charat Singh. (12)

Chaupai : Realising the veracity of the enlisted Singhs' information,
Same night did the Lahore Nawab take to his heels.
Those enlisted Singhs who were on the Nawab's payroll,
Looting and plundering did they start from within. (13)

Abandoned and unguarded remained the artillery,
As the Nawab managed to escape alone on his horse.
Hearing this, S. Charat Singh gave him a hot chase,
Much slaughtering and thrashing did they do on the way. (14)

As the Nawab made good his escape towards Lahore,
The Singhs rushed after him in hot pursuit.
As plenty of treasure landed into S. Charat Singh's hands,
Many more Singhs joined S. Charat Singh's contingent. (15)

Dohra : After S. Charat Singh humbled the Lahore Nawab,
Much did the Singhs gain in fame and glory.
Thereafter, the Khalsa soldiers crossing the river Chenab,
They carried out a slaughter of the Mughals on a massive secale. (16)

Chaupai : As S. Gujjar Singh[2] occupied Gujrat[3] across the rivers,
S. Karam Singh[4] took possession of Khavo[5] region.
As the Shaheed Singh's Misl occupied Sialkot area,
Khalsa's prosperity increased day by day. (17)

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੧੪੯. ਸਾਖੀ ਨਵਾਬ ਸਰ ਬੁਲੰਦ ਫੜਨੇ ਕੀ
('ਖਰਚ ਦੀਓ ਉਸ ਰਾਹਿ ਕੋ ਦੀਨੋ ਅਟਕ ਟਪਾਇ')
149. sâkhî navâb sar buland phardnç kî
('kharach dîô us râhi kô dînô atak tapâi')

ਦੋਹਰਾ : ਚੜ੍ਹ ਸਿੰਘ ਚੜ੍ਹ ਜੇਲਮ ਟਪਯੋ ਸਿਲ ਸਿਰ ਬੁਲੰਦ ਫੁਜਦਾਰ ।
ਡੇਰਾ ਬੈਠਾ ਲਾਇ ਸੋ ਕਿਲ੍ਹੋ ਰਵਤਾਸ ਮਝਾਰ ।੧।
dôhrâ : chardah singh chardah jçlam tapyô sil sir buland phujdâr.
daçrâ baithâ lâi sô kilahô ravtâs majhâr.1.

ਚੌਪਈ : ਹੁਤੋ ਬਹੁਤ ਥੋ ਮਨ ਮਗਰੂਰ । ਹੁਤੋ ਗਿਲਜਨ ਮੈਂ ਸੋ ਬਡ ਸੂਰ ।
ਬੇਗ਼ਮ ਹੁਇ ਪੜ ਰਹਿਓ ਸੋਇ । ਮਧ ਪਹਾੜਨ ਕਿਲੋ ਲਖਿ ਸੋਇ ।੨।
chaupaî : hutô bahut thô man magrûr. hutô giljan main sô bada sûr.
bçgham hui pard rahiô sôi. madh pahârdan kilô lakhi sôi.2.

ਚੜ੍ਹ ਸਿੰਘ ਨੈ ਸੋ ਸ਼ਿਕਾਰ ਤਕਾਇਆ । ਦੇ ਫੇਰੀ ਵਿਚ ਸਸਾ ਛੁਹਾਇਆ ।
ਢੁੱਕ ਨੇੜਿਓਂ ਫਿਰ ਦੂਰ ਹੁਇ ਆਯਾ । ਇਸ ਬਿਧ ਉਸਕੋ ਚਿੱਤ ਵਧਾਯਾ ।੩।
chardah singh nai sô shikâr takâiâ. dç phçrî vich sasâ chhuhâiâ.
dahukk nçiôn phir dûr hui âyâ. is bidh uskô chitt vadhâyâ.3.

ਉਨ ਜਾਨਯੋ ਅਬ ਸਿੰਘ ਮੁੜ ਗਏ । ਮਗਰ ਸਿੰਘਨ ਸਮ ਗਿਲਜਨ ਭਏ ।
ਤੋਂ ਚੜ੍ਹ ਸਿੰਘ ਉਨ ਦੇ ਕੈ ਦਾਉ । ਮੁੜ ਲੰਘਯੋ ਔਰ ਪਤਨ ਦਰਯਾਉ ।੪।
un jânyô ab singh murd gaç. magar singhan sam giljan bhaç.
tau chardah singh un dç kai dâu. murd langhyô aur patan daryâu.4.

ਜਾਇ ਚੜ੍ਹਯੋ ਸੁ ਕਿਲ੍ਹੈ ਰਵਤਾਸ । ਬੁਰਜ ਮੱਲ ਬਹਯੋ ਚਾਰੋਂ ਪਾਸ ।
ਲਏ ਦਰਵਾਜੇ ਦੋਊ ਘੇਰ । ਧਰੀ ਮਾਰ ਰਮਜੰਗਨ ਕੇਰ ।੫।
jâi chardhyô su kilhai ravtâs. buraj mall bahyô chârôn pâs.
laç darvâjç dôû ghçr. dharî mâr ramjangan kçr.5.

ਦੋਹਰਾ : ਖਬਰ ਉਨੈ ਕੋ ਤਬ ਭਈ ਜਬ ਬਹੇ ਸਿੰਘ ਗੜ੍ਹ ਮੱਲ ।
ਚਾਰ ਓਰ ਉਨ ਸਿੰਘ ਦਿਸੈਂ ਪਰਯੋ ਗਿਲਜਨ ਥਰਥੱਲ ।੬।
dôhrâ : khabar unai kô tab bhaî jab bahç singh gardah mall.
châr ôr un singh disain paryô giljan tharthall.6.

ਚੌਪਈ : ਜਿਤ ਵਲ ਗਿਲਜੇ ਦੌੜ ਸੁ ਪਾਹਿਂ । ਮੁੜੈਂ ਉਸੈ ਵਲ ਮਾਰ ਸੁ ਖਾਹਿਂ ।
ਨਠਯੋ ਚਹੈਂ ਸੋ ਵਲ ਦਰਵਾਜੇ । ਮਾਰ ਹਟਾਇ ਓਇ ਕਰ ਬਾਜੇ ।੭।
chaupaî : jit val giljç daurd su pâhin. murdain usai val mâr su khâhin.
nathyô chahain sô val darvâjç. mâr hatâi ôi kar bâjç.7.

ਜਿਤ ਵਲ ਜਾਹਿਂ ਉਤ ਮਾਰਹਿ ਖਾਹਿਂ । ਨਠੇ ਫਿਰੈਂ ਕਿਤ ਜਾਨ ਨ ਪਾਹਿਂ ।
ਨੱਠ ਭੱਜ ਕੈ ਸੋ ਥਕ ਪਏ । ਸਿਰ ਬੁਲੰਦ ਢਿਗ ਸੋ ਸਭ ਗਏ ।੮।
jit val jâhin ut mârhi khâhin. nathç phirain kit jân na pâhin.
natth bhajj kai sô thak paç. sir buland dhig sô sabh gaç.8.

Episode 149
Episode About the Capture of Sar Buland Khan
(Providing him with provisions for the Journey
He helped his hostage to cross the Attock)

Dohra : S. Charat Singh, after having crossed the river Jehlum,
He gathered intelligence about the Mughal custodian Sarbuland Khan[1] .
Who having put up a camp sat enconsed,
Inside the fort of Rohtas[2] (well protected). (1)

Chaupai : Highly arrogant and proud did he feel at heart,
As he was the bravest among the Gilja Pathans.
Extremely carefree and relaxed did he feel,
As he reckoned his fort well protected among the hills. (2)

S. Charat Singh reckoned him to be an easy prey,
As he carried out a reconnaissance of the Mughal fort.
Sarbuland Khan felt emboldened at heart,
As S. Charat Singh retreated soon after approaching the fort.(3)

He sent the Gilja Pathan troops in pursuit of the Singhs,
As he reckoned that the Singhs had retreated back.
But soon after giving a slip to the Gilja Pathans,
S. Charat Singh and his force crossed the river from another point. (4)

After climbing up the walls of the fort of Rohtas,
S. Charat Singh's troops occupied the domes of the fort.
After blocking both the entrance and exit gates of the fort,
The Singhs opened a volley of small arms' fire. (5)

Dohra : Gilja Pathans got wind of the Singhs' approach,
Only when the Singhs had already occupied the fort.
A great commotion did take place among the Pathans,
When they found the Singhs all over their fort. (6)

Chaupai : In whatever direction the Gilja troops made a move,
In the same direction they returned after getting fired upon.
As they wished to rush towards the two fort doors,
They were pushed back by the deafening shelling. (7)

In whatever direction they moved they were fired upon,
Desperately did they run here and there failing to escape.
Having been exhausted after so much running around,
Finally did they go to seek Sarbuland Khan's advice. (8)

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ਸਿਰ ਬੁਲੰਦ ਤਬ ਲਖ ਲਈ ਗੱਲ । ਹਥਯਾਰ ਸੁਟ ਕਰ ਬਹਯੋ ਮਹੱਲ ।
ਚਾਕਰ ਸਦ ਮਸਨੰਦ ਵਿਛਾਈ । ਵਕੀਲ ਘਲਯੋ ਉਨ ਚੜ੍ਹ ਸਿੰਘ ਪਾਈ ।੯।
sir buland tab lakh laî gall. hathyâr sut kar bahyô mahall.
châkar sad masnand vichhâî. vakîl ghalyô un chardah singh pâî.9.

ਵਕੀਲਨ ਕਹੀ ਸਿੰਘ ਜੀ ਸੋਂ ਬਾਤ । ਚਲ ਸੂਬੇ ਸੋ ਕਰੋ ਮੁਲਾਕਾਤ ।
ਚੜ੍ਹ ਸਿੰਘ ਜੀ ਨੈ ਸੋਈ ਮਾਨੀ । ਚਾਰ ਹਜ਼ਾਰ ਸਿੰਘ ਮੁਹਰੇ ਠਾਨੀ ।੧੦।
vakîlan kahî singh jî sôn bât. chal sûbç sô karô mulâkât.
chardah singh jî nai sôî mânî. châr hazâr singh muhrç thânî.10.

ਦੋਹਰਾ : ਸਿੰਘ ਸੂਬੇ ਪੈ ਜਾ ਪੁਜਯੋ ਗਿਲਜਨ ਕਰਕੇ ਦੂਰ ।
ਅਗੇ ਹੋਇ ਸੁ ਨਾ ਅਇਓ ਕਰਯੋ ਮਿਜਾਜ ਇਮ ਸੂਰ ।੧੧।
dôhrâ : singh sûbç pai jâ pujyô giljan karkç dûr.
agç hôi su nâ aiô karyô mijâj im sûr.11.

ਚੌਪਈ : ਜਬ ਹੀ ਸਿੰਘ ਜੀ ਨੇੜੇ ਗਯੋ । ਕਦਮ ਦੁਇਕ ਭੀ ਅਗੈ ਨ ਅਯੋ ।
ਸਿੰਘ ਜੀ ਪਾਸ ਜਾਣੋਂ ਨਹਿਂ ਫਿਰਾ । ਪਾਸ ਗਏ ਸਿੰਘ ਤੋ ਭਯਾ ਖੜਾ ।੧੨।
chaupaî : jab hî singh jî nçrdç gayô. kadam duik bhî agai na ayô.
singh jî pâs jânôn nahin phirâ. pâs gaç singh tô bhayâ khardâ.12.

ਕਹੈ ਸਿੰਘ ਮੁਹਿ ਆਇ ਮਿਲੇ ਗਲ । ਸਯਾਣਨ ਕਹਯੋ ਮਤ ਯਹ ਕਰੇ ਛਲ ।
ਸਿੰਘ ਕੀ ਠੌਰ ਇਕ ਸਿਪਾਹੀ ਮਿਲਾਯੋ। ਉਸੀ ਠੌਰ ਉਸ ਪਕੜ ਬਹਾਯੋ।੧੩।
kahai singh muhi âi milç gal. sayânan kahyô mat yah karç chhal.
singh kî thaur ik sipâhî milâyô. usî thaur us pakard bahâyô.13.

ਉਸ ਅਸਬਾਬ ਸਭ ਲੀਨੋ ਸਾਂਬ । ਠਾਣਾਂ ਕੀਨੋ ਕਿਲ੍ਹੇ ਦਰਾਮ ।
ਮੁਲਕ ਚੁਤਰਫ਼ੀ ਸਬ ਆਇ ਮਿਲਾ । ਗਿਰਦ ਰਵਤਾਸ ਹੋਤ ਥੋ ਜ਼ਿਲ੍ਹਾ ।੧੪।
us asbâb sabh lînô sâmb. thânân kînô kilahç darâm.
mulak chutrafî sab âi milâ. girad ravtâs hôt thô ilhâ.14.

ਉਸ ਦਿਨ ਤੇ ਬਡ ਭਯੋ ਸ੍ਰਦਾਰ । ਮਿਲ ਪਯੋ ਮੁਲਕ ਅਉਰਾਰ ਔ ਪਾਰ ।
ਜਿੱਧਰ ਜਾਇ ਤਿੱਧਰ ਫਤੇ ਪਾਇ । ਅੱਗੈ ਉਸੈ ਨ ਕੋਊ ਅੜਾਇ ।੧੫।
us din tç bada bhayô sardâr. mil payô mulak aurâr au pâr.
jiddhar jâi tiddhar phatç pâi. aggai usai na kôû ardâi.15.

ਦੋਹਰਾ : ਨਾਲੇ ਬੰਧਯੋ ਵਹਿ ਫਿਰੈ ਚਾਚਾ ਅਹਿਮਦ ਸ਼ਾਹਿ ।
ਪਾਇ ਰਾਜ ਗਰਰਾ ਭਯੋ ਕਿਸੇ ਨ ਨਜ਼ਰ ਲਿਆਹਿ ।੧੬।
dôhrâ : nâlç bandhyô vahi phirai châchâ ahimad shâhi.
pâi râj garrâ bhayô kisç na nazar liâhi.16.

ਚੌਪਈ : ਸਿਰ ਬੁਲੰਦ ਲੀਓ ਪਾਲਕੀ ਪਾਇ । ਮਧ ਡੇਰੇ ਉਸ ਡੇਰੋ ਕਰਾਇ ।
ਕ੍ਰੋੜ ਰੁਪੱਯਾ ਸਿੰਘ ਜੀ ਉਸ ਮਾਂਗੈ । ਵਹਿ ਖਾਣੋ ਨਿਤ ਸਿੰਘ ਤੇ ਚਾਂਗੈ ।੧੭।
chaupaî : sir buland lîô pâlkî pâi. madh daçrç us daçrô karâi.
karôrd rupyyâ singh jî us mângai. vahi khânô nit singh tç chângai.17.

Having taken stock of the whole situation at that moment,
Sar Buland Khan disarmed and retreated to his chambers.
Ordering his menials to spread out a carpet with pillows,
He despatched his emissaries to approach S. Charat Singh. (9)

Conveying the offer of their custodian to S. Charat Singh,
The emissaries begged him to negotiate with the custodian.
Agreeing to the proposal of the Pathan emissaries,
S. Charat Singh proceeded led by four thousand Singhs. (10)

Dohra : Soon did S. Charat Singh arrive at the custodian's chambers,
After pushing back the Pathans guarding his chamber.
Forward did he not come to receive the Singh chief,
Pretending as if he was a great warrior (though defeated). (11)

Chaupai : Even when S. Charat Singh reached quite close to him,
Not even two steps did he move forward to receive him.
When S. Charat Singh kept moving more close to him,
Only then he stood up after the arrival of S. Charat Singh. (12)

As he asked S. Charat Singh to embrace him,
Elderly Singhs advised S. Charat Singh to be beware of a betrayal.
Ordering one of his soldiers to embrace him as he wished,
He made the Pathan custodian to sit on the floor. (13)

Taking all his treasure into their own possession,
S. Charat Singh established his own post inside the fort.
Thereafter, the whole populace sought S. Charat Singh's protection,
Who were the inhabitants of the district of Rohtas. (14)

Since that day, S. Charat Singh acquired a greater status,
As the territory on both sides of the river fell under his occupation.
Victory did greet S. Charat Singh whichever side he moved,
As nobody dared to stand against his might. (15)

Dohra : Prisoner of war did S. Charat Singh make a person,
Who was an uncle to the mighty Ahmad Shah Abdali[3].
So widespread did this news spread through out the province,
That hardly did S. Charat Singh care for anybody. (16)

Chaupai : Carrying Sar Buland Khan in a palanquin as prisoner of war,
S. Charat Singh made him stay in his own camp.
A ransom of one crore rupees did he demand from the Pathan chief,
Even as the latter pleaded for a decent living for himself. (17)

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ਵਹੁ ਆਖੇ ਮੁਹਿ ਸੂਬਾ ਬਣਾਇ । ਮੇਰੇ ਮਗਰ ਸਭ ਫੌਜ ਲਗਵਾਇ ।
ਅਹਿਮਦ ਸ਼ਾਹ ਸਮ ਤੂੰ ਬਣ ਸ਼ਾਹੁ । ਮੈਨੂੰ ਅਪਨੋ ਸੂਬਾ ਬਨਾਹਿ ।੧੮।
vahu âkhç muhi sûbâ banâi. mçrç magar sabh phauj lagvâi.
ahimad shâh sam tûn ban shâhu. mainûn apnô sûbâ banâhi.18.

ਸਿੰਘ ਜੀ ਕਹਯੋ ਹਮ ਗੁਰ ਸ਼ਾਹੁ ਕੀਓ । ਚਹੈਂ ਤੁਮੈਂ ਅਸੀਂ ਕੈਦ ਰਖੀਓ ।
ਇਤਕਰ ਹੋਊ ਜਗ ਮੈਂ ਵਾਚਾ । ਚੜ੍ਹ ਸਿੰਘ ਫੜ ਰਖਯੋ ਸ਼ਾਹਿ ਕੋ ਚਾਚਾ ।੧੯।
singh jî kahyô ham gur shâhu kîô. chahain tumain asîn kaid rakhîô.
itkar hôû jag main vâchâ. chardah singh phard rakhyô shâhi kô châchâ.19.

ਸਿਰ ਬੁਲੰਦ ਤਬ ਅਗਯੋਂ ਸੁਨਾਈ । ਇਸਤੇ ਭਲੀ ਇਕ ਔਰ ਗੱਲ ਆਹੀ ।
ਸ਼ਾਹਿ ਚਾਚਾ ਫੜਕੇ ਛਡ ਦਯੋ । ਸ਼ਾਹਿ ਸਿਰ ਸ਼ਾਹਿ ਸੋਊ ਕਹਯੋ ।੨੦।
sir buland tab agyôn sunâî. istç bhalî ik aur gall âhî.
shâhi châchâ phardkç chhada dayô. shâhi sir shâhi sôû kahyô.20.

ਦੋਹਰਾ : ਚੜ੍ਹ ਸਿੰਘ ਸੁਨ ਚਿਤ ਮੈਂ ਬਸੀ ਦੀਨੋ ਉਸੈ ਤੁਰਾਇ ।
ਖਰਚ ਦੀਓ ਉਸ ਰਾਹਿ ਕੋ ਦੀਨੋ ਅਟਕ ਟਪਾਇ ।੨੧।
dôhrâ : chardah singh sun chit main basî dînô usai turâi.
kharach dîô us râhi kô dînô atak tapâi.21.

ਜੈਸੇ ਸੁਨੀ ਤੈਸੇ ਲਿਖੀ ਰਤਨ ਸਿੰਘ ਯਹਿ ਬਾਤ ।
ਲੋਕਨ ਤੇ ਮੈਂ ਜਿਮ ਸੁਨੀ ਤਿਮੈਂ ਕਰੀ ਬਿਖਯਾਤ ।੨੨।
jaisç sunî taisç likhî ratan singh yahi bât.
lôkan tç main jim sunî timain karî bikhyât.22.

੧੫੦. ਸਾਖੀ ਸਿਰਹੰਦ ਮੱਲਨੇ ਕੀ ਔਰ ਨਿਬਾਬ ਜ਼ੈਨੇ ਮਾਰਨੇ ਕੀ (...'ਪੀਰ ਜੈਨ ਢਿਗ ਜੈਨੋ ਲਯੋ ਮਾਰ')

150. sâkhî sirhand mallnç kî aur nibâb zainç mârnç kî (...'pîr jain dhig jainô layô mâr')

ਦੋਹਰਾ : ਯਹੈ ਬਾਤ ਗਿਲਜਨ ਸੁਨੀ ਉਨ ਭੇਜੇ ਤੁੰਮਨ ਚਾਰ ।
ਭਈ ਅਵਾਈ ਸ਼ਾਹਿ ਕੀ ਭਏ ਸਿੰਘ ਭੀ ਇਕ ਥਾਂ ਸਾਰ ।੧।
dôhrâ : yahai bât giljan sunî un bhçjç tumman châr.
bhaî avâî shâhi kî bhaç singh bhî ik thân sâr.1.

ਚੌਪਈ : ਪਠਾਣ ਤੁੰਮਨ ਖਿੰਡ ਬਹੇ ਚਹੂੰ ਓਰ । ਸ੍ਰਿਹੰਦ ਮੁਲਤਾਨ ਸਯਾਲਕੋਟ ਲਹੌਰ ।
ਸਿੰਘ ਸਭੈ ਇਕ ਵਲ ਹੁਇ ਤੁਰੇ । ਫਿਰ ਸ੍ਰਹੰਦ ਤੇ ਉੱਪਰ ਘੁਰੇ ।੨।
chaupaî : pathân tumman khind bahç chahûn ôr. sarihand multân sayâlkôt lahaur.
singh sabhai ik val hui turç. phir sarhand tç uppar ghurç.2.

ਉਸ ਕੀ ਸਿਲ ਮਿਲ ਦੂਰ ਤੇ ਕਰੀ । ਸੁਨੀ ਸਿੰਘਨ ਅਬ ਖਾਲੀ ਪਰੀ ।
ਸੂਬੋ ਚੜ੍ਹਯੋ ਹੈ ਕਰਨ ਉਗਰਾਹੀ । ਯਹੀ ਬਾਤ ਸਿੰਘਨ ਪੈ ਆਹੀ ।੩।

Asking S. Charat Singh to appoint him as one of his custodians,
Sar Buland Khan also asked for a command of his whole force.
Suggesting S. Charat Singh to be an emperor like Ahmad Shah,
For himself he begged provincial custodianship under his regime. (18)

Telling him the great Guru had already made the Singhs as sovereigns,
He intended to keep the Pathan chief as a prisoner of war.
Then alone would the whole world come to know,
That S. Charat Singh had made Ahmad Shah's uncle a prisoner. (19)

Upon this Sar Buland Khan made another proposal,
That he would suggest a better option than the first.
S. Charat Singh would be known as Sovereign among sovereigns,
If the magnanimous Sardar granted amnesty to Ahmad Shah's uncle. (20)

Dohra : Appreciating Sar Buland Khan's proposal for an amnesty,
S. Charat Singh released him and made him depart.
Providing him with the provisions for his journey,
He helped his hostage to cross the Attock river. (21)

The way I heard this episode about Sar Buland Khan,
Truly has Rattan Singh put it in black and white.
The way I heard it from several people,
Similarly have I described the whole episode. (22)

Episode 150
Episode About occupation of Sirhind And Slaughter of Nawab Zain Khan (Near the Village Pir Jain, was Zain Khan[1] killed)

Dohra : Hearing the news about (the rising power of the Sikhs),
The Gilja Pathans dispatched four Tumans[2] of troops.
Hearing the rumours about Ahmed Shah Abdali's approach,
All the Singh Misls also gathered together at one place. (1)

Chaupai : The four Pathan brigades positioning themselves at four corners,
Landed at the four cities of Sirhind, Multan, Sialkot and Lahore.
All the Singh contingents proceeding in one direction,
Converged in a single formation at the city of Sirhind. (2)

Gathering intelligence about Sirhind from a distance,
The Singhs learnt that it was unguarded at that moment.

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us kî sil mil dûr tç karî. sunî singhan ab khâlî parî.
sûbô chardhyô hai karan ugrâhî. yahî bât singhan pai âhî.3.

ਸੋ ਸੁਨ ਸਿੰਘ ਦੂਰ ਤੇ ਦੌੜੇ । ਹੁਤੇ ਹਲਕਾਰੇ ਉਸ ਭੀ ਥੋੜੇ ।
ਜਾਇ ਹਲਕਾਰਨ ਉਸ ਕਰੀ ਗੱਲ । ਜ਼ੈਨੋ ਭੀ ਮੁੜਯੋ ਸ੍ਰਿਹੰਦਹਿ ਵੱਲ ।੪।
sô sun singh dûr tç daurdç. hutç halkârç us bhî thôrdç.
jâi halkâran us karî gall. zainô bhî murdyô sarihndahi vall.4.

ਤੌ ਮਿਲ ਖਾਲਸੇ ਗੁਰਮਤਾ ਸਾਜਾ । ਪਹਿਲੇ ਕਰੋ ਜ਼ੈਨੇ ਕੋ ਕਾਜਾ ।
ਅਬ ਹਥ ਆਯੋ ਸੂਰ ਮਦਾਨੇ । ਮਤ ਕਤ ਵੜ ਬਹਿ ਔਖੇ ਥਾਨੈ ।੫।
tau mil khâlsç gurmatâ sâjâ. pahilç karô zainç kô kâjâ.
ab hath âyô sûr madânç. mat kat vard bahi aukhç thânai.5.

ਦੋਹਰਾ : ਸੋਊ ਬਾਤ ਪੰਥੈ ਕਰੀ ਲੰਘ ਉਤਰੇ ਸ੍ਰਹੰਦ ਪਾਰ ।
ਅੱਗਾ ਰੋਕ ਸੁ ਉਸ ਬਹੇ ਕਰਕੇ ਖੂਬ ਬਿਚਾਰ ।੬।
dôhrâ : sôû bât panthai karî langh utrç sarhand pâr.
aggâ rôk su us bahç karkç khûb bichâr.6.

ਚੌਪਈ : ਜ਼ੈਨੇ ਕੋ ਵੀ ਖਬਰ ਸੁ ਭਈ । ਰੋਕਯੋ ਮੁਹਰੋ ਹਮਹਿ ਮੁਦਈ ।
ਸੋਚ ਕਰੈ ਔ ਮਨ ਪਛੁਤਾਵੈ । ਨਿਕਲਯੋ ਸ਼ਹਰੋਂ ਵਖਤ ਨ ਪਾਵੈ ।੭।
chaupaî : zainç kô vî khabar su bhaî. rôkyô muhrô hamhi mudaî.
sôch karai au man pachhutâvai. niklayô shahrôn vakhat na pâvai.7.

ਭਾਜ ਵੜਨ ਕੋ ਨਾਹੀ ਥਾਮ । ਆਨ ਬਨਯੋ ਅਬ ਮਰਨੈ ਕਾਮ ।
ਕਰ ਤੜੀੜ ਵਲ ਸ਼ਹਿਰੈ ਆਯੋ । ਸਿੰਘਨ ਡੇਰੋ ਥੋ ਦੁਇ ਥਾਂ ਪਾਯੋ ।੮।
bhâj vardan kô nâhî thâm. ân banyô ab marnai kâm.
kar tardîrd val shahirai âyô. singhan daçrô thô dui thân pâyô.8.

ਬੁੱਢੈ ਦਲ ਕੀਓ ਭਾਂਗਨਪੁਰੈ ਡੇਰਾ । ਪੰਜੈ ਵਲ ਥੋ ਕੀਓ ਤਰਨੈ ਬਸੇਰਾ ।
ਨਨਿਹੇੜੈ ਉਸ ਡੇਰਾ ਪਾਯੋ । ਘਿਰਯੋ ਸਸਾ ਜਿਮ ਝਾੜ ਦਬਾਯੋ ।੯।
budadahai dal kîô bhângnapurai daçrâ. pañjai val thô kîô tarnai basçrâ.
nanihçrdai us daçrâ pâyô. ghiryô sasâ jim jhârd dabâyô.9.

ਰਾਤ ਰਹੇ ਸਿੰਘ ਚੜੇ ਤਯਾਰ । ਮਤ ਕਤ ਰਾਤ ਵੜੇ ਨਰਕਾਰ ।
ਉਨ ਭੀ ਰਾਤ ਸੁ ਖੜੀ ਗੁਜਾਰੀ ।ਕਿਛਕੁ ਤੜਕੈ ਉਨ ਕਰੀ ਸਵਾਰੀ ।੧੦।
rât rahç singh chardç tayâr. mat kat rât vardç narkâr.
un bhî rât su khardî gujârî.kichhku tardkai un karî savârî.10.

ਦੋਹਰਾ : ਤੋਪ ਜੰਬੂਰੇ ਰਹਕਲੇ ਸਾਥੇ ਕੀਓ ਬਹੀਰ ।
ਇਨ ਪੈ ਅਟਕੇ ਖਾਲਸੈ ਇਮ ਚਿਤ ਠਟੀ ਤਤਬੀਰ ।੧੧।
dôhrâ : tôp jambûrç rahkalç sâthç kîô bahîr.
in pai atakç khâlsai im chit thatî tatbîr.11.

That its custodian had proceeded on a revenue collection spree,
The same news had traveled to the gathered Singhs. (3)

Hearing this news, the Singhs rushed in from far and wide,
Even as a few of Nawab's informers were also around in the area.
As these informers informed the Nawab about the Singhs' movement,
Zain Khan, the Sirhind Nawab, also returned towards Sirhind. (4)

Thereupon, did the Khalsa Panth pass a resolution;
Let them, first of all, do away with Nawab Zain Khan,
Now that this swine of a Nawab had come out in the open,
Let him be done away with before he finds a safe sanctuary. (5)

Dohra : The same strategy did the Khalsa Panth adopt,
Positioning themselves on the other side of Sirhind.
Zain Khan's passage did they stand to block,
After deliberating thoroughly all the pros and cons. (6)

Chaupai : Zain Khan, too, did get this information,
That the Singhs (contenders for power) had blocked his passage.
Much did he think and grieve over his predicament,
Would that he had not come out of Sirbind! (7)

Hardly could he think of a place to rush in and be safe,
As moment of imminent death had indeed arrived.
Speedily did he rush towards the city of Sirhind,
Even as the Singhs had positioned themselves on both sides. (8)

At Bhanganpur[3] had the Buddha Dal[4] Singhs put up a camp,
At village Panjowal[5] had the Taruna Dal[6] Singhs camped.
At village Nanhera[7] did Zain Khan put up a camp,
Like a rabbit indeed was he hiding in the wild growth. (9)

Throughout the night did the Singhs keep a vigil,
Lest Zain Khan should sneak into the cursed city[8].
Zain Khan, too, kept awake throughout the night,
As he prepared to move out in the early hours. (10)

Dohra : Heavy artillery guns, medium guns and long-barreled guns,
Did Zain Khan carry with his moving contingents.
Thinking that these fire arms would hold the Khalsa back,
Such a strategy did he decide (to seek his escape). (11)

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ਚੌਪਈ : ਚੁਪ ਕੀਨੈ ਉਨ ਕਰੀ ਸਵਾਰੀ । ਧੌਂਸ ਨਗਾਰੇ ਰਖੇ ਪਿਛਾਰੀ ।
ਉਨੈ ਸਾਥ ਉਸ ਕਹਯੋ ਬਜਵਾਇ ਨ । ਸੁਨੇ ਸਿੰਘ ਜਿਮ ਉਸ ਵਲ ਜਾਇ ਨ ।੧੨।
chaupaî : chup kînai un karî savârî. dhauns nagârç rakhç pichhârî.
unai sâth us kahyô bajvâi na. sunç singh jim us val jâi na.12.

ਹੋਤੋ ਦਲ ਜੁ ਮਝੈਲਨ ਵਾਲ । ਜਾਇ ਲੜਯੋ ਵਹਿ ਡੇਰੇ ਉਤਾਲ ।
ਦਲ ਬੁੱਢੈ ਕੀ ਸੁਨੋਂ ਸੁ ਬਾਤ । ਰਖੇ ਮੁਹਰਖੇ ਥੇ ਜੋ ਉਸ ਰਾਤ ।੧੩।
hôtô dal ju majhailan vâl. jâi lardyô vahi daçrç utâl.
dal budadahai kî sunôn su bât. rakhç muhrakhç thç jô us rât.13.

ਆਨ ਖਬਰ ਮੁਹਰਖਨ ਦਈ । ਸੁਨਤ ਖਬਰ ਸਿੰਘ ਦੌੜੇ ਕਈ ।
ਕਜਾ ਕਜਾਇ ਸਿੰਘ ਟਕਰੇ ਜੋਇ । ਦਏ ਬੰਦੂਖਨ ਕੜਾਕੈ ਤੋਇ ।੧੪।
ân khabar muhrakhan daî. sunat khabar singh daurdç kaî.
kajâ kajâi singh takrç jôi. daç bandûkhan kardâkai tôi.14.

ਸੁਨਤ ਕੜਾਕੈ ਔਰ ਜਾਇ ਰਲੇ । ਉਨ ਤੇ ਹੋਇ ਨ ਗਿਲਜੇ ਖਲੇ ।
ਓਇ ਚਾਹੈਂ ਕਿਮ ਵੜੀਐ ਸ੍ਰਹੰਦ । ਤੌ ਹਮਰੀ ਬਚ ਰਹਿ ਹੈ ਜਿੰਦ ।੧੫।
sunat kardâkai aur jâi ralç. un tç hôi na giljç khalç.
ôi châhain kim vardîai sarhand. tau hamrî bach rahi hai jind.15.

ਦੋਹਰਾ : ਸਿੰਘ ਕਹੈਂ ਇਸ ਮਾਰੀਐ ਸ਼ਹਿਰੋਂ ਬਾਹਰ ਘੇਰ ।
ਇਹੁ ਵੜੈ ਜਾਇ ਸੁ ਸ੍ਰਹੰਦ ਮੈਂ ਹਮ ਆਵੈ ਦਾਇ ਨ ਫੇਰ ।੧੬।
dôhrâ : singh kahain is mârîai shahirôn bâhar ghçr.
ihu vardai jâi su sarhand main ham âvai dâi na phçr.16.

ਚੌਪਈ : ਸਿੰਘ ਕਹੈਂ ਹਮ ਖੂਨੀ ਆਹਿ । ਘੱਲੂਘਾਰੋ ਦਯੋ ਇਨੈ ਕਰਾਇ ।
ਲੇਵੋ ਇਸਤੈ ਬਦਲੋ ਸੱਭ । ਮਾਰ ਇਹਾਂ ਇਸ ਦੀਜੈ ਦੱਬ ।੧੭।
chaupaî : singh kahain ham khûnî âhi. ghallûghârô dayô inai karâi.
lçvô istai badlô sabbh. mâr ihân is dîjai dabb.17.

ਹੁਤੇ ਬਹੁਤ ਥੇ ਉਸ ਤੈ ਦੁਖੀ । ਪਰੈ ਚੀਲ ਜਿਮ ਮਾਸੈ ਭੁਖੀ ।
ਵਹਿ ਕਿਤੈ ਚਾਲ ਕਿਤ ਦੌੜੈ ਕਰੈਂ । ਨਹਿਂ ਆਪ ਵਹਿ ਟਿਕ ਕੈ ਲਰੈ ।੧੮।
hutç bahut thç us tai dukhî. parai chîl jim mâsai bhukhî.
vahi kitai châl kit daurdai karain. nahin âp vahi tik kai larai.18.

ਕਿਛਕ ਫੌਜ ਉਨ ਲਰਨੈ ਲਾਈ । ਚਲਯੋ ਆਪ ਵਹਿ ਸ਼ਹਿਰੇ ਧਾਈ ।
ਅੱਗਯੋਂ ਆਯੋ ਕਿਛ ਦਲ ਕਾ ਛਰਰਾ । ਮਾਰ ਬੰਦੂਕਨ ਹਰ ਦਯੋ ਗਰਰਾ ।੧੯।
kichhak phauj un larnai lâî. chalyô âp vahi shahirç dhâî.
aggyôn âyô kichh dal kâ chharrâ. mâr bandûkan har dayô garrâ.19.

ਸਿੰਘਨ ਰਮਜੰਗਨ ਹੇਠ ਜੋਊ ਆਯਾ । ਕਬ ਕੋਊ ਜਾਣ ਅਛੂਤੋ ਪਾਯਾ ।
ਇਕ ਕਰ ਬਿਦਯਾ ਦੂਜੋ ਦਯਾ ਭਗੌਤੀ । ਹੋਇ ਨ ਕਾਜ ਕਿਮ ਸਿਖਨ ਸਜੌਤੀ ।੨੦।
singhan ramjangan hçth jôû âyâ. kab kôû jân achhûtô pâyâ.
ik kar bidyâ dûjô dayâ bhagautî. hôi na kâj kim sikhan sajautî.20.

Chaupai : Silently thus did he make a move,
Keeping all his war drums in the rear guard.
He asked his standard bearers not to beat these drums,
So that the Singhs might not advance towards him. (12)

The Singh contingent which consisted of Majhail[9] Singhs,
Desperate did they get to pick up a fight.
Listen to the account of the Buddha Dal contingent,
Who, too, had deployed informers during that night. (13)

As these informers gave information about Zain Khan's move,
Many a Singh rushed out as they heard the news.
Incidentally as both the Singh contingents arrived together,
Much noise did they make with their musket fires. (14)

As more Singhs arrived after hearing the bullet fires,
They could not stop the march of Pathan forces.
Desperately did the Pathans wish to enter Sirhind,
Then alone would they be able to save their lives. (15)

Dohra : Must Zain Khan be killed outside the city,
Thus did the Singhs wish so desperately.
Never could he fall into their hands,
Once he succeeded in entering the city of Sirhind. (16)

Chaupai : Slaughter of Singhs was indeed he in Singhs' estimation,
For the great massacre of Singhs was he responsible.
Must the Singhs settle their scores with him,
Must they burry him in the grave there and then. (17)

The Singhs, being extremely sick of Zain Khan's atrocities,
They pounced upon him as a bird of prey pounces upon its prey.
Zain Khan, changing many strategies and making many moves,
He did not take a permanent position to fight the Singhs. (18)

Deploying a part of his force to engage the Singhs,
He himself made a move towards the city of Sirhind.
Facing a volley of bullets by Singhs from the front,
He was humbled by these terrible gun fires. (19)

Whosoever became a target of the Singhs' firearms attack,
How could he escape without being hit by it?
Singhs being ace shooters and expert sword wielders,
How could the Singhs' mission be not fulfilled? (20)

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ਦੋਹਰਾ : ਛਲਕ ਦਈ ਜਬ ਖਾਲਸੇ ਗਿਲਜੇ ਸਨਮੁਖ ਹੋਇ ।
ਗਈ ਖਾਇ ਰੁਕੜੈ ਉਸੈ ਪਰਯੋ ਭੂਮ ਗਿਰ ਤੋਇ ।੨੧।
dôhrâ : chhalak daî jab khâlsç giljç sanmukh hôi.
gaî khâi rukrdai usai paryô bhûm gir tôi.21.

ਚੌਪਈ : ਬਹੁਤ ਗੌਗੌ ਤਹਿਂ ਗਿਲਜਨ ਕਰਯੋ । ਬ੍ਰਕੁਨ ਬ੍ਰਕੁਨ ਕਹਿ ਚੱਕਨ ਉਚਰਯੋ ।
ਤੌ ਸਿੰਘਨ ਨੈ ਲੀਨੋ ਜਾਨ । ਇਹਾਂ ਗਿਰਯੋ ਹੈ ਜ਼ੈਨੋ ਪਠਾਨ ।੨੨।
chaupaî : bahut gaugau tahin giljan karyô. barkun barkun kahi chakkan uchrayô.
tau singhan nai lînô jân. ihân giryô hai zainô pathân.22.

ਤੌ ਲੌ ਆਨ ਸਿੰਘ ਬਹੁ ਰਲੇ । ਛੋਡ ਲੋਥ ਭੱਜ ਗਿਲਜੇ ਚਲੇ ।
ਜਹਿਂ ਜਹਿਂ ਜਾਹਿਂ ਤਹੀਂ ਤਹਿਂ ਮਾਰੈਂ । ਜਾਨ ਰਖੋ ਕਹਿ ਸ਼ਸਤਰ ਡਾਰੈਂ ।੨੩।
tau lau ân singh bahu ralç. chhôda lôth bhajj giljç chalç.
jahin jahin jâhin tahîn tahin mârain. jân rakhô kahi shastar daârain.23.

ਜਿਨ ਉਤ ਸ਼ਸਤਰ ਦੀਨੇ ਡਾਰ । ਤਿਨ ਪੈ ਸਿੰਘਨ ਕੀਓ ਨ ਵਾਰ ।
ਸਿੰਘ ਦਇਆ ਕੋ ਰੂਪ ਸੁ ਆਹਿਂ । ਲਏ ਨ ਬਦਲੇ ਉਨਤੇ ਕਾਹਿ ।੨੪।
jin ut shastar dînç daâr. tin pai singhan kîô na vâr.
singh daiâ kô rûp su âhin. laç na badlç untç kâhi.24.

ਘੋੜੇ ਸ਼ਸਤਰ ਉਸ਼ਟ ਜੁ ਮਾਲ । ਲੁੱਟਨ ਵਾਲੇ ਭਏ ਨਿਹਾਲ ।
ਦੋਊ ਦਲ ਲੁਟ ਕਰ ਖੁਸ਼ ਭਏ । ਕਈਅਨ ਕੋ ਵਡ ਦਾਲਿਦ ਗਏ ।੨੫।
ghôrdç shastar ushat ju mâl. luttan vâlç bhaç nihâl.
dôû dal lut kar khush bhaç. kaîan kô vada dâlid gaç.25.

ਦੋਹਰਾ : ਲਦੇ ਲਦਾਏ ਊਠ ਬਡ ਔ ਕਸੀ ਕਸਾਈ ਤੋਪ ।
ਜਿਸ ਕੀ ਨਦਰੀ ਆਇ ਪਏ ਲਏ ਸਾਂਭ ਕਰ ਚੋਪ ।੨੬।
dôhrâ : ladç ladâç ûth bada au kasî kasâî tôp.
jis kî nadrî âi paç laç sâmbh kar chôp.26.

ਚੌਪਈ : ਅਠਾਰਾਂ ਸੈ ਪਰ ਸਾਲ ਤੌ ਬੀਸਾ । ਬੀਤ ਗਏ ਪਰ ਬਿਕ੍ਰਮ ਨਰੀਸ਼ਾ ।
ਮਾਘ ਚੌਥ ਸਿਰਹੰਦੋਂ ਕੋਹ ਚਾਰ । ਪੀਰ ਜੈਨ ਢਿਗ ਜੈਨੋ ਲਯੋ ਮਾਰ ।੨੭।
chaupaî : athârân sai par sâl tau bîsâ. bît gaç par bikarm narîshâ.
mâgh chauth sirhandôn kôh châr. pîr jain dhig jainô layô mâr.27.

੧੫੧. ਸਾਖੀ ਫੇਰ ਸਰਹੰਦ ਕੀ ਲਿਖਯਤੇ (...'ਹਲ ਬਣਾਇ ਤਹਿਂ ਦਏ ਵਗਾਇ')
151. sâkhî phçr sarhand kî likhaytç (...'hal banâi tahin daç vagâi')

ਦੋਹਰਾ : ਆਗੇ ਸੁਣੋ ਸਰਹੰਦ ਕੋ ਜਿਮ ਲੁੱਟੀ ਤੀਜੀ ਬਾਰ ।
ਮਾਲ ਲੁਟਯੋ ਖੋਦਾ ਕੀਓ ਕਿਲ੍ਹੇ ਢਾਇ ਕੀਯੋ ਖਵਾਰ ।੧।
dôhrâ : âgç sunô sarhand kô jim luttî tîjî bâr.
mâl lutyô khôdâ kîô kilahç dhâi kîyô khavâr.1.

Dohra : As the Khalsa Panth Singhs opened a volley of fire,
The Gilja Pathan (Zain Khan) came directly under its range.
As a bullet pierced through his lower intestines,
To the ground did he fall with a rebound. (21)

Chaupai : Much hue and cry did the Pathan troops raise at his fall,
With cries of Barkun! Barkun![10] They rushed to pick him up.
From the sound of their cries did the Singhs come to know,
The location where wounded Zain Khan had fallen. (22)

Thereupon, as a large number of Singhs converged on the spot,
The Gilja Pathans vanished leaving behind Zain Khan's dead body.
The Singhs kept killing the Pathans wherever they moved,
The Pathans kept on laying down the arms pleading for mercy. (23)

Whosoever laid down his arms before the Singhs,
Him the Singhs did not attack and kill.
Singhs, being apostles of compassion at heart,
Why should they take revenge from the defenceless? (24)

Pathan horses and camels beng loaded with treasures and weapons,
Instantly prosperous did the Singhs become by robbing them off.
Both factions of the Singhs felt delighted after robbing Pathans,
As life-long poverty of some of them was wiped off forever. (25)

Dohra : Huge camels loaded with merchandise there were,
Loaded and mounted were the artillery guns there.
Whosoever came across these treasures and weapons,
Quietly did they take these valuables in their possession. (26)

Chaupai : It was in the year Eighteen hundred and twenty[11],
As per the calendar named after king Vikramaditya.
It was the fourth of Magh[12], four miles from Sirhind,
That Zain Khan was slaughtered near Pir Jain[13]. (27)

Episode 151
Another Episode About Sirhind
(With ploughshares did they plough through (Sirhind))

Dohra : Listen to the account of Sirhind further,
The way it was ransacked for the third time.
After ransacking was it razed to dust,
After demolishing its forts, were its occupants harassed. (1)

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ਚੌਪਈ : ਕਈ ਦਿਵਸ ਸਿੰਘ ਬਾਹਰੇ ਬਹੈਂ । ਲੁੱਟ ਲਿਜਾਵੈਂ ਵਿਚ ਨ ਬਹੈਂ ।
ਸਿੰਘਨ ਕਰੀ ਥੀ ਪ੍ਰਿਥਮ ਅਰਦਾਸ । ਰਾਖੀ ਕਰੈ ਇਸ ਤਿਸ ਹੁਇ ਨਾਸ਼ ।੨।
chaupaî : kaî divas singh bâhrç bahain. lutt lijâvain vich na bahain.
singhan karî thî paritham ardâs. râkhî karai is tis hui nâsh.2.

ਇਹਾਂ ਗਜਬ ਹੈ ਗਾੜ੍ਹਾ ਹੂਆ । ਇਸ ਪਰ ਸਤਿਗੁਰ ਦੁਖ ਕੈ ਕੂਆ ।
ਬਡੋ ਕਹਰ ਹੈ ਇਸ ਜਗ ਭਯਾ । ਬਾਲਕ ਬਿਦੋਸ਼ਨ ਗਲ ਕਟ ਦਯਾ ।੩।
ihân gajab hai gârdhâ hûâ. is par satigur dukh kai kûâ.
badaô kahar hai is jag bhayâ. bâlak bidôshan gal kat dayâ.3.

ਨਹਿਂ ਬਾਲਕ ਉਨ ਮੰਦਾ ਬੋਲੇ । ਲੁਕੀ ਨ ਥੀ ਮਾਯਾ ਉਨ ਕੋਲੇ ।
ਚੌਦਾਂ ਸੈ ਇਹਾਂ ਦੇਹਲ ਸਿਖ ਕੀ । ਮਸੰਦ ਸੁਲਖਣੋ ਇਸ ਹੀ ਵਿਚ ਸੀ ।੪।
nahin bâlak un mandâ bôlç. lukî na thî mâyâ un kôlç.
chaudân sai ihân dçhal sikh kî. masand sulkhanô is hî vich sî.4.

ਕ੍ਰੋੜ ਰੁਪੱਯੋ ਭਰ ਦਿੱਤੋ ਉਨ੍ਹੈਂ । ਜੋ ਸਭ ਗਜਬ ਨ ਕਰਤੇ ਕੌਨੇ ।
ਇਹਾਂ ਗਦਹਨ ਕੈ ਹਲ ਚਲਵਾਯੋ । ਯਾਕੀ ਇੱਟ ਮੱਧ ਦਰਯਾਇ ਰੁੜਾਯੋ ।੫।
karôrd rupyyô bhar dittô unhain. jô sabh gajab na kartç kaunç.
ihân gadhan kai hal chalvâyô. yâkî itt maddh daryâi rurdâyô.5.

ਦੋਹਰਾ : ਐਸੋ ਕਰਕੇ ਗੁਰਮਤੋ ਤੌਂ ਵੜੇ ਕਿਲ੍ਹੇ ਮੱਧ ਆਇ ।
ਜਿਤ ਜਿਤ ਵਲ ਜੋਊ ਖੜ ਬਹੇ ਨਿਕਸੇ ਉਸੀ ਸੁ ਦਾਇ ।੬।
dôhrâ : aisô karkç gurmatô tau vardç kilahç maddh âi.
jit jit val jôû khard bahç niksç usî su dâi.6.

ਚੌਪਈ : ਯਹੀ ਬਾਤ ਠਟ ਹੱਲੋ ਕੀਯੋ । ਚੱਪਾ ਚੱਪਾ ਕੋਟ ਥੋ ਬੰਡ ਲੀਯੋ ।
ਢਾਹਿ ਲੰਕ ਜਿਮ ਪਲ ਮੈਂ ਦਏ । ਹੱਥ ਹਥੌੜੇ ਪੰਥਹਿ ਕਏ ।੭।
chaupaî : yahî bât that hallô kîyô. chappâ chappâ kôt thô band lîyô.
dhâhi lank jim pal main daç. hatth hathaurdç panthhi kaç.7.

ਜਿਮ ਕਰ ਲੀਓ ਥੋ ਪ੍ਰਿਥਮ ਕਰਾਰ । ਨਿਕਸੇ ਕਰ ਕਰ ਨਿਜ ਸੋਊ ਬਾਰ ।
ਫੇਰ ਲਏ ਕਈ ਗਧੇ ਮੰਗਾਇ । ਹਲ ਬਣਾਇ ਤਹਿਂ ਦਏ ਵਗਾਇ ।੮।
jim kar lîô thô paritham karâr. niksç kar kar nij sôû bâr.
phçr laç kaî gadhç mangâi. hal banâi tahin daç vagâi.8.

ਵਡੇ ਸ੍ਰਦਾਰਨ ਹਥ ਆਪ ਲਾਯੋ । ਸਤਿਗੁਰ ਬਚ ਕਹਿ ਪੰਥ ਕਮਾਯੋ ।
ਹੁਤੋ ਬਾਪ ਥੋ ਹਮਰੋ ਸਾਥ । ਸੋਊ ਲਿਖੀ ਜੁ ਉਨ ਕਹੀ ਬਾਤ ।੯।
vadaç sardâran hath âp lâyô. satigur bach kahi panth kamâyô.
hutô bâp thô hamrô sâth. sôû likhî ju un kahî bât.9.

Chaupai : For many a day did the Singhs picket outside Sirhind,
They kept ransacking the city without staying inside.
The Singhs had first made a congregational prayer,
Might he be damned whosoever defended that city. (2)

So many atrocities had been committed here,
That even the revered Guru cried in grief.
So much oppression had been committed at this place,
That innocent infants[1] had been beheaded here. (3)

Neither had Guru's infant sons used any foul language,
Nor were they in possession of any valuable treasure.
Full fourteen hundred Sikh households were there,
Including the household of Sulkhan[2], the Guru's nominee. (4)

Full one crore rupees had they offered as ransom,
Provided the authorities desisted from executing the Guru's sons.
Let the (cursed) city be ploughed with donkey-driven ploughshares,
Let its bricks be dismantled and thrown into the river. (5)

Dohra : After passing such a resolution (to demolish Sirhind),
Did the Singhs enter the (Mughal) forts of Sirhind.
Wherever a Singh stood inside the fort facing a wall,
He came out straight breaking through the wall. (6)

Chaupai : With such a resolve did the Singhs attack the fort,
Every inch of the fort walls did they divide among themselves.
With sledge hammers in the hands of Khalsa Panth Singhs,
Within minutes did they demolish Sirhind in the manner of Lanka. (7)

As they had resolved before entering the city of Sirhind,
Each one came out making an opening in the wall.
Thereafter, many a donkey did they summon there,
With donkey-driven ploughshares did they plough the fort floors. (8)

Many a Singh chief did handle the ploughshare,
Vindicating what the revered Guru had commanded.
Rattan Singh's father, being member of this demolishing squad,
So did the author write what his father had narrated. (9)

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੧੫੨. ਸਾਖੀ ਦੇਹੁਰੇ ਕੇ ਪ੍ਰਸੰਗ ਕੀ ਲਿਖਯਤੇ (...'ਈਹਾਂ ਦ੍ਰਬਾਰ ਦਯੋ ਖ਼ੂਬ ਬਨਾਇ')
152. sâkhî dçhurç kç parsang kî likhaytç (...'îhân darbâr dayô khûb banâi')

ਚੌਪਈ : ਅਗੇ ਸੁਨੋ ਅਬ ਮਾਲੀ ਪਯਾਰੇ । ਜਿਸ ਬਿਧ ਦੇਹੁਰੇ ਪੰਥ ਬਨਵਾਰੇ ।
ਜਬ ਮੱਧ ਪੰਥ ਕਿਲ੍ਹੇ ਥੋ ਵੜਯੋ । ਨਿਜ ਨਿਜ ਡੇਰਨ ਬਹੁ ਕੜਾਹ ਕਰਯੋ ।੧।
chaupaî : agç sunô ab mâlî payârç. jis bidh dçhurç panth banvârç.
jab maddh panth kilahç thô vardyô. nij nij daçran bahu kardâh karyô.1.

ਕਿਨੇ ਮਾਤਾ ਕੈ ਬੁਰਜ ਬਰਤਾਯੋ । ਕੋਈ ਸ਼ਹੀਦਨ ਜਾਗਾ ਆਯੋ ।
ਕੋਈ ਗਏ ਸਰ ਜੋਤੀ ਤਾਲ । ਜਹਾਂ ਗਡੇ ਥੇ ਗੁਰ ਸੁਤ ਬਾਲ ।੨।
kinç mâtâ kai buraj bartâyô. kôî shahîdan jâgâ âyô.
kôî gaç sar jôtî tâl. jahân gadaç thç gur sut bâl.2.

ਸਭ ਖਾਲਸੈ ਮਿਲ ਮਤੋ ਠਹਿਰਾਯੋ । ਚਹੀਯਤ ਇਕ ਹੀ ਦੇਹਰੋ ਬਨਵਾਯੋ ।
ਜਿਸ ਜਾਗਾ ਗੁਰ ਸੁਤ ਹੈਂ ਘਾਏ । ਜਿਸੈ ਠੌਰ ਉਨ ਗਲੇ ਕਟਾਏ ।੩।
sabh khâlsai mil matô thahirâyô. chahîyat ik hî dçhrô banvâyô.
jis jâgâ gur sut hain ghâç. jisai thaur un galç katâç.3.

ਜਿਸੈ ਠੌਰ ਉਨ ਬੀਟਯੋ ਰਕਤ । ਉਸੀ ਠੌਰ ਉਨ ਹੋਵਗੁ ਸ਼ਕਤਿ ।
ਬ੍ਰਿਧ ਪੁਰਸ਼ ਉਹਾਂ ਪੁਛ ਬੁਲਾਏ । ਅਸਥਾਨ ਪਤੇ ਉਨ ਸਭੈ ਬਤਾਏ ।੪।
jisai thaur un bîtyô rakat. usî thaur un hôvgu shakti.
baridh purash uhân puchh bulâç. asathân patç un sabhai batâç.4.

ਦੋਹਰਾ : ਔਰ ਜੁ ਪੀਛੈ ਜਿਮ ਭਈ ਤਿਮ ਉਨ ਦਈ ਸੁਨਾਇ ।
ਜਿਮ ਤੁਰਕਨ ਕੌ ਗ੍ਰਸਟ ਨਿਜ ਦੀਪਕ ਲਯੋ ਬਲਵਾਇ ।੫।
dôhrâ : aur ju pîchhai jim bhaî tim un daî sunâi.
jim turkan kau garsat nij dîpak layô balvâi.5.

ਚੌਪਈ : ਜਿਸੈ ਭਾਂਤਿ ਉਨ ਬ੍ਰਿਧਨ ਬਤਾਈ । ਉਸੀ ਭਾਂਤ ਮੈਂ ਲਿਖਯੋ ਬਨਾਈ ।
ਜਬੈ ਬਜੀਰੈ ਬਾਲ ਮਰਵਾਯੋ । ਉਸੈ ਬਾਲਨ ਸੋਂ ਪਕੜੋ ਆਯੋ ।੬।
chaupaî : jisai bhânti un baridhan batâî. usî bhânt main likhyô banâî.
jabai bajîrai bâl marvâyô. usai bâlan sôn pakrdô âyô.6.

ਕਦੈ ਸੂਲ ਕਦ ਕਹੈ ਅਫਾਰਾ । ਭੇਤ ਨ ਦੇਵੈ ਵਹੁ ਮਨ ਸਾਰਾ ।
ਜਾਗਤ ਡਰੈ ਔ ਸੂਤੋ ਬ੍ਰੜਾਵੈ । ਹਾਇ ਹਾਇ ਕਰ ਉਠ ਭਜ ਜਾਵੈ ।੭।
kadai sûl kad kahai aphârâ. bhçt na dçvai vahu man sârâ.
jâgat daarai ô sûtô barrdâvai. hâi hâi kar uth bhaj jâvai.7.

ਕਹੈ ਬਾਣੋ ਕੋਊ ਨੀਲੋਧਾਰੀ । ਮਾਰੈਂ ਸੋਟੇ ਮੁਹਿ ਰਾਤ ਸਾਰੀ ।
ਦੋਊ ਬਾਲਕ ਜੋ ਅਬ ਹਮ ਮਾਰੇ । ਗਿਰਦ ਫਿਰੈਂ ਫੜ ਕਰਦ ਕਟਾਰੇ ।੮।
kahai bânô kôû nîlôdhârî. mârain sôtç muhi rât sârî.
dôû bâlak jô ab ham mârç. girad phirain phard karad katârç.8.

Episode 152
Episode About the Construction of a Memorial (at Sirhind)
(A sacred shrine be raised here)

Chaupai : Now my dear Captain David Murray listen to the account further,
The way the Khalsa Panth raised the sacred shrines (at Sirhind).
As the Khalsa Panth forces entered the Sirhind fort,
They prepared the sacred karah-parshad[1] at their respective camps. (1)

Some contingents distributed it near Mata Gujri's place of sacrifice,
As some others distributed it near the martyred sahibzadas' site.
Some other contingents distributed it near the Jyoti Saroop[2],
Where Guru's younger sons had been bricked in walls. (2)

Thereafter, the whole Khalsa Panth passed a resolution,
That a single sacred shrine be raised (in Sahibzada's memory).
The site should be where the Guru's sons were executed,
The place where the Sahibzadas got their throats slit. (3)

It must be the site where the martyrs' blood was shed,
As their spirits must have energized that holy site.
Thereafter were the local elders invited there,
Who located the exact site of the holy site. (4)

Dohra : The way the (tragic) event took place in the past,
The whole sequence did these elders recount.
The way the martyr's spirits, getting hold of the Muslim tyrants,
Had made them lit lamps at the place of their martyrdom. (5)

Chaupai : The way those city elders had narrated the event,
The same way have I (the author) got it recorded.
As Wazir Khan[3] had ordered the execution of Guru's infants,
So did the martyred infants' spirits catch hold of him. (6)

Now of stomachache now of distension did Wazir Khan complain,
Full extent of his affliction did he not reveal.
Scared while awake, mumbling in sleep did he start,
Crying and shrieking would he run from his seat. (7)

Phantoms dressed in blue robes would he see at night,
Who, he alleged, keptbeating him the whole night.
The two infants whom he had ordered to be beheaded,
Their figures with swords did he see circling around himself. (8)

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ਸੱਦ ਮੁਲਾਣੇ ਭੇਦ ਕਹਿ ਦਯੋ । ਤਬੀਤ ਧਾਗੋ ਉਨ ਨੈ ਬਹੁ ਕਯੋ ।
ਤੌ ਭੀ ਉਸਕੋ ਛੁਟੈ ਨ ਖਯਾਲ । ਸਗਵੋਂ ਉਸ ਹੁਇ ਬੁਰੋ ਹਵਾਲ ।੯।
sadd mulânç bhçd kahi dayô. tabît dhâgô un nai bahu kayô.
tau bhî uskô chhutai na khayâl. sagvôn us hui burô havâl.9.

ਦੋਹਰਾ : ਜਿਮ ਜਿਮ ਤਾਗੇ ਉਨ ਬੰਧੇ ਪੜ੍ਹਾਏ ਆਇ ਕਲਾਮ ।
ਤਿਮ ਤਿਮ ਉਸ ਬਹੁ ਦੁਖ ਲਗੈ ਪਾਇ ਨ ਕਛੂ ਅਰਾਮ ।੧੦।
dôhrâ : jim jim tâgç un bandhç pardhâç âi kalâm.
tim tim us bahu dukh lagai pâi na kachhû arâm.10.

ਚੌਪਈ : ਔਰ ਤੁਰਕ ਕੋਊ ਉਤਵਲ ਜਾਵੈ । ਨਰੜ ਪਕੜ ਹੁਇ ਤੁਰਤ ਗਿਰ ਪਾਵੈ ।
ਕਈ ਦੁਸ਼ਟ ਥੇ ਜਦ ਕਰਤ ਪਿਸ਼ਾਬ । ਤੇ ਮਾਰੀਅਤ ਦੇ ਬਹੁਤ ਅਜ਼ਾਬ ।੧੧।
chaupaî : aur turak kôû utval jâvai. narard pakard hui turat gir pâvai.
kaî dushat thç jad karat pishâb. tç mârîat dç bahut azâb.11.

ਤੌ ਤੁਰਕਨ ਕੈ ਮਨ ਭੈ ਆਈ । ਪ੍ਰਗਟ ਨ ਭਾਖੈਂ ਗੋਪ ਰਖਾਈ ।
ਆਪਸ ਮਧ ਮਿਲ ਬਾਤੈਂ ਕਰੈਂ । ਇਤ ਵਲ ਨ ਜਾਈਓ ਯੌਂ ਆਖੈਂ ਔ ਡਰੈਂ ।੧੨।
tau turkan kai man bhai âî. pargat na bhâkhain gôp rakhâî.
âpas madh mil bâtain karain. it val na jâîô yaun âkhain au daarain.12.

ਦਰੂਦ ਫਾਤੀਆ ਔ ਉਪਾਉ ਬਥੇਰੇ । ਜਿਮ ਜਿਮ ਕਰੈਂ ਤਿਮ ਦੁਖੈਂ ਘਨੇਰੇ ।
ਤੌ ਥਕ ਥਕ ਕੇ ਬਾਤ ਉਚਾਰੀ । ਨਿਬਾਬ ਨ ਮਿਲੈ ਸੌਣੇ ਰਾਤ ਸਾਰੀ ।੧੩।
darûd phâtîâ au upâu bathçrç. jim jim karain tim dukhain ghançrç.
tau thak thak kç bât uchârî. nibâb na milai saunç rât sârî.13.

ਸਦ ਹਿੰਦੂ ਉਨ ਬਾਤ ਉਚਾਰੀ । ਯਾਕੋ ਜਤਨ ਕੋਊ ਕਹੋ ਬਿਚਾਰੀ ।
ਊਹਾਂ ਆਯੋ ਥੋ ਕਪੂਰੋ ਬਿਰਾੜ । ਉਨ ਕਹਿ ਦੀਓ ਐਸ ਬਿਚਾਰ ।੧੪।
sad hindû un bât uchârî. yâkô jatan kôû kahô bichârî.
ûhân âyô thô kapûrô birârd. un kahi dîô ais bichâr.14.

ਦੋਹਰਾ : ਤਿਨ ਤੁਰਕਨ ਕੋ ਯੌਂ ਕਹਯੋ ਯਾਂਕੌਂ ਸੁਨੋ ਉਪਾਇ ।
ਜਿਹ ਜਾਗਾ ਗੁਰ ਸੁਤ ਬਧੇ ਤਹਿਂ ਜਾਗਾ ਦਿਹੋ ਬਨਾਇ ।੧੫।
dôhrâ : tin turkan kô yau kahyô yânkau sunô upâi.
jih jâgâ gur sut badhç tahin jâgâ dihô banâi.15.

ਚੌਪਈ : ਨਿਸਾ ਪਰਤਿ ਨਿਤ ਦੀਪ ਬਲਵਾਯੋ । ਗੁਰ ਜਾਗਾ ਕਹਿ ਕੜਾਹੁ ਕਰਾਵੋ ।
ਮੰਦੋ ਗੰਦੋ ਕੋਊ ਊਹਾਂ ਨ ਜਾਯੋ । ਝਾੜੂ ਦੇਇ ਸੁਧ ਠੌਰ ਰਖਾਯੋ ।੧੬।
chaupaî : nisâ parti nit dîp balvâyô. gur jâgâ kahi kardâhu karâvô.
mandô gandô kôû ûhân na jâyô. jhârdû dçi sudh thaur rakhâyô.16.

ਸੁਖਨੋ ਸੁਖੈ ਤਿਸੈ ਬਰ ਆਵੈ । ਕਰੈ ਤਗਾਫਲੀ ਸੋ ਪਛੁਤਾਵੈ ।
ਏਕ ਸਿੱਖ ਤਹਿਂ ਦਿਹੋ ਬਹਾਇ । ਸੋ ਲੇਵਗੁ ਸਭ ਬਿਧਿ ਬਨਵਾਇ ।੧੭।
sukhnô sukhai tisai bar âvai. karai tagâphlî sô pachhutâvai.
çk sikkh tahin dihô bahâi. sô lçvgu sabh bidhi banvâi.17.

Calling Muslim clerics as he bared his heart to them,
Many amulets and charms did they give to protect him.
Even then could he be not relieved of his nightmare,
More miserable his predicament did indeed become. (9)

Dohra : The more amulets and more charms did they tie,
And more Quarnic prayers did they recite,
The more miserable and tortured did he feel,
Hardly getting any respite from his pain. (10)

Chaupai : Any Muslim, if perchance, passed by Sahibzadas' sacrificial seat,
Trapped and tied did he fall instantly there and then.
Many a wicked persons as were found urinating there,
Instantly were they dead after severe punishments. (11)

Then did the Muslims feel scared of that (holy) place,
Though they were too scared to share their secret fear.
Among themselves did they whisper and confabulate:
"Let no one go thither", so scared did they feel. (12)

Reciting "Darood-Fatiha"[4], many a remedy did they try,
But the more solutions they tried, the more tortured did he feel.
Exhausting all these remedies did they let it be known,
That the Nawab could no longer sleep throughout the night. (13)

Inviting the Hindus, did the Nawab reveal his predicament,
Some remedy must they suggest to rid him of his affliction.
There had come Kapoora Brar[5], the Nawab of Kotkapoora,
Who suggested a remedy after a lot of thinking. (14)

Dohra : Addressing those Muslims there,
Following remedy did he suggest:
Must the Muslims raise a memorial,
Where they had beheaded Guru's sons. (15)

Chaupai : A lamp must they light at night there,
Thanks giving offerings must they offer there.
With filth and rubbish must not the place be littered,
With daily sweeping must the place be kept clean. (16)

Wishes prayed for would get fulfilled there,
Those showing disrespect would have to repent.
A Sikh caretaker must be appointed there,
Who would himself make arrangements there. (17)

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ਬਜੀਰੈ ਮਨਜੂਰ ਸਭ ਕਰ ਲਈ । ਅਪਨੇ ਦੁੱਖ ਤੇ ਦੇਰ ਨ ਕਈ ।
ਦੀਨੋ ਖਰਚ ਚਬੂਤਰੈ ਲਾਇ । ਐਸੋ ਦਯੋ ਉਨ ਬੂਢਨ ਬਤਾਇ ।੧੮।
bajîrai manjûr sabh kar laî. apnç dukkh tç dçr na kaî.
dînô kharach chabûtrai lâi. aisô dayô un bûdahan batâi.18.

ਯੌ ਸੁਨ ਖਾਲਸੈ ਕਰੀ ਸਲਾਹਿ । ਈਹਾਂ ਦ੍ਰਬਾਰ ਦਯੋ ਖੂਬ ਬਨਾਇ ।
ਝੰਡੇ ਗਡੋ ਔ ਨਗਾਰੇ ਧਰਾਓ । ਬਹਾਇ ਸਿੰਘ ਈਹਾਂ ਪੂਜ ਲਗਾਓ ।
ਪ੍ਰਾਤ ਹੋਤ ਪੰਥ ਆਯੋ ਸਾਰੋ । ਕੀਓ ਉਮੇਂ ਜਿਮ ਰਾਤ ਉਚਾਰੋ ।੧੯।
yau sun khâlsai karî salâhi. îhân darbâr dayô khûb banâi.
jhandç gadaô au nagârç dharâô. bahâi singh îhân pûj lagâô.
parât hôt panth âyô sârô. kîô umçn jim rât uchârô.19.

ਦੋਹਰਾ : ਪ੍ਰਾਤ ਹੋਤ ਪੰਥ ਆਇ ਸਭ ਲਾਯੋ ਉਹਾਂ ਦਿਵਾਨ ।
ਬਨਵਾਇ ਥੜੋ ਚੌਕੀ ਧਰੀ ਉਪਰ ਚੰਦੋਵੋ ਤਾਣ ।੨੦।
dôhrâ : parât hôt panth âi sabh lâyô uhân divân.
banvâi thardô chaukî dharî upar chandôvô tân.20.

ਚੌਪਈ : ਚੌਂਕੀ ਕੋ ਤੁਰਤ ਤਖਤ ਬਣਾਯਾ । ਸਾਥ ਰੁਮਾਲਨ ਖੂਬ ਢਕਾਯਾ ।
ਪਾਂਚ ਸ਼ਸਤ੍ਰ ਉੱਪਰ ਧਰੇ ਆਨ । ਗੁਰ ਸਰੂਪ ਲਏ ਸ਼ਸਤਰ ਮਾਨ ।੨੧।
chaupaî : chaunkî kô turat takhat banâyâ. sâth rumâlan khûb dhakâyâ.
pâñch shastar uppar dharç ân. gur sarûp laç shastar mân.21.

ਗੁਰ ਹਜ਼ੂਰ ਜਿਮ ਸ਼ਸਤ੍ਰ ਪੁਜਵਾਏ । ਧੂਪ ਚੰਦਨ ਚਰਚ ਸੁਮਨ ਬਰਸ੍ਵਾਏ ।
ਚੋਰ ਮੁਠੋ ਤਹਿਂ ਦਯੋ ਕਰਵਾਇ । ਇਕ ਸਿੰਘ ਬਹਾਲਯੋ ਮੁਖਤਯਾਰ ਠਰ੍ਹਾਇ ।੨੨।
gur hazûr jim shastar pujvâç. dhûp chandan charach suman barsavâç.
chaur muthô tahin dayô karvâi. ik singh bahâlyô mukhtayâr tharhâi.22.

ਉਸੈ ਸਿੰਘ ਥੋ ਸਤਿਗੁਰ ਜਾਨਯੋਂ । ਟਹਿਲ ਕਰੈ ਅਤਿ ਹੀ ਮਨ ਮਾਨਯੋਂ ।
ਬਹੁਤ ਖਾਲਸੈ ਤਹਿ ਕੜਾਹੁ ਕਰਵਾਇ । ਬਹੁਤ ਚੜ੍ਹਾਵੇ ਪੰਥ ਚੜਾਇ ।੨੩।
usai singh thau satigur jânyôn. tahil karai ati hî man mânyôn.
bahut khâlsai tahi kardâhu karvâi. bahut chardhâvç panth chardâi.23.

ਦੇਹਿਂ ਪਰਦੱਖਣੋਂ ਬਾਣੀਆਂ ਉਚਾਰੈਂ । ਸੋਊ ਪਾਵੈਂ ਜੋਊ ਚਿਤ ਧਾਰੈਂ ।
ਬੈਠਾਇ ਰਬਾਬੀ ਸ਼ਬਦ ਪੜ੍ਹਵਾਯੋ । ਇਮ ਕਰ ਖਾਲਸੋ ਡੇਹਰੋ ਜਗਾਯੋ ।੨੪।
dçhin pardakkhnôn bânîân uchârain. sôû pâvain jôû chit dhârain.
baithâi rabâbî shabad pardhvâyô. im kar khâlsô daçhrô jagâyô.24.

ਦੋਹਰਾ : ਦਈ ਜਗੀਰ ਲਗਾਇ ਯੌ ਸ੍ਰੀ ਗੁਰ ਦੁਵਾਰੇ ਸਾਥ ।
ਬੈਠ ਸੁ ਦੇਹਰੇ ਖਾਂਹਿ ਸਿੰਘ ਪਟੋ ਸ਼ਹਿਰ ਨਿਜ ਹਾਥ ।੨੫।
dôhrâ : daî jagîr lagâi yau sarî gur duvârç sâth.
baith su dçharç khânhi singh patô shahir nij hâth.25.

ਰਤਨ ਸਿੰਘ ਜਿਮ ਸੁਨੀ ਥੀ ਪਿਤਾ ਆਪਨੇ ਪਾਸ ।
ਲਿਖੀ ਸੁ ਖ਼ਾਤਰ ਖਾਲਸੈ ਪੜ੍ਹ ਸੁਣ ਕਰੈ ਅਰਦਾਸ ।੨੬।

Instantly did the Nawab accept those suggestions,
For his own relief did he make such haste.
Monetary allowance did he sanction for site's upkeep,
Everything did he do what the elders suggested. (18)

After listening to these accounts the Khalsa decided,
That a sacred shrine be raised on the site.
Khalsa standards and kettle-drums be lodged there,
Some Singhs along with a fixed revenue be there appointed.
Assembled there the Khalsa Panth at the break of dawn,
Every arrangement did they make as decided earlier. (19)

Dohra : Khalsa Panth, arriving there at break of dawn,
A religious congregation did they hold there.
A planquin they placed after raising a platform,
A canopy did they spread over the (holy) place. (20)

Chaupai : Soon did they turn the platform into a throne,
Covering it decently with silken garments.
Five armaments did they place on the throne,
Deeming these as the embodiments of the Guru. (21)

The way the Guru had his armaments worshipped,
With sandalwood paste and flowers were these armaments decorated.
A Singh with a fly whisk over these was made to stand in attendance,
As he was appointed as the caretaker of that sacred shrine. (22)

Accepting the shrine as sacred as the Guru himself,
Much did the Singhs revere and serve the holy site.
Offering the thanksgiving Karah Prashad in large quantities,
Many a offering did the Khalsa Panth make at the shrine. (23)

Circumambulating round the holy site Singhs recited Gurbani verses,
Every wish, whatever one longed for, came to be fulfilled.
Asking the Rababis to recite and sing Gurbani verses,
Thus did the Khalsa Panth establish this sacred shrine. (24)

Dohra : A big estate was, thus, allotted by the Khalsa Panth,
To this sacred shrine for its maintenance.
Thus would those Singhs in custody of the shrine,
Meet their daily needs from the proceeds of that estate. (25)

The way Rattan Singh had heard the account,
From his own father (as he had narrated it).

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ratan singh jim sunî thî pitâ âpnç pâs.
likhî su khâtar khâlsai pardah sun karai ardâs.26.

੧੫੩. ਸਾਖੀ ਸਿਰਹੰਦ ਰੋਕਣੇ ਕੀ ਔ ਸੌਂਪਣੇ ਕੀ ('ਬਾਰ ਤੀਜੀ ਭਯੋ ਸ਼ਹਿਰ ਲੁਟਾਈ'...)
153. sâkhî sirhand rôkanç kî au saumpnç kî('bâr tîjî bhayô shahir lutâî'...)

ਦੋਹਰਾ : ਸ਼ਹਿਰ ਮਾਲ ਤੌ ਲੁਟ ਲਯੋ ਰਹਯੋ ਗੜ੍ਹੀ ਇਕ ਮਾਲ ।
ਜਿਸੈ ਭਾਂਤ ਸੋਊ ਜਾ ਪੁਟਯੋ ਤਿਸਕੋ ਸੁਨੋ ਹਵਾਲ ।੧।
dôhrâ : shahir mâl tau lut layô rahyô gardhî ik mâl.
jisai bhânt sôû jâ putyô tiskô sunô havâl.1.

ਚੌਪਈ : ਬਾਫਰ ਮਾਲ ਤੌ ਲੁਟ ਲਯੋ ਆਮ । ਰਲਯੋ ਖਾਲਸੈ ਜੋ ਸਿੰਘ ਧਰ ਨਾਮ ।
ਨਕਦ ਮਾਲ ਲਯੋ ਲੋਕਨ ਲੁਕਾਇ । ਨੀਹਨ ਮਹਿਲਨ ਹੇਠ ਗਡਵਾਇ ।੨।
chaupaî : bâphar mâl tau lut layô âm. ralyô khâlsai jô singh dhar nâm.
nakad mâl layô lôkan lukâi. nîhan mahilan hçth gadavâi.2.

ਉਨ ਭਲ ਜਾਨ ਦਯੋ ਡੂੰਘੋ ਦੱਬ । ਸਤਿਗੁਰ ਸ੍ਰਾਪ ਯਹ ਬਣਵਾਯੋ ਸਬੱਬ ।
ਦਰਬ ਡੂੰਘੀ ਲਖ ਡੂੰਘੀ ਪਟਵਾਈ । ਇਮ ਕਰ ਸ਼ਹਿਰ ਸਭ ਮੁੱਢੋਂ ਖਟਾਈ ।੩।
un bhal jân dayô dûnghô dabb. satigur sarâp yah banvâyô sababb.
darab daûnghî lakh dûnghî patvâî. im kar shahir sabh mudhôn khatâî.3.

ਸਤਿਗੁਰ ਕਹੀ ਥੀ ਪ੍ਰਿਥਵੀ ਪਲਟਾਵਨ । ਸਤਿਗੁਰ ਬਚਨ ਨ ਖਾਲੀ ਜਾਵਨ ।
ਸਤਿਗੁਰ ਕਰੇ ਥੇ ਤੱਤੇ ਵਾਕ । ਗਏ ਸਾੜ ਵਹੁ ਪਾਨੀ ਲਾਕ ।੪।
satigur kahî thî parithvî paltâvan. satigur bachan na khâlî jâvan.
satigur karç thç tattç vâk. gaç sârd vahu pânî lâk.4.

ਸਤਿਗੁਰ ਬਚਨ ਸੁ ਤਿੱਖੀ ਤਲਵਾਰ । ਵਹਿ ਨਹਿਂ ਛੋਡੈ ਜੋ ਲੁਕੇ ਪਤਾਲ ।
ਬਾਰ ਤੀਜੀ ਭਯੋ ਸ਼ਹਿਰ ਲੁਟਾਈ । ਸਰਦਾਰਨ ਹਥ ਬਡ ਦੌਲਤ ਆਈ ।੫।
satigur bachan su tikkhî talvâr. vahi nahin chhôdaai jô lukç patâl.
bâr tîjî bhayô shahir lutâî. sardâran hath bada daulat âî.5.

ਦੋਹਰਾ : ਰਾਇ ਸਿੰਘ ਖੱਤ੍ਰੀ ਹੁਤੋ ਮੁਲਕ ਉਗ੍ਰਾਹਨ ਦਾਰ ।
ਜੱਟ ਪੁਰੈ ਕੇ ਉਨ ਢਿਗੈ ਇਕ ਲੀਨੀ ਗੜ੍ਹੀ ਸੁਵਾਰ ।੬।
dôhrâ : râi singh khattrî hutô mulak ugrâhan dâr.
jatt purai kç un dhigai ik lînî gardhî suvâr.6.

ਚੌਪਈ : ਵੜੇ ਲੋਕ ਤਿਸ ਲੈ ਬਡ ਮਾਲ । ਉਸਕੋ ਸੁਨਯੋ ਸ੍ਰਦਾਰਨ ਹਵਾਲ ।
ਵਡੋ ਕਿਲੋ ਗਯੋ ਲੁੱਟਯੋ ਸਾਰੋ । ਤਬੈ ਸ੍ਰਦਾਰਨ ਯੌ ਜੀਅ ਧਾਰੋ ।੭।
chaupaî : vardç lôk tis lai bada mâl. uskô sunyô sardâran havâl.
vadaô kilô gayô luttyô sârô. tabai sardâran yau jîa dhârô.7.

ਦੋਹਰਾ : ਸ੍ਰਦਾਰਨ ਮਾਲ ਤਕਾਇਕੈ ਗੜ੍ਹੀ ਲਈ ਅਟਕਾਇ ।
ਇਸਕੀ ਜਪਤੀ ਹਮ ਕਰੈਂ ਪਾਛੈ ਲਿਹੋ ਬਟਾਇ ।੮।

So had the author recorded it for the Khalsa Panth,
So that the latter may hear, read and pray at the shrine. (26)

Episode 153
Episode About Occupation and handing over of Sirhind
(For the third time was the city of Sirhind ransacked)

Dohra : With the city of Sirhind having already been robbed,
A treasure remained untouched in one of the forts.
The way that treasure was unearthed by the Khalsa,
Listen to the account of that treasure's unearthing. (1)

Chaupai : The peripheral articles were taken away by the ordinary people,
Who had joined the Khalsa force in the disguise of Sikhs.
As the liquid cash and coins were robbed by the populace,
They had buried it underneath the building foundations. (2)

They had buried it deep for reasons of safety,
But the Guru's curse had actually made them to do so.
As they had hidden their wealth deep in the earth,
The whole city was dug right upto its foundations. (3)

As the Guru had ordained it to be turned upside down,
How could Guru's prophetic words go unfulfilled?
As the Guru had spoken these words in deep anguish,
The Guru's anguished cry reverberated upto the bottom of the earth. (4)

The Guru's words being sharper than a sharp sword,
They would unearth things from the nether world's surface.
As the city of Sirhind came to be ransacked for the third time,
The Khalsa chiefs came in possession of a lot of wealth. (5)

Dohra : There was one Rai Singh from the Kshtriya caste,
Who collected revenues on behalf of the state.
In the village of Jatpura[1] in the vicinity of Sirhind,
Had he renovated a dilapidated fort for his stay. (6)

Chaupai : As all the moneyed people had taken shelter there,
The Khalsa chiefs got wind of this construction.
After the main fort had been ransacked by the Singhs,
The Khalsa chiefs resolved to ransack the Jatpura fort. (7)

Dohra : After evaluating the treasure at the new fort,
The Singh chiefs laid a siege to this coveted building.

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dôhrâ : sardâran mâl takâikai gardhî laî atkâi.
iskî japtî ham karain pâchhai lihô batâi.8.

ਬੁੱਢੋ ਸਿੰਘ ਭਾਈ ਹੁਤੋ ਝੰਬੋ ਵਾਲੋ ਜੋਇ ।
ਫਤ੍ਹੇ ਸਿੰਘ ਕੋ ਪੋਤਰੋ ਨਿਬਾਬ ਬੰਦੈ ਕੀਓ ਥੋਇ ।੯।
budadahô singh bhâî hutô jhambô vâlô jôi.
phathç singh kô pôtrô nibâb bandai kîô thôi.9.

ਚੌਪਈ : ਹੁਤੋ ਮਲਵਈਅਨ ਮੈਂ ਹੁਸ਼ਿਆਰ । ਲਯੋ ਕਿਲ੍ਹਾ ਉਨ ਟਕੇ ਚੁਕਾਰ ।
ਅੱਸੀ ਹਜ਼ਾਰ ਕਰਯੋ ਸਭਨ ਸੁਨਾਇ । ਪੱਚੀ ਹਜ਼ਾਰ ਕੀਓ ਗੁਪਤ ਨਜ਼ਰਾਇ ।੧੦।
chaupaî : hutô malvaîan main hushiâr. layô kilahâ un takç chukâr.
assî hazâr karyô sabhan sunâi. pachchî hazâr kîô gupat nazrâi.10.

ਦੋਹਰਾ : ਬੁੱਢਾ ਸਿੰਘ ਸੋਊ ਜਪਤਯੋ ਕਰ ਕਰ ਬਹੁਤ ਕਲੇਸ਼ ।
ਕਾਢੀ ਨਾਰ ਨੰਗਿਆਇ ਉਨ ਕੁਛਕੁ ਨ ਕੀਓ ਅੰਦੇਸ਼ ।੧੧।
dôhrâ : budadahâ singh sôû japtayô kar kar bahut kalçsh.
kâdahî nâr nangiâi un kuchhku na kîô andçsh.11.

ਚੌਪਈ : ਤਹਾਂ ਸ੍ਰਾਪ ਬਡ ਨਾਰਨ ਦਯੋ । ਸੋਉ ਬੁੱਢਾ ਸਿੰਘ ਉਪਰ ਪਯੋ ।
ਧਰਮ ਖੋਯੋ ਔ ਰਹਯੋ ਨ ਧਨ । ਉਸ ਦਿਨ ਤੇ ਉਸ ਆਯੋ ਘਟਨ ।੧੨।
chaupaî : tahân sarâp bada nâran dayô. sôu budhâ singh upar payô.
dharam khôyô au rahyô na dhan. us din tç us âyô ghatan.12.

ਵਹੀ ਕਿਲੋ ਪਸਿੰਦ ਸਿੰਘਨ ਕੀਓ । ਸ਼ਹਿਰ ਸ੍ਰਾਪ ਤੇ ਇਕ ਵਲ ਥੀਓ ।
ਹੁਤੋ ਸ੍ਰਿਹਦੋਂ ਨਾਮ ਨਿਆਰਾ । ਸ੍ਰੀ ਮੁਖ ਹੂੰ ਤੇ ਜਟ ਪੁਰੋ ਉਚਾਰਾ ।੧੩।
vahî kilô pasind singhan kîô. shahir sarâp tç ik val thîô.
hutô sarihdôn nâm niârâ. sarî mukh hûn tç jat purô uchârâ.13.

ਦੋਹਰਾ : ਲੀਨੇ ਟਕੇ ਨਿਬੜਾਇ ਜਬ ਦੀਓ ਠਾਣੋ ਸਿੰਘਨ ਪਾਇ ।
ਫਿਰ ਬੁੱਢਾ ਸਿੰਘ ਜੋੜ ਹਥ ਲੀਨੋ ਸਾਲ ਚੁਕਾਇ ।੧੪।
dôhrâ : lînç takç nibrdâi jab dîô thânô singhan pâi.
phir budhâ singh jôrd hath lînô sâl chukâi.14.

ਚੌਪਈ : ਤੌ ਫਿਰ ਗੜ੍ਹੀ ਬੁਢੈ ਸਿੰਘ ਲਈ । ਹੁਤੇ ਮਧ ਪਿੰਡ ਜੇ ਬਾਗਨ ਤਈ ।
ਔਰ ਗਿਰਦ ਲਯੋ ਖਾਲਸੇ ਰੋਕ । ਸਿੱਖਨ ਭਯੋ ਦੁਖ ਦੁਸ਼ਟ ਲੋਕ ।੧੫।
chaupaî : tau phir gardhî budhai singh laî. hutç madh pind jç bâgan taî.
aur girad layô khâlsç rôk. sikkhan bhayô dukh dushat lôk.15.

First they would take possession of this place,
Later on would they divide the booty among themselves. (8)

There was one Bhai Buddha Singh[2],
Who hailed from the village Jhambowal.
He being the grandson of Bhai Fateh Singh,
Who was made a custodian by Banda Bahadur. (9)

Chaupai : Bhai Buddha Singh, being the cleverest among the Malwa Singhs,
He took over the new fort after paying a price.
Rupees eighty thousands had he paid in public view,
Rupees twenty-five thousands had he paid in as a secret deal. (10)

Dohra : After a lot of acrimony and exchange of hot words,
Had Buddha Singh confiscated that fort.
Crossing all limits of decency and human conduct,
Had he turned out the female inmates after stripping them. (11)

Chaupai : Thereupon, was he cursed by those unfortunate females,
Which had told upon the (graceless) Buddha Singh.
Divested of both religion and wealth was he,
Downslide went his fortunes since that cursed day. (12)

The same fort did the Singhs select for their stay,
As it was located outside the cursed city of Sirhind.
Its name, too, was distinct from the Sirhind city,
Guru Gobind Singh himself had uttered the name Jatpura. (13)

Dohra : After paying a reasonable sum as ransom,
The Singhs established a police post in the fort.
Then with folded hands did Buddha Singh plead,
And took over the fort again for a year's lease. (14)

Chaupai : Thereupon, Buddha Singh took over the fort,
Along with the orchards upto the village periphery.
The surrounding area was occupied by the Singhs,
Which caused a lot of heart burning among the wicked. (15)

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੧੫੪. ਸਾਖੀ ਮੁਲਕ ਰੋਕਨ ਔਰ ਸ਼ਹਿਰ ਸੌਂਪਨ ਕੀ ਭਾਈ ਭਗਤੂਆਂ ਔ ਫੂਲਕਿਆਂ ਕੋ ਔਰ ਰਯਤ ਕੀ (...'ਚਹੀਯੇ ਮੁਲਕ ਯਹ ਸਾਂਝੇ ਰਖਾਂਹਿਂ')
154.sâkhî mulak rôkan aur shahir saumpan kî bhâî bhagtûân au phûlkiân kô aur rayat kî (...'chahîyç mulak yah sâñjhç rakhânhin')

ਦੋਹਰਾ : ਲੂਟ ਲਿਓ ਸਰਹੰਦ ਜਬ ਬਹੁ ਸਿੰਘਨ ਵਧਯੋ ਉਛਾਹੁ ।
ਸੋਊ ਸੁਨੋਂ ਸਬੱਬ ਅਬ ਜਿਮ ਪਰਯੋ ਖਾਲਸੋ ਦੁਇ ਰਾਹੁ ।੧।
dôhrâ : lût liô sarhand jab bahu singhan vadhyô uchhâhu.
sôû sunôn sababb ab jim paryô khâlsô dui râhu.1.

ਚੌਪਈ : ਬ੍ਰਿਧ ਦਲ ਕਹਿ ਚੜ੍ਹੋ ਦਿੱਲੀ ਓਰ । ਤਰੁਨ ਕਹੈ ਮੁੜੋ ਵੱਲ ਲਹੌਰ ।
ਕੋਊ ਕਹੈ ਚੜ੍ਹ ਲਓ ਪਹਾੜ । ਕੋਊ ਕਹੈ ਲਓ ਦਖਨ ਉਜਾੜ ।੨।
chaupaî : baridh dal kahi chardhô dillî ôr. tarun kahai murdô vall lahaur.
kôû kahai chardah laô pahârd. kôû kahai laô dakhan ujârd.2.

ਜਿਤਨੇ ਮੁਖ ਤਿਤਨੇ ਸੋਊ ਬੋਲੈਂ । ਅਪਨੇ ਅਪਨੇ ਰੁਕਨ ਸੋਊ ਟੋਲੈਂ ।
ਬੁੱਢੇ ਦਲ ਚੜ੍ਹ ਲੰਘ ਤੁਰਯੋ ਅਗਾਹਿਂ । ਤਰੁਨ ਹਟਯੋ ਮੁੜ ਪਿਛਲੈ ਰਾਹਿ ।੩।
jitnç mukh titnç sôû bôlain. apnç apnç rukan sôû tôlain.
budadahç dal chardah langh turyô agâhin. tarun hatyô murd pichhlai râhi.3.

ਸੋ ਹੋਇਓ ਜਾ ਗਿਰਦ ਲਹੌਰ । ਬ੍ਰਿੱਧਨ ਕਰੀ ਪਰ ਦਿੱਲੀ ਦੌਰ ।
ਰਸਤੈ ਮਧ ਵਡ ਆਵੈ ਸ਼ਹਿਰ । ਮਾਰ ਲੁੱਟ ਲਏ ਖਾਲਸੋ ਲਹਿਰ ।੪।
sô hôiô jâ girad lahaur. bariddhan karî par dillî daur.
rastai madh vada âvai shahir. mâr lutt laç khâlsô lahir.4.

ਜਾ ਪਹੁੰਚਯੋ ਢਿਗ ਅਜ਼ੀਮਾਬਾਦ । ਹੁਤੋ ਤਿਰਾਵੜੀ ਜਿਸ ਨਾਮ ਆਦ ।
ਮਾਰ ਸ਼ਹਿਰ ਸੁ ਕਰ ਦਯੋ ਡੇਰਾ । ਕਰ ਦਯੋ ਕੂਚ ਭਯੋ ਅਗਲ ਸਵੇਰਾ ।੫।
jâ pahuñchyô dhig azîmâbâd. hutô tirâvrdî jis nâm âd.
mâr shahir su kar dayô daçrâ. kar dayô kûch bhayô agal savçrâ.5.

ਦੋਹਰਾ : ਸ਼ਯਾਮ ਸਿੰਘ ਕੈ ਜੋ ਅਗੈ ਕ੍ਰੋੜਾ ਸਿੰਘ ਮੁਖਤਯਾਰ ।
ਢੁਕਯੋ ਸੁ ਜਾਇ ਸਰਾਇ ਢਿਗ ਖੇਲਤ ਫਿਰਤ ਸ਼ਿਕਾਰ ।੬।
dôhrâ : shayâm singh kai jô agai karôrdâ singh mukhtayâr.
dahukyô su jâi sarâi dhig khçlat phirat shikâr.6.

ਚੌਪਈ : ਸਰਾਇ ਊਹਾਂ ਥੀ ਬਡ ਮਜ਼ਬੂਤ । ਕਰਵਾਯੋ ਬੰਦੇ ਯੌ ਜਤਨ ਬਹੂਤ ।
ਊਹਾਂ ਵਡੀ ਥੀ ਬਹੁਤ ਸਿਪਾਹਿ । ਕਿਨ ਗੋਲੀ ਦੀਨੀ ਵਿਚੋਂ ਚਲਾਇ ।੭।
chaupaî : sarâi ûhân thî bada mazbût. karvâyô bandç yau jatan bahût.
ûhân vadaî thî bahut sipâhi. kin gôlî dînî vichôn chalâi.7.

ਸੋ ਆਇ ਲਗੀ ਕ੍ਰੌੜਾ ਸਿੰਘ ਦੇਹਿ । ਸੋ ਮਰ ਗਯੋ ਫੂਕਯੋ ਉਸ ਥੇਹ ।
ਅਗਲੇ ਦਿਨ ਪੰਥ ਤੁਰਯੋ ਅਗੇਰੇ । ਜਾਇ ਲੁਟੇ ਦਲ ਸ਼ਹਿਰ ਘਨੇਰੇ ।੮।
sô âi lagî karaurdâ singh dçhi. sô mar gayô phûkyô us thçh.
aglç din panth turyô agçrç. jâi lutç dal shahir ghançrç.8.

Episode 154
Episode About Occupation of territory, Handing over of Towns to the descendents of Bhai Bhagtoo and Bhai Phool and About people (These territories were to be kept as common territories)

Dohra : After ransacking and plundering the city of Sirhind,
Morale of the Khalsa Panth forces increased manifold.
Listen to the developments which took place thereafter,
As both factions of the Khalsa panth went on their own ways. (1)

Chaupai : Buddha Dal[1] Singhs opined that the Khalsa must march towards Delhi,
But Taruna Dal[2] Singhs favoured returning towards Lahore.
Someone opined that the Khalsa should occupy the hills,
Another stated that the Khalsa should ransack the South. (2)

Different factions expressing different strategic maneuvers,
Each faction searched for a favourable territory for occupation.
Buddha Dal marching forward moved ahead (towards Delhi),
Taruna Dal retreated the path they had come forward. (3)

As Taruna Dal laid a siege to the city of Lahore,
Buddha Dal launched an attack towards Delhi.
The big cities as were located on the way to Delhi,
These cities were ransacked by the Khalsa Panth forces. (4)

Thus did Buddha Dal force reach the city of Azimabad,
Which, since the beginning, was known as Taravari[3].
Putting up a camp here after ransacking the city,
They marched forward at the break of the next dawn. (5)

Dohra : S. Shyam Singh, the Buddha Dal chief, had delegated his powers,
S. Karora Singh[4] had he made an incharge of his force.
Being on a hunting expedition in the surrounding area,
Inadvertently had he reached near an old inn. (6)

Chaupai : An inn there was which was huge and strongly built,
With Banda Bahadur's great efforts was it built.
As it sheltered a large number of Mughal soldiers,
One of these soldiers fired a bullet from inside the inn. (7)

This bullet that was fired hit S. Krora Singh's body,
Who, having died instantly, was cremated on the mound there.
Next day, the Khalsa Panth force, marched ahead,
Ransacking any other city which fell on their route. (8)

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ਮਲੀ ਮਾਰ ਲੁਟ ਹਾਂਸੀ ਹਿਸਾਰ । ਫਿਰ ਮੁੜ ਆਇ ਵਲ ਜੀਂਦ ਕ੍ਰਨਾਲ ।
ਢਿਗ ਜਮੁਨਾ ਔ ਢਿਗੈ ਪਹਾਰ । ਰੋਕ ਖਾਲਸੈ ਕਰੀ ਕੋਰੜੇ ਡਾਰ ।੯।
malî mâr lut hânsî hisâr. phir murd âi val jînd karnâl.
dhig jamunâ au dhigai pahâr. rôk khâlsai karî kôrrdç daâr.9.

ਪੰਜ ਮਿਸਲ ਥੇ ਭਏ ਮਝੈਲ । ਛਟਵੈਂ ਲਗ ਗਏ ਮਲਵਈ ਗੈਲ ।
ਉਨਕੋ ਦੀਨੋ ਰਯਤ ਠਹਿਰਾਇ । ਲਯੇ ਨਜ਼ਰਾਨੋ ਟਕੇ ਚੁਕਾਇ ।੧੦।
pañj misal thç bhaç majhail. chhatvain lag gaç malvaî gail.
unkô dînô rayat thahirâi. layç nazrânô takç chukâi.10.

ਦੋਹਰਾ : ਲਾਕ ਪਟਯਾਲੈ ਨਾਭਿਓਂ ਜੀਂਦ ਕੈਂਥਲ ਛਡ ਦਾਇ ।
ਬਾਲੋਵਾਲ ਭਦੌੜ ਲੌ ਸਹਿਨੋਂ ਮਹਰਾਜ ਛੁਡਾਇ ।੧੧।
dôhrâ : lâk patyâlai nâbhiôn jînd kainthal chhada dâi.
bâlôvâl bhadaurd lau sahinôn mahrâj chhudaâi.11.

ਔਰ ਬਿਰਾੜ ਜੋਊ ਦੁਇ ਧਿਰੈ ਸਾਬੋ ਔ ਬਣਵਾਲ ।
ਉਨਕੀ ਮਸਲਤ ਜੁਊ ਚੁਕੈ ਰਲੈ ਨ ਕੋਊ ਕਿਸ ਨਾਲ ।੧੨।
aur birârd jôû dui dhirai sâbô au banvâl.
unkî maslat juû chukai ralai na kôû kis nâl.12.

ਚੌਪਈ : ਫੂਲਾਇਣ ਔ ਭਗਤੂ ਵਾਲ । ਚੜ੍ਹਤ ਖਾਲਸੈ ਮਿਲੈ ਅੱਗਲ ਵਾਲ ।
ਬੀੜ ਸਾਂਝੋ ਖਾਲਸੇ ਰਖਵਾਯੋ । ਚੜ੍ਹਨ ਫਿਰਨ ਕੋ ਥਾਮ ਰਖਾਯੋ ।੧੩।
chaupaî : phûlâin au bhagatû vâl. chardaht khâlsai milai aggal vâl.
bîrd sâñjhô khâlsç rakhvâyô. chardahn phiran kô thâm rakhâyô.13.

ਫਿਰ ਤੁਰ ਡੇਰਾ ਸਿੰਘ ਸ੍ਰਹੰਦੈ ਲਾਵੈਂ । ਪਟ ਮਹਿਲਨ ਗੁਰ ਬਚਨ ਕਮਾਵੈਂ ।
ਨੀਂਹ ਪੱਟਦੇਂ ਮਹਿਲ ਉਲਟਾਇਂ । ਕਿਛ ਗੁਰ ਬਚਨਨ ਕਿਛ ਲਾਲਚ ਮਾਂਹਿ ।੧੪।
phir tur daçrâ singh sarhndai lâvain. pat mahilan gur bachan kamâvain.
nînh pattdçn mahil ultâin. kichh gur bachnan kichh lâlach mânhi.14.

ਔਰ ਸਾਬੋ ਕੇ ਜੋਊ ਬਿਰਾੜ । ਭਏ ਟਕੇ ਖਾਲਸੇ ਦੇਨਦਾਰ ।
ਬਣਾਵਾਲ ਤੀਜੈ ਬੈਰਾੜ । ਲਏ ਖਾਲਸੈ ਅਗੈ ਸੁਧਾਰ ।੧੫।
aur sâbô kç jôû birârd. bhaç takç khâlsç dçndâr.
banâvâl tîjai bairârd. laç khâlsai agai sudhâr.15.

ਘੋੜੇ ਦੇਹੈਂ ਔ ਨਜ਼ਰਾਨੇ ਘਲਾਵੈਂ । ਭਾਜੜ ਟਕਰ ਕੋ ਘਰ ਸੌਂਪਾਵੈਂ ।
ਏਸ ਜੁਗਤ ਸਭ ਰਲ ਮਿਲ ਬਹੇ । ਕਈ ਸਾਕ ਕਈ ਸਿੰਘ ਹੀ ਭਏ ।੧੬।
ghôrdç dçhain au nazrânç ghalâvain. bhâjard takar kô ghar saumpâvain.
çs jugat sabh ral mil bahç. kaî sâk kaî singh hî bhaç.16.

ਦੋਹਰਾ : ਕਈ ਲੈ ਪਾਹੁਲ ਸਿੰਘ ਭਏ ਪਰੀ ਖਾਲਸੈ ਉਸ ਬੋਇ ।
ਭਏ ਨਿਹਾਲ ਸੋਊ ਨਾਮ ਧਰ ਮਿਹਨਤ ਕਰੀ ਨ ਓਇ ।੧੭।
dôhrâ : kaî lai pâhul singh bhaç parî khâlsai us bôi.
bhaç nihâl sôû nâm dhar mihnat karî na ôi.17.

After ransacking and occupying the cities of Hansi and Hissar[5],
The Khalsa Panth forces returned towards Jind and Karnal.
Thus upto the Yamuna river and upto the foot hills in the north,
Khalsa Panth raised walled shelters and fortifications. (9)

Full five Misls were the Khalsa forces of Majhail Singhs,
Sixth was the Misl of Malwa Singhs who had joined them.
These Malwa Singhs were accorded the status of Sikh subjects,
After receiving a ransom from them for ruling this area. (10)

Dohra : (These Malwa Singhs were made custodians of the territory),
Which included territories of Patiala and Nabha States.
As well as the territories of Jind and Kaithal states.
Including villages of Ballowal[6], Bhadaur[7], Sehna[8] and Mehraj[9]. (11)

Moreover, the Brars were divided into two factions,
Belonging to the regions of Sabo[10] and Banwal[11].
Their factions, being at loggerheads with each other,
They were allotted territories after negotiated deals. (12)

Chaupai : Those Singhs belonging to dynasties of Baba Phool[12] and Bhai Bhagtoo[13],
They came forward as the Khalsa Panth forces reached there.
A large tract of land was reserved for cattle grazing,
So that Khalsa's horses and cattle may freely roam about. (13)

Thereafter, the Buddha Dal Singhs put up a camp at Sirhind,
Demolishing the Mughal forts following Guru's instructions.
They dug up the foundations and demolished the Mughal forts,
Partially following Guru's instructions partially for their own gains. (14)

And those Brars from the Talwandi Sabo area,
They were made to pay ransom to the Khalsa Panth.
And those Brars belonging to Banwal area,
They, too, were made to abide by the Khalsa dictates. (15)

Horses, revenues would these Brars send to Khalsa Panth,
Even their own houses would they offer at the time of war.
Thus did all the Singhs unite in perfect harmony,
Many developing family bonds and many getting initiated. (16)

Dohra : Many of these Brars partook Khandey-ki-Pahul,
As they were influenced by the Khalsa Panth's conduct.
They, too, became recipients' of Guru's blessings after initiation,
Though they had not worked hard to be worthy of it. (17)

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ਚੌਪਈ : ਸ੍ਰੀ ਗ੍ਰੰਥ ਵਾਕ ਉਨ ਪੈ ਫੁਰਮਾਯਾ । ਹੁਤੋ ਜੁ ਮਧ ਸੁਖਮਨੀ ਧਰਾਯਾ ।
ਸਾਧ ਕੈ ਸੰਗਿ ਨਹੀ ਕਛੁ ਘਾਲ । ਦਰਸਨੁ ਭੇਟਤ ਹੋਤ ਨਿਹਾਲ ।੧੮।
chaupaî : sarî garnth vâk un pai phurmâyâ. hutô ju madh sukhmanî dharâyâ.
sâdh kai sangi nahî kachhu ghâl. darsanu bhçtat hôt nihâl.18.

ਮੁਸਲਮਾਨ ਕਈ ਵਿਚ ਰਹਿ ਪਏ । ਰੱਯਤ ਭਏ ਦੇਣ ਟਕੇ ਸੁ ਠਏ ।
ਜੋ ਜੋ ਜਿਸ ਜਿਸ ਹੀ ਕੌ ਮਿਲ ਪਯੋ । ਉਪਰਾਲੋ ਉਸ ਕੋ ਉਨ ਉਨ ਕਯੋ ।੧੯।
muslamân kaî vich rahi paç. rayyat bhaç dçn takç su thaç.
jô jô jis jis hî kau mil payô. uprâlô us kô un un kayô.19.

ਜਿਹ ਲਗ ਜੈਨੈ ਹੁਤੀ ਸ੍ਰਦਾਰੀ । ਲੁੱਟ ਮਾਰ ਸੋ ਉਗ੍ਰਾਹਿ ਲਈ ਸਾਰੀ ।
ਸ਼ਹਰ ਮਲੇਰ ਪਹਿ ਪਠਾਨ ਨ ਛੇਰਯੋ । ਰਖਯੋ ਬਚਨ ਗੁਰ ਹੋਇ ਨ ਤੋਰਯੋ ।੨੦।
jih lag jainai hutî sardârî. lutt mâr sô ugrâhi laî sârî.
shahar malçr pahi pathân na chhçryô. rakhyô bachan gur hôi na tôryô.20.

ਲੇਹਿਂ ਨਜ਼ਰਾਨਾ ਗਿਰਦੋ ਘੇਰ । ਦੇਹਿਂ ਘਰੋਂ ਕਢ ਮੁਹੰਮਦ ਸ਼ੇਰ ।
ਪਿੰਡ ਸੈਕੜੋ ਇਕ ਤਿਨ ਪਹਿ ਛੋਰਾ । ਸਿੰਘ ਸਾਲ ਲੇਵੈਂ ਚੜ੍ਹ ਇਕ ਪਿੰਡ ਘੋਰਾ ।੨੧।
lçhin nazarânâ girdô ghçr. dçhin gharôn kadah muhmmad shçr.
pind saikardô ik tin pahi chhôrâ. singh sâl lçvain chardah ik pind ghôrâ.21.

ਦੋਹਰਾ : ਦਸ ਮਿਸਲ ਰਲ ਥੌ ਕਹਯੋ ਇਹ ਰਹਯੋ ਸਾਂਝ ਸਭ ਥਾਂਇ ।
ਆਵਤ ਜਾਤੀ ਫੌਜ ਕੋ ਧਰੋ ਬੀੜ ਇਸ ਨਾਇ ।੨੨।
dôhrâ : das misal ral thau kahyô ih rahyô sâñjh sabh thâni.
âvat jâtî phauj kô dharô bîrd is nâi.22.

ਚੌਪਈ : ਹੁਤੋ ਰਾਇ ਜਿਗਰਾਵਨ ਵਾਲ । ਆਇ ਮਿਲਯੋ ਵਹਿ ਖਾਲਸੈ ਨਾਲ ।
ਵਹ ਰਖਤ ਖਾਲਸੈ ਆਦੈ ਮੇਲ । ਰਹਤ ਬਕੀਲ ਉਸ ਖਾਲਸੈ ਗੈਲ ।੨੩।
chaupaî : hutô râi jigrâvan vâl. âi milyô vahi khâlsai nâl.
vah rakhat khâlsai âdai mçl. rahat bakîl us khâlsai gail.23.

ਜੌ ਤੁਰਕਨ ਕੌ ਦੇਤੌ ਮਾਲ । ਕਰ ਲਯੋ ਚੁਕਾਵੋ ਖਾਲਸੇ ਨਾਲ ।
ਹੁਤੀ ਖਾਲਸੇ ਭੀ ਯਹੀ ਸਲਾਹਿ । ਚਹੀਯੇ ਮੁਲਕ ਯਹ ਸਾਂਝੇ ਰਖਾਹਿਂ ।੨੪।
jau turkan kau dçtau mâl. kar layô chukâvô khâlsç nâl.
hutî khâlsç bhî yahî salâhi. chahîyç mulak yah sâñjhç rakhâhin.24.

ਤੀਨ ਠੌਰ ਯਹ ਸਾਂਝ ਰਖਾਵੋ । ਘੋੜੈ ਚਰਨ ਕੋ ਥਾਉਂ ਬਨਵਾਵੋ ।
ਸਰਬਤ ਖਾਲਸੇ ਉਜਾੜਯੋ ਨਾਂਹਿ । ਅਗੈ ਚਲਨ ਕੋ ਯਹ ਰਹਿਗੁ ਰਾਹਿ ।੨੫।
tîn thaur yah sâñjh rakhâvô. ghôrdai charan kô thâun banvâvô.
sarabat khâlsç ujârdyô nânhi. agai chalan kô yah rahigu râhi.25.

ਔਰ ਮੁਲਖ ਕਰ ਰਖਿਓ ਪਿਆਰਾ । ਜੋ ਵੜ ਬਹਯੋ ਸਗਤੋ ਔ ਮਾੜਾ ।
ਜਿਨ ਰੱਯਤ ਸਿਉਂ ਕੀਓ ਸਨੇਹ । ਕਰਯੋ ਰੱਯਤ ਨੇ ਉਸ ਸੋਂ ਨੇਹੁ ।੨੬।
aur mulakh kar rakhiô piârâ. jô vard bahyô sagtô au mârdâ.
jin rayyat siun kîô sançh. karyô rayyat nç us sôn nçhu.26.

Chaupai : Those verses from Sri Guru Granth described them best,
Which formed a part of the verses from Sukhmani[14].
Company of the saints compensates for all sorts of hard work,
A glimpse of their divine face blesses those around them. (18)

Many a Muslim, too, opted to stay in the Khalsa territory,
Readily they became subjects and paid revenues willingly.
Whatever territory came into possession of individual Singhs,
Those territories did they occupy making concerted efforts. (19)

Territorial custody which was under Nawab Jain Khan's[15] control,
Whole of it was ransacked and revenue collected from it.
The Pathans inhabitants of Malerkotla were not touched,
Vindicating Guru's words without any breach of trust. (20)

Land revenue would the Singhs collect after surrounding a village,
Which the descendents of Sher Mohammad[16] would readily offer.
A territory consisting of one hundred villages was spared for Pathans,
Every year each village had to offer one horse to the Singhs. (21)

Dohra : Ten Khalsa Panth Misls took a united decision,
That this territory be kept under a joint control.
It being a resting place for the coming and going Khalsa forces,
It should be named a "Beer" common to all. (22)

Chaupai : There was one feudal lord (Rai) from Jagraon[17],
Who joined the Khalsa Panth along with his force.
He had been an ally of the Khalsa from the beginning,
His ambassadors had always followed the Khalsa edicts. (23)

The revenues that he had been paying to the Mughals so far,
He agreed to pay that revenue to the Khalsa Panth.
The Khalsa Panth also had a similar conciliatory policy,
So that it could keep common control over the territory. (24)

Three territories were decided to be kept as common lands,
So that the horses of both could freely graze there.
The whole Khalsa Panth would not ransack these territories,
As these would be a launching pad for Khalsa forces. (25)

Rest of the territory was occupied according to one's convenience,
Whosoever occupied it was powerful, the rest weaker.
Whosoever looked after their subjects lovingly,
He, too, was loved and patronized by his subjects. (26)

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ਦੋਹਰਾ : ਭਗਤੂ ਔ ਮਹਰਾਜ ਕੇ ਰੰਘੜ ਔਰ ਪਠਾਣ ।
ਰਖਯੋ ਬੀੜ ਸਭ ਖਾਲਸੈ ਰਾਹਿ ਦਿੱਲੀ ਕੌ ਜਾਣ ।੨੭।
dôhrâ : bhagatû au mahrâj kç ranghard aur pathân.
rakhyô bîrd sabh khâlsai râhi dillî kau jân.27.

ਚੌਪਈ : ਏਕ ਮਿਸਲ ਇਨਕੌ ਜੋਊ ਖੋਹੈ । ਦੂਈ ਮਿਸਲ ਚੜ੍ਹ ਇਨ ਵਲ ਹੋਹੈ ।
ਇਨਕੋ ਭੀ ਭੇਦ ਖਾਲਸੈ ਆਯੋ । ਦੇ ਨਜ਼ਰਾਨੈ ਰਖੈ ਖਾਲਸੈ ਪੜਵਾਯੋ ।੨੮।
chaupaî : çk misal inkau jôû khôhai. dûî misal chardah in val hôhai.
inkô bhî bhçd khâlsai âyô. dç nazrânai rakhai khâlsai pardvâyô.28.

ਔ ਸੁਨ ਲੀਜੈ ਮਰੀ ਪਿਆਰੇ । ਸੁਨੀ ਅਸਾਂ ਜਿਮ ਕਹੀ ਉਚਾਰੇ ।
ਪਿਤਾ ਹਮਾਰੋ ਰਹਤ ਪੰਥ ਸਾਥ । ਇਸੈ ਭਾਂਤ ਉਨ ਆਖੀ ਬਾਤ ।੨੯।
au sun lîjai marî piârç. sunî asân jim kahî uchârç.
pitâ hamârô rahat panth sâth. isai bhânt un âkhî bât.29.

੧੫੫. ਸਾਖੀ ਖਾਲਸੋ ਦੋਇ ਥਾਂ ਹੋਯੋ
('ਐਸੀ ਚਿੰਤਾ ਗਿਲਜਨ ਪਰੀ, ਨੱਠ ਚਲਨ ਉਨ ਚਿਤ ਮੈਂ ਧਰੀਂ)
155. sâkhî khâlsô dôi thân hôyô
('aisî chintâ giljan parî, natth chalan un chit main dharîn)

ਦੋਹਰਾ : ਪੰਜ ਮਿਸਲ ਐਧਰ ਰਹੀ ਪੰਜ ਲਘੀ ਲਹੌਰੋਂ ਪਾਰ ।
ਮਾਝਾ ਸਾਂਝਾ ਸਭਨ ਰਹਯੋ ਗਿਰਦ ਅੰਮ੍ਰਿਤਸਰ ਗੁਰਦ੍ਵਾਰ ।੧।
dôhrâ : pañj misal aidhar rahî pañj laghî lahaurôn pâr.
mâjhâ sâñjhâ sabhan rahyô girad ammritsar gurdavâr.1

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ਅਬ ਦਲ ਦੂਜੈ ਕੀ ਸੁਨੋ ਜੋ ਵਲ ਮੁੜਯੋ ਲਹੌਰ ।
ਜਾਇ ਗਿਰਦੈ ਭਯੋ ਲਹੌਰ ਦੇ ਸ਼ਹਰ ਪਰਯੋ ਬਡ ਸ਼ੋਰ ।੨।
ab dal dûjai kî sunô jô val murdyô lahaur.
jâi girdai bhayô lahaur dç shahar paryô bada shôr.2.

ਚੌਪਈ : ਫਿਰੇ ਸਿੰਘ ਜਬ ਜੈਨੇ ਮਾਰ । ਦਿਲ ਲਹੌਰੀਅਨ ਕੇ ਪਰਯੋ ਭੁੰਚਾਰ ।
ਅਬ ਹਮ ਪਰ ਸਭ ਖਾਲਸੋ ਆਵਗੁ । ਤਬ ਨੱਠ ਜਾਨ ਕਾ ਬਲ ਕੌਨ ਪਾਵਗੁ ।੩।
chaupaî : phirç singh jab jainç mâr. dil lahaurîan kç paryô bhuñchâr.
ab ham par sabh khâlsô âvgu. tab natth jân kâ bal kaun pâvgu.3.

ਐਸੀ ਚਿੰਤਾ ਗਿਲਜਨ ਪਰੀ । ਨੱਠ ਚਲਨ ਉਨ ਚਿਤ ਮੇਂ ਧਰੀ ।
ਬਿਨ ਭਾਗੇ ਹਮ ਬਚਤੇ ਨਾਹੀਂ । ਕਰੀ ਸਲਾਹਿ ਸਭਨ ਮਨ ਮਾਂਹੀ ।੪।
aisî chintâ giljan parî. natth chalan un chit mçn dharî.
bin bhâgç ham bachtç nâhîn. karî salâhi sabhan man mânhî.4.

Dohra : Bhai Bhagtoo's descendents and those from Mehraj,
Together with Rajput Muslim converts and Pathans,
They agreed to keep some territory as common lands,
Where Khalsa forces could rest on their way to Delhi. (27)

Chaupai : If any misl ventured to occupy that common land,
Two more Misls would gang up in their support.
The Muslim chiefs also got wind of Khalsa Misl's weakness,
Thus would the Khalsa Misls be divided through payment of ransoms. (28)

So listen to this account my dear Captain David Murray,
So have I narrated as I have heard it said.
My father, who had been a close associate of Khalsa Panth,
So had he narrated the whole account to me. (29)

Episode 155
Episode About Khalsa Panth's Occupation of Both sides (Such fear psychosis struck at the hearts of Gilja Pathans that they decided to desert their city for an escape)

Dohra : Five Khalsa Panth Misls (contingents) stayed on this side,
The other five Misls crossed Lahore to the other side.
The Majha region was kept as a common territory,
As it surrounded the sacred Sikh shrine at Amritsar from all sides. (1)

Now listen to the account of the Taruna Dal faction,
Which had returned in the direction of Lahore.
As it surrounded Lahore city from the four sides,
There was a great panic and chaos in the city of Lahore. (2)

Chaupai : After the Khalsa Panth occupied Zain Khan's territory of Sirhind,
There was a great turmoil in the hearts of Lahore residents.
Now that the Khalsa Panth would attack their city,
Then who would dare to escape from their grip? (3)

Such fear psychosis struck at the hearts of Gilja Pathans,
That they decided to desert their city for escape.
Without deserting will they not be able to survive,
Such were the thoughts which crossed their minds. (4)

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੧੫੬. ਸਾਖੀ ਨਿਹੰਗ ਭੁਜੰਗੀ ਗੁਰਬਖਸ਼ ਸਿੰਘ ਸ਼ਹੀਦ ਜੀ ਕੀ ('ਸੀਸ ਲਾਇ ਹਮ ਕਰੈਂ ਬਿਆਹਿ, ਬਹੁ ਪਤਿਸ਼ਾਹੀ ਅਸੀਂ ਲੇਹਿਂ ਪ੍ਰਣਾਇ')
156. sâkhî nihang bhujngî gurbakhash singh shahîd jî kî ('sîs lâi ham karain biâhi, bahu patishâhî asîn lçhin parnâi')

ਦੋਹਰਾ : ਗੁਰਬ਼ਖ਼ਸ਼ ਸਿੰਘ ਨਿਹੰਗ ਕੀ ਸਾਖੀ ਸੁਨੋ ਸੁਜਾਨ ।
ਪਾਈ ਸ਼ਹੀਦੀ ਉਨ ਭਲੀ ਭਲ ਅੰਮ੍ਰਿਤਸਰ ਅਸਥਾਨ ।੧।
dôhrâ : gurbakhash singh nihang kî sâkhî sunô sujân.
pâî shahîdî un bhalî bhal ammritsar asathân.1.

ਚੌਪਈ : ਹੁਤੋ ਭੁਜੰਗੀ ਔ ਬਡ ਜੰਗੀ । ਨੀਲ ਬਸਤ੍ਰ ਰਖ ਰਹਿ ਰਹਤ ਚੰਗੀ ।
ਪ੍ਰਾਤ ਉਠੇ ਅਰ ਸੁੱਖਾ ਪੀਵੈ । ਹੁਇ ਰਮਣਯੋ ਮੁਖ ਦਾਤਨ ਕੀਵੈ ।੨।
chaupaî : hutô bhujngî au bada jangî. nîl bastar rakh rahi rahat changî.
parât uthç ar sukkhâ pîvai. hui ramnayô mukh dâtan kîvai.2.

ਸਵਾ ਪਹਿਰ ਨਿਸ ਕਰੈ ਸ਼ਨਾਨ । ਬਾਣੀ ਪੜ੍ਹੇ ਖੜ ਪੱਗ ਬਧਾਨ ।
ਸਰਬ ਲੋਹ ਕੀ ਪੂਜਾ ਕਰੈ । ਨਮਸਕਾਰ ਕਰ ਸ਼ਸਤਰ ਫੜੈ ।੩।
savâ pahir nis karai shanân. bânî pardhç khard pagg badhân.
sarab lôh kî pûjâ karai. namsakâr kar shastar phardai.3.

ਸਰਬ ਲੋਹ ਗਲ ਮਾਲਾ ਪਾਵੈ । ਕੰਗਣ ਸਿਮਰਨ ਲੋਹ ਸੁਹਾਵੈ ।
ਲੋਹ ਚਕ੍ਰ ਲੋਹ ਤੋੜੇ ਧਾਰੈ । ਸਰਬ ਲੋਹ ਕੀ ਰਖਯ ਉਚਾਰੈ ।੪।
sarab lôh gal mâlâ pâvai. kangan simran lôh suhâvai.
lôh chakar lôh tôrdç dhârai. sarab lôh kî rakhay uchârai.4.

ਦਸਤ ਦਸਤਾਨੈ ਲਕ ਸੋਟਨ ਸਿਉਂ ਹੇਤ । ਸਵਾ ਗਜ ਕਛ ਪਹਿਰੈ ਸੇਤ ।
ਸੰਜੋਇ ਲੋਹ ਕੀ ਪਹਰਸ ਅੰਗ । ਇਮ ਲਾਇ ਦਿਵਾਨ ਨਿਤ ਬਹੈ ਨਿਹੰਗ ।੫।
dasat dastânai lak sôtan siun hçt. savâ gaj kachh pahirai sçt.
sañjôi lôh kî pahras ang. im lâi divân nit bahai nihang.5.

ਦੋਹਰਾ : ਨਿਹੰਗ ਕਹਾਵੈ ਸੋ ਪੁਰਸ਼ ਦੁਖ ਸੁਖ ਮੰਨੇ ਨ ਅੰਗ ।
ਜਿਮ ਦੁਖ ਸੁਖ ਦੇਹੀ ਨਾ ਮੰਨੇ ਉਸ ਕਹੈਂ ਬਿਦੇਹੀ ਚੰਗ ।੬।
dôhrâ : nihang kahâvai sô purash dukh sukh mannç na ang.
jim dukh sukh dçhî nâ mannç us kahain bidçhî chang.6.

ਹਠੀ ਜਤੀ ਔ ਜਪ ਤਪੀ ਦਾਤਾ ਪੂਰਾ ਸੂਰ ।
ਆਵੈਂ ਪਾਸ ਸਰਦਾਰ ਤਿਸ ਵਹੁ ਰਹੈ ਆਪ ਮ਼ਗ਼ਰੂਰ ।੭।
hathî jatî au jap tapî dâtâ pûrâ sûr.
âvain pâs sardâr tis vahu rahai âp maghrûr.7.

ਚੌਪਈ : ਜਹਾਂ ਜੁੱਧ ਕੀ ਜਾਗਾ ਹੋਇ । ਮਰਨੈ ਕੈ ਡਰ ਟਰੈ ਨ ਸੋਇ ।
ਜਹਾਂ ਪੰਥ ਪੈ ਬਡ ਪਵੈ ਭੀਰ । ਡਾਹੈ ਆਪ ਜਾਇ ਤਹਾਂ ਸਰੀਰ ।੮।
chaupaî : jahân juddh kî jâgâ hôi. marnai kai daar tarai na sôi.
jahân panth pai bada pavai bhîr. daâhai âp jâi tahân sarîr.8.

Episode 156
Episode About the Young Nihang Singh Gurbakhsh Singh – the Martyr
(By Sacrificing his life would he be wedding Death with many a kingdom would he be endowed)

Dohra : My dear sagacious readers listen further,
To the life story of Nihang Gurbakhsh Singh[1].
Sublime martyrdom did he achieve,
At the sacred shrine at Amritsar. (1)

Chaupai : Strapping young and a greater warrior was he,
Dressed in blue robes, of immaculate conduct was he.
A dose of cannabis would he partake every morning,
Daily ablutions would he perform thereafter. (2)

Early in the morning would he take a bath,
Gurbani would he recite while donning his turban.
Armaments of steel would he pay obeisance to,
Those armaments would he carry after worshipping these. (3)

A rosary made of steel beads and steel would he wear,
With bracelets of steel would he adorn his wrists.
Steel Quoits and chains would he wear round his turban,
Protection of these steel armaments would he seek. (4)

Steel gloves on hands and steel club round waist would he wear,
Undergarments made out of one and quarter yard of cloth he would wear.
With a steel armour would he cover his whole body,
A daily religious congregation would this Nihang hold. (5)

Dohra : He alone deserves to be called a Nihang[2],
Who remains indifferent to joys and sorrows.
He alone is worthy of being called highly detached,
Whose constitution remains unaffected by pain or comfort. (6)

He who is firm in conviction, character and meditation,
He who is generous in charity and perfect in bravery.
He who remains engrossed in his own regimen,
Even when Sikh dignitaries come doting upon him. (7)

Chaupai : Whenever an opportunity for waging a war arises,
Never does he shirk from making a supreme sacrifice.
Whenever his religious ideology comes under threat,
Readily does he offer himself to combat that threat. (8)

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ਜਹਾਂ ਜੁੱਧ ਕੀ ਜਾਗਾ ਹੋਇ । ਫੜ ਨਿਸ਼ਾਨ ਆਪ ਅੱਗੇ ਹੋਇ ।
ਸਾਥ ਨਗਾਰਾ ਘੁਰਦਾ ਜਾਵੈ । ਜਾਇ ਲੜਾਈ ਮੂਹਰੈ ਪਾਵੈ ।੯।
jahân juddh kî jâgâ hôi. phard nishân âp aggç hôi.
sâth nagârâ ghurdâ jâvai. jâi lardâî mûhrai pâvai.9.

ਭਏ ਜੁ ਸ਼ਹੀਦ ਮਨੀ ਸਿੰਘ ਭਾਈ । ਉਨੈਂ ਹਾਥ ਥੀ ਪਾਹੁਲ ਪਿਲਾਈ ।
ਖੇਮ ਕਰਨ ਢਿਗ ਲੀਲ ਸੁ ਨਾਮ । ਹੁਤੋ ਮਾਝੈ ਮੈਂ ਤਿਸਕੋ ਗ੍ਰਾਮ ।੧੦।
bhaç ju shahîd manî singh bhâî. unain hâth thî pâhul pilâî.
khçm karan dhig lîl su nâm. hutô mâjhai main tiskô garâm.10.

ਦੋਹਰਾ : ਪਹਿਲੋਂ ਡੇਰਾ ਉਸ ਤੁਰੈ ਤੌ ਪਾਛੈ ਔਰ ਤੁਰਾਹਿਂ ।
ਜਹਾਂ ਸੁ ਝੰਡਾ ਗਡ ਖੜੈ ਖਾਲਸੋ ਊਹਾਂ ਖੜਾਹਿ ।੧੧।
dôhrâ : pahilôn daçrâ us turai tau pâchhai aur turâhin.
jahân su jhandâ gada khardai khâlsô ûhân khardâhi.11.

ਚੌਪਈ : ਅੰਮ੍ਰਿਤਸਰ ਸਨਮੁਖ ਦਰਬਾਰ । ਅਕਾਲ ਬੁੰਗੇ ਬਹੈ ਤਖਤ ਮਝਾਰ ।
ਸਿਰੋਂ ਪਰੈ ਉਸ ਡੇਰਾ ਰਹੈ । ਅਕਾਲ ਅਕਾਲ ਵਹਿ ਮੁਖ ਤੇ ਕਹੈ ।੧੨।
chaupaî : ammritsar sanmukh darbâr. akâl bungç bahai takhat majhâr.
sirôn parai us daçrâ rahai. akâl akâl vahi mukh tç kahai.12.

ਸੁਨੋ ਉਸੈ ਜੋ ਪੌਰਖ ਕਮਾਯੋ । ਸੀਸ ਲਾਇ ਜਿਮ ਗਿਲਜੋ ਗਲਾਯੋ ।
ਗਿਲਜੇ ਆਯੋ ਜਿਮ ਉਤ ਬਾਰ । ਤਿਸਕੋ ਬਿਰਵੋ ਲਿਖੋਂ ਉਚਾਰ ।੧੩।
sunô usai jô paurakh kamâyô. sîs lâi jim giljô galâyô.
giljô âyô jim ut bâr. tiskô birvô likhôn uchâr.13.

ਸੂਰਜ ਮੱਲ ਭਰਤਪੁਰੀਯੋ ਸ੍ਰਦਾਰ । ਲਯੋ ਆਗਰੋ ਜਿਨ ਥੋ ਮਾਰ ।
ਜੌਰਾ ਭੌਰਾ ਜਿਨ ਲਯੋ ਲੂਟ । ਖ਼ਜ਼ਾਨਯੋਂ ਤਲਾਕ ਔ ਪਿਛੋਂ ਲਯੋ ਪੂਟ ।੧੪।
sûraj mall bhartapurîyô sardâr. layô âgrô jin thô mâr.
jaurâ bhaurâ jin layô lût. khazânyôn talâk au pichhôn layô pût.14.

ਸੋ ਗਡੋ ਉਸ ਛਿਪਾਹਿ ਤੁਰਾਯੋ । ਤੌ ਭੀ ਉਸ ਕਾ ਅੰਤ ਨ ਪਾਯੋ ।
ਨਜੀਬੇ ਰੁਹੇਲੇ ਸਿਉਂ ਵਹੁ ਲਰਯੋ । ਕਿਸੀ ਤੌਰ ਸੂਰਜ ਮਲ ਮਰਯੋ ।੧੫।
sô gadaô us chhipâhi turâyô. tau bhî us kâ ant na pâyô.
najîbç ruhçlç siun vahu laryô. kisî taur sûraj mal maryô.15.

ਦੋਹਰਾ : ਤਿਸੈ ਪੁਤ੍ਰ ਲੇਨ ਬੈਰ ਪਿਤ ਫੌਜ ਆਪ ਰਖ ਲੀਨ ।
ਮਰਹਟੈ ਫਿਰੰਗੀ ਰਜਪੂਤ ਨਿਤ ਦੀਏ ਟਕਾ ਲਖ ਤੀਨ ।੧੬।
dôhrâ : tisai putar lçn bair pit phauj âp rakh lîn.
marhatai phirngî rajpût nit dîç takâ lakh tîn.16.

ਚੌਪਈ : ਜੱਟ ਜਵਾਹਰ ਦਿੱਲੀ ਘੇਰੀ । ਨਜੀਬੀ ਰੁਹੇਲੇ ਥੋ ਅੰਦਰ ਕੇਰੀ ।
ਬਹੁਤ ਤੰਗੀ ਜਬ ਉਸਕੋ ਭਈ । ਉਸ ਕੀ ਫਿਰਯਾਦ ਫਿਰ ਕਾਬਲ ਗਈ ।੧੭।
chaupaî : jatt javâhar dillî ghçrî. najîbî ruhçlç thô andar kçrî.
bahut tangî jab uskô bhaî. us kî phiryâd phir kâbal gaî.17.

Wherever there is a war being waged,
Among the front runners would he stand.
Wherever a beat of the war drum is heard,
First among the front runners would he be to reach. (9)

There had been one renowned Sikh martyr Bhai Mani Singh[3],
From his revered hands had be received Khandey-ki-Pahul.
There was one village named Leel near Khemkaran,
From that village in the Majha region did he hail. (10)

Dohra : He would always be the first to move his camp,
After him did the other Singhs make a move.
Wherever he stood with his regimental banner,
There did the others stand behind his banner. (11)

Chaupai : Within the Akal Takht premises did he keep his seat,
That faced the sacred shrine Sri Darbar Sahib in Amritsar.
Ever ready for waging a war did his contingent remain,
Akal! Akal! They kept on reciting in meditation. (12)

Listen to the heroic efforts which he did make,
And the way he was instrumental in decimating the Pathans.
The way the Gilja Pathan forces arrived from the other side,
So would I narrate in writing in all its detail. (13)

Suraj Mal[4] who had been the ruler of Bharatpur,
City of Agra had he ransacked and occupied.
Two war horses Jaura and Bhaura had he taken away,
All the Mughal treasures also had he unearthed. (14)

Full One hundred cart loads of treasure had he taken away,
Even then the Mughal treasury could not be exhausted.
With Najiba Ruhela[5] had he come into conflict,
Somehow had he himself perished in war. (15)

Dohra : For the aim of settling scores with his father's killers,
A massive force had his son managed to keep.
Marhatta, British, Rajput soldiers had he enlisted,
Full three lakh rupees per day did he spend on them. (16)

Chaupai : Jawahar Mal[6], the Jat ruler, laid a siege to Delhi,
Najiba Ruhela was thus confined inside the city.
As the Ruhela chief felt the noose tightening around him,
A petition for reinforcements did he send to Kabul. (17)

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ਤੀਨ ਕੋਟ ਉਸ ਟਕਾ ਲਿਖ ਦੀਓ । ਅਹਮਦ ਸ਼ਾਹਿ ਤਿਸ ਮੱਦਤ ਅਹਯੋ ।
ਆਯੋ ਆਈ ਜਬ ਉਸ ਕੀ ਭਈ । ਸਿੰਘ ਟੱਬਰਨ ਭਾਜੜ ਪਈ ।੧੮।
tîn kôt us takâ likh dîô. ahmad shâhi tis maddat ahyô.
âyô âî jab us kî bhaî. singh tabbran bhâjard paî.18.

ਜੋ ਨਠ ਤੁਰਯੋ ਪਹਾੜਨ ਵੱਲ । ਲੁਟੇ ਪ੍ਰਬਤੀਅਨ ਪੁਛੀ ਨ ਗੱਲ ।
ਜੋ ਵੜ ਲੁਕੇ ਬੇਲਨ ਮੱਧ ਦਰਯਾਇ । ਚੋਰਨ ਲੁਟੇ ਸ਼ੇਰਨ ਲਏ ਖਾਇ ।੧੯।
jô nath turyô pahârdan vall. lutç parbtîan puchhî na gall.
jô vard lukç bçlan maddh daryâi. chôran lutç shçran laç khâi.19.

ਰਹੇ ਦੇਸ਼ ਮੈਂ ਹੀਏ ਕਰ ਜੋਇ । ਗਿਲਜਨ ਫੜਾਏ ਸ਼ਰੀਕਨ ਸੋਇ ।
ਘਰ ਕੋ ਛਡ ਸਿੰਘ ਜਹਿਂ ਜਹਿਂ ਜਾਹਿਂ । ਤਹੀਂ ਤਹੀਂ ਦੁੱਖ ਬਹੁਤੇ ਪਾਂਹਿ ।੨੦।
rahç dçsh main hîç kar jôi. giljan phardâç sharîkan sôi.
ghar kô chhada singh jahin jahin jâhin. tahîn tahîn dukkh bahutç pânhi.20.

ਦੋਹਰਾ : ਜੋ ਜੰਗਲ ਮੇਂ ਜਾਇ ਪੁਜੇ ਸੋ ਰੁਲੇ ਬਿਗਾਨੇ ਬਾਰ ।
ਨਿਹੰਗ ਸਿੰਘ ਐਸੇ ਸੁਨਯੋ ਤੌ ਮਨ ਕੀਓ ਬਿਚਾਰ ।੨੧।
dôhrâ : jô jangal mçn jâi pujç sô rulç bigânç bâr.
nihang singh aisç sunyô tau man kîô bichâr.21.

ਚੌਪਈ : ਪੜ੍ਹੈ ਰਹੁਰਾਸ ਲਗਯੋ ਪੰਥ ਦੀਵਾਨ । ਅਕਾਲ ਬੁੰਗੈ ਢਿਗ ਤਖਤਿ ਮਕਾਨ ।
ਕਰ ਗੁਰਮਤੋ ਦੀਯੋ ਬਹੀਰ ਤੁਰਾਇ । ਛੜੀ ਫੌਜ ਕਿਸ ਰਹੀ ਉਸ ਥਾਇ ।੨੨।
chaupaî : pardhai rahurâs lagyô panth dîvân. akâl bungai dhig takhti makân.
kar gurmatô dîyô bahîr turâi. chhardî phauj kis rahî us thâi.22.

ਤਬ ਨਿਹੰਗ ਸਿੰਘ ਬਾਤ ਉਚਾਰੀ । ਹੈ ਕੋਊ ਸਿੰਘ ਇਸ ਪੰਥ ਮਝਾਰੀ ।
ਲਾਇ ਸੀਸ ਕਰੈ ਦਰਗਹਿ ਪੁਕਾਰ । ਸੋ ਪੁਕਾਰ ਉਸ ਮੰਨੈ ਕਰਤਾਰ ।੨੩।
tab nihang singh bât uchârî. hai kôû singh is panth majhârî.
lâi sîs karai dargahi pukâr. sô pukâr us mannai kartâr.23.

ਹਠੀਆ ਤਪੀਆ ਜਪੀਆ ਜੋਇ । ਰਹਤਵਾਨ ਸਚਿਆਰ ਭੀ ਹੋਇ ।
ਪਰਸ੍ਵਾਰਥ ਹਿਤ ਦੇਹਿ ਸੁ ਲਾਵੈ । ਵਾਂਗ ਤਾਰੂ ਸਿੰਘ ਤੁਰਕਨ ਗਲਾਵੈ ।੨੪।
hathîâ tapîâ japîâ jôi. rahtavân sachiâr bhî hôi.
parsavârath hit dçhi su lâvai. vâng târû singh turkan galâvai.24.

ਸੋ ਸਿੰਘਨ ਸੁਨ ਐਸੇ ਕਹਯੋ । ਤੁਮ ਤੈ ਸਿਖ ਭਲੋ ਕੋ ਭਯੋ ।
ਐਸੀ ਸ਼ਕਤਿ ਔਰ ਕਿਸ ਮਾਂਹਿ । ਪੁਜੈ ਪੁਕਾਰ ਜਿਸ ਸਚੀ ਦ੍ਰਗਾਹਿ ।੨੫।
sô singhan sun aisç kahyô. tum tai sikh bhalô kô bhayô.
aisî shakti aur kis mânhi. pujai pukâr jis sachî dargâhi.25.

ਦੋਹਰਾ : ਸੋ ਸੁਨ ਸਿੰਘ ਜੀ ਮੰਨ ਲਈ ਹਾਥ ਜੋਰ ਸਿਰ ਨਿਆਇ ।
ਖਾਲਸੈ ਅਗੈ ਜੋੜ ਹੱਥ ਗਾਨਾ ਲਯੋ ਬੰਧਾਇ ।੨੬।
dôhrâ : sô sun singh jî mann laî hâth jôr sir niâi.
khâlsai agai jôrd hatth gânâ layô bandhâi.26.

Having committed to pay three lakh rupees as ransom,
Ahmed Shah Abdali's forces arrived for his support.
As rumours of Ahmed Shah Abdali's arrival spread,
Families of the Sikhs started deserting in panick. (18)

Those who rushed towards the hills for shelter,
By the hill people were they looted and plundered.
Those who tried to hide among the wilds and rivers bed,
By the wild animals and decoits were they devoured. (19)

Those who dared to stay in their own houses,
By their adversaries were they got arrested.
Wherever the Singhs arrived after deserting their homes,
To many hardships and tribulations were they subjected. (20)

Dohra : Those who escaped into the forests and wilds,
(Truly) did they become homeless at the mercy of others.
As Nihang Gurbakhsh Singh heard these heart-rending tales,
(Seriously) did he contemplate on the entire situation. (21)

Chaupai : "Rehras" verses (Evening prayer) were recited in Khalsa congregation,
It was held at "Akal Bunga" near the Akal Takht.
The caravan of Sikh families was made to depart after a resolution,
Khalsa force, without the families, remained stationed there. (22)

Thereupon Nihang Gurbakhsh Singh made a declaration;
Was there any one such Singh among the Khalsa Panth,
Who, with his supreme sacrifice, could invoke Divine intervention,
Whose invocation could get answered by the Divine Lord. (23)

Must he be firm of conviction, character and meditation,
A true follower of the Sikh code of conduct he must be.
For community's welfare must he be ready to sacrifice,
Like (Martyr) Taru Singh must he annihilate the Mughals. (24)

Hearing this declaration, the congregated Singhs replied,
None else could exceed him in character and piety.
Who else but he had the power to move heavens,
His prayer alone could reach the Divine Court. (25)

Dohra : Hearing this, Gurbax Singh accepted the congregation's will,
Before the Khalsa Panth's verdict, did he bow down,
Presenting himself with folded hands before the Khalsa Panth,
Readily did he agree to wed the beauteous death. (26)

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ਚੌਪਈ : ਨਿਹੰਗ ਸਿੰਘ ਤਬ ਬਚਨ ਉਚਾਰਾ । ਹੈ ਗੁਰਮੁਖ ਜੋ ਸਿੰਘ ਪਿਆਰਾ ।
ਕਰੈ ਤਿਆਰੀ ਹਮ ਸੰਗ ਸੋਇ । ਮੈਂ ਲਾੜੋ ਵਹਿ ਸ੍ਰਿਬਾਲ੍ਹੋ ਹੋਇ ੨੭।
chaupaî : nihang singh tab bachan uchârâ. hai gurmukh jô singh piârâ.
karai tiârî ham sang sôi. main lârdô vahi saribâlhô hôi 27.

ਸੁਨਤ ਬਚਨ ਸਿੰਘ ਕਈ ਖਲੋਏ । ਕਰ ਕੁਰਨਸ਼ ਸਿੰਘ ਚਰਨ ਪ੍ਰਸੋਏ ।
ਉਨ ਸਿੰਘਨ ਤਬ ਐਸ ਉਚਾਰਾ । ਹਮ ਚਾਹਤ ਥੇ ਬਚਨ ਤੁਮਾਰਾ ।੨੮।
sunat bachan singh kaî khalôç. kar kurnash singh charan parsôç.
un singhan tab ais uchârâ. ham châhat thç bachan tumârâ.28.

ਸਿੰਘਨ ਦੇਖ ਸਿੰਘ ਔਰ ਭਏ ਖੜੇ । ਤੁਮ ਲਾੜੇ ਹਮ ਹੁਇ ਜੰਞ ਚੜ੍ਹੇ ।
ਤਬ ਨਿਹੰਗ ਸਿੰਘ ਐਸੇ ਕਹਯੋ । ਯਾਕੋ ਫਲ ਜਨਮ ਆਗੇ ਲਹਯੋ ।੨੯।
singhan dçkh singh aur bhaç khardç. tum lârdç ham hui jaññ chardhç.
tab nihang singh aisç kahyô. yâkô phal janam âgç lahyô.29.

ਸੀਸ ਲਾਇ ਹਮ ਕਰੈਂ ਬਿਆਹਿ । ਬਹੁ ਪਤਿਸ਼ਾਹੀ ਅਸੀਂ ਲੇਹਿਂ ਪ੍ਰਣਾਇ ।
ਹਮਰੈ ਸੰਗ ਜੋ ਜਾਂਵੀ ਲੋਗ । ਪਤਿਸ਼ਾਹੀਓਂ ਬਡੋ ਉਹ ਭੀ ਹੋਗ ।੩੦।
sîs lâi ham karain biâhi. bahu patishâhî asîn lçhin parnâi.
hamrai sang jô jâññî lôg. patishâhîôn badaô uh bhî hôg.30.

ਦੋਹਰਾ : ਸਮਰ ਸੀਸ ਸਨਮੁਖ ਦਏ ਹੁਇ ਭੂਪ ਪਾਇ ਬਡ ਰਾਜ ।
ਉਸਤੋਤ੍ਰ ਚੰਡੀ ਮੈਂ ਕਹੀ ਸ੍ਰੀ ਸਤਿਗੁਰ ਮੁਖ ਵਾਜ ।੩੧।
dôhrâ : samar sîs sanmukh daç hui bhûp pâi bada râj.
ustôtar chandî main kahî sarî satigur mukh vâj.31.

ਚੌਪਈ : ਸਮਰ ਸਾਮੁਹੈ ਸੀਸ ਤੋ ਪੈ ਚੜ੍ਹਾਵੈ । ਮਹਾਂ ਭੂਪ ਹੋਇ ਅਉਤ੍ਰੈ ਰਾਜ ਪਾਵੈ ।
ਹੋਇ ਸਤਿ ਤਿਮ ਜਿਮ ਗੁਰ ਆਖਾ । ਯਹੀ ਬਚਨ ਗੁਰਬਖ਼ਸ਼ ਸਿੰਘ ਭਾਖਾ ।੩੨।
chaupaî : samar sâmuhai sîs tô pai chardhâvai. mahân bhûp hôi autrai râj pâvai.
hôi sati tim jim gur âkhâ. yahî bachan gurbakhash singh bhâkhâ.32.

ਤੌ ਲੌ ਪੁਜਯੋ ਸ਼ਾਹੁ ਆਇ ਲਹੌਰ । ਚਲਯੋ ਚਹਤ ਥੋ ਦਿੱਲੀ ਓਰ ।
ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਸਿੰਘ ਉਨ ਸੁਨੇ । ਪਰਯੋ ਚਹਤ ਸੁ ਉਪੱਰ ਉਨ੍ਹੇ ।੩੩।
tau lau pujyô shâhu âi lahaur. chalyô chahat thô dillî ôr.
sarî ammritsar singh un sunç. paryô chahat su uparr unhç.33.

ਸੁਨ ਅਵਾਈ ਕਮਦਿਲ ਨਠ ਗਏ । ਗੁਰਬਖ਼ਸ਼ ਸਿੰਘ ਸਗਵਾਂ ਤੋਰ ਦਏ ।
ਹੁਤੇ ਭੁਜੰਗੀ ਜੋ ਗੁਰ ਲਾਲ । ਹੋਨ ਸ਼ਹੀਦ ਕਿਛ ਰਹੇ ਸਿੰਘ ਨਾਲ ।੩੪।
sun avâî kamdil nath gaç. gurbakhash singh sagvân tôr daç.
hutç bhujngî jô gur lâl. hôn shahîd kichh rahç singh nâl.34.

ਕਿਸੈ ਪੁਸ਼ਾਕ ਥੀ ਨੀਲੀ ਸਜਾਈ । ਕਿਨੈ ਸੇਤ ਕਿਸੈ ਕੇਸਰੀ ਰੰਗਵਾਈ ।
ਸ੍ਰੀ ਅਕਾਲ ਬੁੰਗੈ ਸਨਮੁਖ ਦਰਬਾਰ । ਪੀ ਸੁਖੈ ਸਿੰਘ ਭਏ ਤਿਆਰ ।੩੫।
kisai pushâk thî nîlî sajâî. kinai sçt kisai kçsarî rangvâî.
sarî akâl bungai sanmukh darbâr. pî sukhai singh bhaç tiâr.35.

Chaupai : Thereafter, Nihang Gurbax Singh made another poser,
Was there any other Singh steeped in Gurmat ideology,
Who would accompany him on this fatal wedding expedition,
Who would act as the Bestman to the bridegroom. (27)

Hearing this, many a Singh volunteered to pick up the gauntlet,
With many a supplication did they stand before him.
A solemn declaration did those volunteers make,
That they were too keen to follow his instructions. (28)

Many more volunteers lined up with the earlier volunteers,
They were ready to join as wedding guests on this fatal expedition.
To those fellow volunteers thus did he remark,
For their noble gesture would they be rewarded in the next life. (29)

By sacrificing their lives would they be wedding death,
With many a kingdom would they be endowed.
The volunteers who would accompany him on this wedding expedition,
A higher status above the (worldly) sovereigns would they achieve. (30)

Dohra : One who confronts and faces death in war bravely,
Surely does he become a sovereign over a vast kingdom.
Such a description has been given in "Chandi Astotar"[7],
By the sacred lips of Sri Guru Gobind Singh himself. (31)

Chaupai : Whosoever offers his head on a platter to the Divine power,
As a great sovereign is he born in his next life.
Rightly so would it happen as he had stated,
Exactly the same words of the Guru did Gurbakhsh Singh repeat. (32)

Then did Ahmed Shah Abdali reach the city of Lahore,
As he wished to proceed to Delhi from there.
Hearing that the Singhs had assembled at Amitsar,
Then he wished to attack them (before proceeding to Delhi). (33)

Hearing this, many a coward took to their heels,
Them Gurbakhsh Singh asked to make a departure.
The younger Singhs were devoted to the Guru's cause,
Some of these did surely stay to make sacrifices. (34)

Some of them had dressed themselves in blue robes,
Some others had donned themselves in white or saffron robes.
After a dose of cannabis they stood ready for a fight,
At guard they stood in front of Akal Takht and Darbar Sahib. (35)

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ਫੀਮੀਅਨ ਫੀਮ ਸੁ ਲੀਨੀ ਟਾਂਕ । ਕਰੈਂ ਸੁ ਕਾਹਲੀ ਉਠ ਉਠ ਝਾਂਕ ।
ਹੋਨ ਸ਼ਹੀਦ ਸੁ ਪਰਹਿਤ ਕਾਜ । ਪਹਿਰ ਸ਼ਸਤ੍ਰ ਇਮ ਸਾਜਯੋ ਸਾਜ ।੩੬।
phîmîan phîm su lînî tânk. karain su kâhlî uth uth jhânk.
hôn shahîd su parhit kâj. pahir shastar im sâjyô sâj.36.

ਦੋਹਰਾ : ਬਸਤਰ ਸ਼ਸਤਰ ਪਹਿਰ ਸਿੰਘ ਭਏ ਤਬੈ ਸਵਧਾਨ ।
ਗੁਰੂ ਗ੍ਰੰਥ ਬਾਣੀ ਪੜ੍ਹੀ ਗੁਰ ਨਾਨਕ ਪਗ ਧਰ ਧਯਾਨ ।੩੭।
dôhrâ : bastar shastar pahir singh bhaç tabai savdhân.
gurû garnth bânî pardhî gur nânak pag dhar dhayân.37.

ਚੌਪਈ : ਪੰਜ ਪੌੜੀ ਸਿੰਘ ਅਨੰਦ ਪੜ੍ਹਾਯੋ । ਗੁਰ ਗਣੇਸ਼ ਜਿਮ ਗ੍ਰੰਥ ਪੁਜਾਯੋ ।
ਬਿਆਹਿ ਵਾਂਗ ਕੀਯੋ ਜੱਗੁ ਉਛਾਹਿ । ਸਿੰਘਨ ਬਹਾਇ ਖੁਲਾਯੋ ਕੜਾਹਿ ।੩੮।
chaupaî : pañj paurdî singh anand pardhâyô. gur gançsh jim garnth pujâyô.
biâhi vâng kîyô jaggu uchhâhi. singhan bahâi khulâyô kardâhi.38.

ਅਤਰ ਅੰਬੀਰ ਸਿੰਘ ਅੰਗ ਮਲਾਵੈਂ । ਜਿਸ ਬਿਧ ਬਟਨੋ ਲਾੜੇ ਲਾਵੈਂ ।
ਸ਼ਬਦ ਪੜ੍ਹੈਂ ਸਿੰਘ ਸਾਜ ਬਜਾਵੈਂ । ਵਾਂਗ ਸੁਹਾਗਨ ਘੋੜੀਅਨ ਗਾਵੈਂ ।੩੯।
atar ambîr singh ang malâvain. jis bidh batnô lârdç lâvain.
shabad pardhain singh sâj bajâvain. vâng suhâgan ghôrdîan gâvain.39.

ਉਠ ਅੰਮ੍ਰਿਤਸਰ ਸਿੰਘ ਜੀ ਨ੍ਹਾਯੋ । ਅਕਾਲ ਬੁੰਗੈ ਪਰ ਤਖਤ ਬਹਾਯੋ ।
ਨਈ ਪੁਸ਼ਾਕ ਸਿੰਘ ਪਹਿਰ ਸੁਹਾਯੋ । ਜੰਘ ਕੱਛ ਗਲ ਚੋਲਾ ਪਾਯੋ ।੪੦।
uth ammritsar singh jî nahâyô. akâl bungai par takhat bahâyô.
naî pushâk singh pahir suhâyô. jangh kachchh gal chôlâ pâyô.40.

ਸੀਸ ਪੱਗ ਲਈ ਖੂਬ ਛਿਕਾਇ । ਧਰੇ ਚਕ੍ਰ ਸਿਰ ਪੇਚੇ ਦਾਇ ।
ਚੱਕ੍ਰਨ ਕੈ ਮੱਧ ਕਰਦ ਗਡੋਈ । ਜਨੁ ਲਾੜੈ ਸਿਰ ਕਲਗੀ ਸੋਹੀ ।੪੧।
sîs pagg laî khûb chhikâi. dharç chakar sir pçchç dâi.
chakkarn kai maddh karad gadaôî. janu lârdai sir kalgî sôhî.41.

ਦੋਹਰਾ : ਦਰਬਾਰੋਂ ਸਿੰਘ ਕੋ ਸੇਹਰੋ ਭੇਜਯੋ ਖੂਬ ਬਣਾਇ ।
ਕਰ ਅਰਦਾਸ ਸਿਰ ਪਰ ਧਰਯੋ ਤਊ ਅਸੀਸ ਬਡ ਪਾਇ ।੪੨।
dôhrâ : darbârôn singh kô sçhrô bhçjyô khûb banâi.
kar ardâs sir par dharyô taû asîs bada pâi.42.

ਕਰ ਕੰਗਨੋਂ ਸਿਰ ਸੇਹਰੋ ਮੋਢੇ ਧਰ ਤਲਵਾਰ ।
ਤਖਤੋਂ ਉਤਰ ਨਿਹੰਗ ਸਿੰਘ ਪੂਜਨ ਚਲਯੋ ਦਰਬਾਰ ।੪੩।
kar kangnôn sir sçhrô môdahç dhar talvâr.
takhtôn utar nihang singh pûjan chalyô darbâr.43.

ਚੌਪਈ : ਹਰਿਮੰਦਰ ਸਿੰਘ ਤੁਰਿਓ ਓਰ । ਕਰੀ ਕੁਨਸ ਸਿੰਘ ਨਿਜ ਕਰ ਜੋਰ ।
ਸਾਥ ਸਾਜਨ ਸਿੰਘ ਸ਼ਬਦ ਪੜ੍ਹਾਹਿਂ । ਮੰਗਲ ਮੁਖੀ ਜਨੁ ਮੰਗਲ ਗਾਹਿਂ ।੪੪।
chaupaî : harimndar singh turiô ôr. karî kunas singh nij kar jôr.
sâth sâjan singh shabad pardhâhin. mangal mukhî janu mangal gâhin.44.

Those addicted to opium took their daily dose of dope,
Intoxicated they made haste for a show down.
Ever ready were they to make a sacrifice for the noble cause,
In full battle gear and readiness did they stand. (36)

Dohra : Attired in Khalsa robes and fully armed with arms,
In complete readiness did they stand at guard.
Gurbani did they recite from Sri Guru Granth Sahib,
With devotion at the lotus feet of Sri Guru Nanak. (37)

Chaupai : Five verses of Anand Sahib did they recite,
Like Ganesha's[8] worship, Guru Granth's worship did they make.
Like a wedding feast arranged on a happy occasion,
Lavishly did they serve the sacred pudding among the Singhs.(38)

With perfumes did these sacrificial Singhs embalm their bodies,
As women folk scrub bridegroom-to-be's body with a perfumed dough.
To the accompaniment of music did they sing sacred verses,
As women folk sang paens in praise of the bride-to-be. (39)

Then did S. Gurbakhsh Singh have a dip in the sacred pool,
Thereafter did he sit on a platform at the Akal Takht.
In fascinating brand new robes was he dressed,
Long under garments and long robes did he wear. (40)

Tightly did he don a turban on his head,
Steel quoits did he fix tightly in turban folds.
A small dagger did he don in between the Quoits,
There it stood atop his turban like a bridegroom's plume. (41)

Dohra : From the holy Darbar Sahib was he presented a garland,
Highly bedecked it was with fragrant flowers.
With a prayer on lips did he place it on his head,
Gurus' blessings did he receive in all humility. (42)

Steel bracelets around wrists and a garland around the neck,
His sword did he carry on his (mighty) shoulder.
From the ramparts of the Akal Takht did he come down,
Towards Darbar Sahib did he move to pay obeisance. (43)

Chaupai : As he moved towards the holy Harmandir Sahib,
With folded hands did he bow down to the Guru.
His companions kept reciting the Gurbani verses,
As felicitations were being sung on a felicitous occasion. (44)

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ਮੁਹਰੇ ਤੋਰਯੋ ਸਿੰਘਨ ਨਿਸ਼ਾਨ । ਸਾਥ ਨਿਗਾਰੇ ਘੁਰਤੇ ਜਾਨ ।
ਹੁਤੋ ਦਰਬ ਢਿਗ ਦਾਨ ਕਰਾਯੋ । ਜੰਞ ਚੜ੍ਹਤੀ ਜਿਮ ਲਾਗ ਦਿਵਾਯੋ ।੪੫।
muhrç tôryô singhan nishân. sâth nigârç ghurtç jân.
hutô darab dhig dân karâyô. jaññ chardhtî jim lâg divâyô.45.

ਜੰਡੀ ਜਿਮ ਸਿੰਘ ਪੂਜਯੋ ਝੰਡਾ । ਦਰਬ ਦਾਨ ਕਿਛ ਤਹਿਂ ਭੀ ਬੰਡਾ ।
ਦਰਸ਼ਨੀ ਦ੍ਵਾਜੇ ਜਬ ਸਿੰਘ ਗਯੋ । ਕਰ ਕੁੰਨਸ ਸਿਰ ਅਵਨਿ ਟਿਕਯੋ ।੪੬।
jandî jim singh pûjyô jhandâ. darab dân kichh tahin bhî bandâ.
darshanî darvâjç jab singh gayô. kar kunnas sir avni tikyô.46.

ਆਗੇ ਤੁਰ ਢਿਗ ਪੁਜਯੋ ਦਰਬਾਰ । ਦਈ ਪ੍ਰਦੱਛਣਾ ਫਿਰ ਵਲ ਚਾਰ ।
ਹੁਤੇ ਸੁਮਨ ਸੋ ਦਏ ਬਰਸਾਇ । ਹਰਿਮੰਦਰ ਢਿਗ ਖੜੇ ਸੁ ਆਇ ।੪੭।
âgç tur dhig pujyô darbâr. daî pardachchhnâ phir val châr.
hutç suman sô daç barsâi. harimndar dhig khardç su âi.47.

ਦੋਹਰਾ : ਹਰਿਮੰਦਰ ਕੇ ਹਜੂਰ ਇਮ ਖੜ ਕਰ ਕਰੀ ਅਰਦਾਸ ।
ਸਤਿਗੁਰ ਸਿੱਖੀ ਸੰਗ ਨਿਭੈ ਸੀਸ ਕੇਸਨ ਕੇ ਸਾਸ ।੪੮।
dôhrâ : harimndar kç hajûr im khard kar karî ardâs.
satigur sikkhî sang nibhai sîs kçsan kç sâs.48.

ਚੌਪਈ : ਉਤ ਗਿਲਜਨ ਵਡ ਕਰੀ ਤਿਆਰੀ । ਸਿੰਘਨ ਫੌਜ ਸੁਨੀ ਉਨ ਭਾਰੀ ।
ਗਿਲਜਨ ਟੋਪ ਸੰਜੋਇ ਸਵਾਰੇ । ਸਿੰਘ ਰਖਯਾ ਹਿਤ ਵਸਤ੍ਰ ਨ ਧਾਰੇ ।੪੯।
chaupaî : ut giljan vada karî tiârî. singhan phauj sunî un bhârî.
giljan tôp sañjôi savârç. singh rakhyâ hit vasatar na dhârç.49.

ਗਿਲਜਨ ਸਾਜ ਥੋ ਮਾਰਨ ਕੀਓ । ਸਿੰਘਨ ਸਾਜ ਥੋ ਮਰਨੈ ਲੀਓ ।
ਗਿਲਜਨ ਲੀਨੇ ਲੰਮੇ ਹਥਯਾਰ । ਤੀਰ ਬੰਦੂਕ ਕਰਾਬੀਨ ਸੁਧਾਰ ।੫੦।
giljan sâj thô mâran kîô. singhan sâj thô marnai lîô.
giljan lînç lammç hathyâr. tîr bandûk karâbîn sudhâr.50.

ਸਿੰਘਨ ਨੈ ਤੌ ਫੜੇ ਹਥਿਆਰ । ਕਰਦ ਕਟਾਰੀ ਤੇਗ਼ ਨਮਸਕਾਰ ।
ਕਈ ਸਿੰਘਨ ਭੰਗ ਘੋਟਨ ਫੜੇ । ਸਭ ਤੇ ਮੁਹਰੈ ਸੋ ਹੁਇ ਖੜੇ ।੫੧।
singhan nai tau phardç hathiâr. karad katârî tçgh namsakâr.
kaî singhan bhang ghôtan phardç. sabh tç muhrai sô hui khardç.51.

ਕਈ ਸਿੰਘ ਚੜ੍ਹ ਘੋੜਨ ਖਲੋਏ । ਔਰਨ ਅਗੈ ਔਰ ਚਹੈਂ ਹੋਇ ।
ਆਪ ਬਿਚ ਤੇ ਕਰੇ ਕਰਾਰ । ਤੁਹਿ ਤੇ ਅਗੈ ਮੈਂ ਹੋਗੁ ਸਿਧਾਰ ।੫੨।
kaî singh chardah ghôrdan khalôç. auran agai aur chahain hôi.
âp bich tç karç karâr. tuhi tç agai main hôgu sidhâr.52.

ਦੋਹਰਾ : ਸ੍ਰੀ ਗੁਰਬਖ਼ਸ਼ੈ ਸਿੰਘ ਜੁ ਹੋਇ ਬਹਯੋ ਬੁੰਗੈ ਤਯਾਰ ।
ਜਨ ਲਾੜਾ ਖੁਸ਼ੀਆਂ ਚਿਤੈ ਸੁਨ ਸੁੰਦਰ ਬਹੁ ਮੁਟਿਆਰ ।੫੩।
dôhrâ : sarî gurbakhshai singh ju hôi bahyô bungai tayâr.
jan lârdâ khushîân chitai sun sundar bahu mutiâr.53.

Carrying the Khalsa standard a Singh moved in front,
War drums were beaten as the procession moved.
Whatever money he had he gave in charity there,
As bridegroom's parents dole out money to the menials. (45)

Much in the manner of a tree worship Singhs worshipped the Khalsa flag,
A little bit of money was given in charity thereafter as well.
As the procession of Singhs reached the main entrance,
With bowed heads did they pay their obeisance. (46)

Moving ahead as he entered the sanctum-sanctorum,
Four circumambulations did he make around the holy scripture.
A shower of floral petals was then made on him,
By his companions who stood all around there. (47)

Dohra : Standing before the Guru in Harmandir Sahib,
Thus did Gurbakhsh pray before the Guru.
Might his faith in Guru's ideology be vindicated,
Might he be able to sacrifice as a devout Sikh. (48)

Chaupai : On the other side had Gilja Pathans made elaborate preparations,
As they had heard about concentration of Singhs in large numbers.
Gilja Pathans had covered themselves with steel helmets and armours,
But Singhs had hardly any armours to protect themselves. (49)

Every equipment had Gilja Pathans carried to kill the Singhs,
Every preparation had the Singhs made to make a sacrifice.
Long range deadly armours had the Pathans carried,
With arrows, muskets and sophisticated carbines were they armed. (50)

Ordinary weapons had the Singh carried in their hands,
Which consisted of daggers, swords, double-edged swords.
Many a Singh just carried club grinders,
On the front line did they stand to make a supreme sacrifice. (51)

Many a Singh were mounted on their horses,
Each one vied with the other to be ahead of each other.
Solemn promises did they make with one another,
Each one promised to sacrifice ahead of the other. (52)

Dohra : Sri Gurbax after getting ready,
Did he sit at the Akal Takht.
Like a bridegroom he felt delighted,
At the prospect of wedding a beautiful bride. (53)

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ਚੌਪਈ : ਨਿਸ਼ਾਨ ਝੁਲੇ ਔ ਨਿਗਾਰੇ ਬਜਵਾਏ । ਰਬਾਬ ਜੋੜੀ ਕਰ ਸ਼ਬਦ ਸੁ ਗਾਏ ।
ਗ੍ਰੰਥ ਮੱਧ ਕੀ ਘੋੜੀ ਗਵਾਇ । ਕਰੈ ਫੁਰਮਾਇਸ਼ ਔਰ ਸੁਨਾਇ ।੫੪।
chaupaî : nishân jhulç au nigârç bajvâç. rabâb jôrdî kar shabad su gâç.
garnth maddh kî ghôrdî gavâi. karai phurmâish aur sunâi.54.

ਪ੍ਰਾਤ ਭਈ ਤੋ ਗਿਲਜੇ ਆਏ । ਸਿੰਘ ਉਡੀਕਤ ਅੱਗੈ ਥਾਏ ।
ਕਈ ਸਿੰਘ ਚੜ੍ਹ ਆਗੇ ਲੜੈਂ । ਹੋਇ ਸਜਾਦੈ ਕਈ ਅਗੈ ਖੜੈਂ ।੫੫।
parât bhaî tô giljç âç. singh udaîkat aggai thâç.
kaî singh chardah âgç lardain. hôi sajâdai kaî agai khardain.55.

ਜਹਿਂ ਜਹਿਂ ਅੜੈਂ ਤਹੀਂ ਤਹਿਂ ਮਰੈਂ । ਕਿਆ ਬਹੁਤਨ ਸਿਉਂ ਥੋੜੇ ਕਰੈਂ ।
ਭਏ ਸ਼ਹੀਦ ਸੁ ਬਰੈਂ ਬਰੰਗਨ । ਜੀਵਤ ਰਹੇ ਸੁ ਦੌੜੈਂ ਜੰਗਨ ।੫੬।
jahin jahin ardain tahîn tahin marain. kiâ bahutan siun thôrdç karain.
bhaç shahîd su barain barngan. jîvat rahç su daurdain jangan.56.

ਬਗਲ ਚੁਫੇਰਯੋਂ ਗਿਲਜਨ ਲਏ । ਬਿਜ਼ਨ ਬਿਜਨ ਕਹਿ ਸਭ ਹੀ ਧਏ ।
ਨਿਹੰਗ ਸਿੰਘ ਤਬ ਕਹਯੋ ਪੁਕਾਰ । ਹੋ ਸ਼ਹੀਦ ਪੱਗ ਅੱਗੈ ਧਾਰ ।੫੭।
bagal chuphçryôn giljan laç. bizan bijan kahi sabh hî dhaç.
nihang singh tab kahyô pukâr. hô shahîd pagg aggai dhâr.57.

ਦੋਹਰਾ : ਪਗ ਆਗੈ ਪਤ ਊਬਰੇ ਪਗ ਪਾਛੇ ਪਤ ਜਾਇ ।
ਬੈਰੀ ਖੰਡੈ ਸਿਰ ਧਰੈ ਫਿਰ ਕਯਾ ਤਕਨ ਸਹਾਇ ।੫੮।
dôhrâ : pag âgai pat ûbrç pag pâchhç pat jâi.
bairî khandai sir dharai phir kayâ takan sahâi.58.

ਚੌਪਈ : ਸੁਨਤ ਸਿੰਘ ਕੁਦ ਪਏ ਚੁਫੇਰੇ । ਪਰੇ ਸਿੰਘ ਜਿਮ ਮਿਰਗਨ ਹੇਰੇ ।
ਸਿੰਘਨ ਇੱਛਾ ਮਰਨੈ ਕਰੀ । ਜੀਵਨ ਆਸ ਦੂਰ ਕਰ ਧਰੀ ।੫੯।
chaupaî : sunat singh kud paç chuphçrç. parç singh jim mirgan hçrç.
singhan ichchhâ marnai karî. jîvan âs dûr kar dharî.59.

ਨਿਹੰਗ ਕਹੈਂ ਪਗ ਆਗੈ ਧਾਰੋ । ਹੁਵੋ ਸ਼ਹੀਦ ਤਰ ਭਵਜਲ ਪਾਰੋ ।
ਜਿਸਕੋ ਇਛਾ ਸ੍ਵਰਗਹਿ ਹੋਇ । ਸਾਥ ਅਪਛਰਾਂ ਜਾਯੋ ਨਸੋਇ ।੬੦।
nihang kahain pag âgai dhârô. huvô shahîd tar bhavjal pârô.
jiskô ichhâ savrgahi hôi. sâth apchharân jâyô nasôi.60.

ਜਿਨ ਮਿਲ ਖਾਲਸੈ ਕਰਨੋ ਰਾਜ । ਰਹਯੋ ਬਿਰੰਗਨ ਤੇ ਸੋਊ ਭਾਜ ।
ਆਇ ਖਾਲਸੈ ਗ੍ਰਿਹ ਜਨਮ ਸੁ ਧਾਰਯੋ । ਕਰਯੋ ਪਤਿਸ਼ਾਹੀ ਤੁਰਕਨ ਮਾਰਯੋ ।੬੧।
jin mil khâlsai karnô râj. rahyô birngan tç sôû bhâj.
âi khâlsai garih janam su dhâryô. karyô patishâhî turkan mâryô.61.

ਤਬ ਖਾਲਸੈ ਨੈ ਬਚਨ ਉਚਾਰਾ । ਹਮ ਹੈਂ ਜੰਞ ਤੁਹਿ ਤੂ ਹਮ ਲਾੜਾ ।
ਤੂੰ ਜਾਹਿਂ ਸ੍ਵਰਗ ਹਮ ਭੀ ਜਾਹਿਂ । ਤੂੰ ਕਰੈਂ ਪਤਿਸ਼ਾਹੀ ਸੰਗ ਅਸੀਂ ਕਰਾਹਿਂ ।੬੨।
tab khâlsai nai bachan uchârâ. ham hain jañ̃ tuhi tû ham lârdâ.
tûn jâhin savrag ham bhî jâhin. tûn karain patishâhî sang asîn karâhin.62.

Chaupai : Khalsa flags were hoisted amidst beat of war-drums,
Gurbani verses were sung to the accompaniment of music.
Ghorian[9] verses from Guru Granth were recited,
More Gurbani verses were recited on demand. (54)

With the break of dawn did the Pathans arrive,
For them were the Singhs standing in wait.
Many a horse-mounted Singhs did fight in front,
Many a Singh did fight as they stood on earth. (55)

Wherever the Singhs stood they died
How could a few Singhs fight the Mughal hordes?
Those martyred got wedded to fairies in heaven,
Those still alive rushed to wage a war. (56)

From all sides did the Pathans encircle the Singhs,
With shouts of kill them! kill them! did they attack.
Nihang Gurbakhsh Singh then did declare loudly,
Must the Singhs step forward to make sacrifices? (57)

Dohra : A step taken ahead upholds a Singh's dignity,
A step withdrawn compromises his honour.
When an enemy places a sword on a Singh's head,
Why should he then wait for another's support? (58)

Chaupai : Hearing these words, the Singhs jumped all around,
Like a lion they rushed after herds of deer-like Pathans.
For sacrificing themselves were the Singhs prepared,
For remaining alive had the Singhs never wished. (59)

Nihang Gurbakhsh Singh asked Singhs to rush forward,
Sacrifice they must to cross the ocean of life.
To the heavens whosoever wished to depart,
With death disguised as fairy must he elope. (60)

Whosoever wished to serve the cause of Khalsa Panth,
With death disguised as fairy must he elope.
In a Khalsa household would he be reborn,
A sovereign would he become to kill the Mughals. (61)

Thereupon, the Singhs remonstrated with the Nihang,
They were the wedding guests and he the bridegroom.
To the heavens would they surely follow his footsteps,
His sovereignty would they share in the next life. (62)

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ਦੋਹਰਾ : ਹਮ ਇੱਛਾ ਸੁਰਗੈ ਨਹੀਂ ਹਮ ਇੱਛਯਾ ਖਾਲਸੈ ਸੰਗ ।
ਲੜਨੋਂ ਮਰਨੋਂ ਨਹਿਂ ਡਰੈਂ ਚਹੈਂ ਤੁਰਕਨ ਸੋਂ ਜੰਗ ।੬੩।
dôhrâ : ham ichchhâ surgai nahîn ham ichchhyâ khâlsai sang.
lardnôn marnôn nahin daarain chahain turkan sôn jang.63.

ਚੌਪਈ : ਤਬ ਨਿਹੰਗ ਸਿੰਘ ਬਚਨ ਉਚਾਰਾ । ਯਹੀ ਪਰਣ ਹੈ ਨਿਜ ਮਨ ਧਾਰਾ ।
ਇਕ ਬਾਰ ਸਤਿਗੁਰ ਪਹੁੰਚ ਦਰਬਾਰ । ਦੇਈਐ ਆਵਨ ਗਿਲਜਨ ਟਾਰ ।੬੪।
chaupaî : tab nihang singh bachan uchârâ. yahî paran hai nij man dhârâ.
ik bâr satigur pahuñch darbâr. dçîai âvan giljan târ.64.

ਆਇ ਖਾਲਸੈ ਘਰ ਲਏ ਉਤਾਰ । ਜਨਮ ਪਊ ਸਿੰਘ ਬਾਰੋ ਬਾਰ ।
ਫਿਰ ਸਿੰਘ ਜੀ ਯੌ ਬਾਣੀ ਕਹੀ । ਹੋਹੁ ਸ਼ਹੀਦ ਅਬ ਹੈ ਦੇਰ ਕਹੀ ।੬੫।
âi khâlsai ghar laç utâr. janam paû singh bârô bâr.
phir singh jî yau bânî kahî. hôhu shahîd ab hai dçr kahî.65.

ਤੌ ਲਗ ਗਿਲਜੋ ਔਰ ਆਇ ਪੜੇ । ਲੜ ਲੜ ਮਰੈ ਜਹੀਂ ਸਿੰਘ ਅੜੇ ।
ਨਾਂਹਿ ਪੈਰ ਕਿਨ ਪਿੱਛੈ ਮੋਰਾ । ਸਿੰਘਨ ਪੈਰ ਸੁ ਅੱਗੈ ਤੋਰਾ ।੬੬।
tau lag giljô aur âi pardç. lard lard marai jahîn singh ardç.
nânhi pair kin pichchhai môrâ. singhan pair su aggai tôrâ.66.

ਤੌ ਉਨ ਸਿੰਘ ਦੀਓ ਲਲਕਾਰਾ । ਜਾਹਿ ਨਹੀਂ ਅਬ ਅਗਯੋਂ ਯਾਰਾ ।
ਦੀਨ ਮਜ਼ਹਬ ਕੋ ਜੁੱਧ ਖੜ ਕਰੋ । ਟਪ ਘੋੜਨ ਫੜ ਤੇਗਨ ਲੜੋ ।੬੭।
tau un singh dîô lalkârâ. jâhi nahîn ab agyôn yârâ.
dîn mazhab kô juddh khard karô. tap ghôrdan phard tçgan lardô.67.

ਦੋਹਰਾ : ਗਿਲਜਨ ਨਹਿਂ ਸਮਝੀ ਕਛੂ ਦਈ ਬੰਦੂਖ ਬਹੁ ਦਾਗ ।
ਬਹੁਤ ਸਿੰਘ ਤਹਿਂ ਗਿਰ ਪੜੇ ਹੁਤੇ ਜੁ ਸਿੰਘ ਜੀ ਲਾਗ ।੬੮।
dôhrâ : giljan nahin samjhî kachhû daî bandûkh bahu dâg.
bahut singh tahin gir pardç hutç ju singh jî lâg.68.

ਚੌਪਈ : ਤਬ ਸਿੰਘ ਜੀ ਨੈ ਖੜਗ ਉਠਾਯਾ । ਅਗੈ ਹੋਇ ਗਿਲਜੈ ਤਨ ਲਾਯਾ ।
ਕਾਟ ਸੰਜੋਇ ਔ ਉਰੂ ਉਤਾਰਯੋ । ਇਮ ਹੀ ਔਰਹਿ ਤਨ ਪਰ ਝਾਰਯੋ ।੬੯।
chaupaî : tab singh jî nai khardag uthâyâ. agai hôi giljai tan lâyâ.
kât sañjôi au urû utâryô. im hî aurahi tan par jhâryô.69.

ਜੁਰੀਅਤ ਕਰ ਸਿੰਘ ਆਗੇ ਧਾਯੋ । ਗਿਲਜਨ ਨੈ ਮੁਖ ਪਿਛੈ ਹਟਾਯੋ ।
ਫਿਰ ਗਿਲਜਨ ਮਿਲ ਹੁੱਨਰ ਕੀਓ । ਢਾਲਨ ਓਹਲੈ ਮੁਖ ਧਰ ਲੀਓ ।੭੦।
jurîat kar singh âgç dhâyô. giljan nai mukh pichhai hatâyô.
phir giljan mil hunnar kîô. dhâlan ôhlai mukh dhar lîô.70.

ਸਿੰਘ ਜੀ ਢਾਲ ਹੱਥੋਂ ਦਈ ਡਾਲ । ਬਨੈ ਨ ਉਹਲੋ ਚਿਤ ਕੀਯੋ ਖਯਾਲ ।
ਆਵੈ ਜੁ ਗਿਲਜੋ ਤੇਗ ਉਭਾਰੈ । ਹੁਇ ਸਨਮੁਖ ਸਿੰਘ ਸੀਸ ਪੈ ਧਾਰੈ ।੭੧।
singh jî dhâl hatthôn daî daâl. banai na uhlô chit kîyô khayâl.
âvai ju giljô tçg ubhârai. hui sanmukh singh sîs pai dhârai.71.

Dohra : For the heavens, they had no attraction,
Company of the Khalsa is what they craved for.
Of the fighting and getting killed were they not scared,
Fight with the Mughals was what they yearned for. (63)

Chaupai : Thereupon, Nihang Gurbakhsh Singh made a statement,
The same solemn vow had he taken as well.
Once he reached the Guru's sacred shrine,
Definitely would he repulse the marauding Pathans. (64)

Thereafter his death, would he be reborn in a Khalsa household,
Thereafter, again and again would he take birth.
Then Gurbakhsh Singh did again tell his companions,
Must they sacrifice their lives without any delay. (65)

In the meantime, as more Gilja Pathans came attacking,
The Singhs dug their heels and kept on fighting and killing.
Not a single Singh turned his back from the fight,
Ahead and ahead did the Singhs keep advancing. (66)

Then did Gurbakhsh Singh exhorted his fellow Singhs,
Let not the Mughals escape from his brave companions,
A war for defending their faith and ideology must they wage,
Their swords must they wield after dismounting from their horses. (67)

Dohra : The Gilja Pathans failed to comprehend the Singh's words,
Many a shot did they fire on Singhs from their muskets.
Many a Singh were hit by those bullets fired,
Many of them were those who were nearest to Gurbakhsh Singh. (68)

Chaupai : Then Gurbakhsh Singh picked up his own sword,
He rushed forward and hit a Gilja Pathan.
It pierced the Pathan's heart after cutting his armour,
In a similar fashion did he kill many other Pathans. (69)

As the Singhs advanced further making a dash,
With the shields did the Pathans cover their faces.
Gilja Pathans being tactful,
They hid their faces behind shields. (70)

Gurbakhsh Singh threw away his own shield from his hands,
Why should a Singh take shelter behind his shield.
As the Gilja Pathans attacked with their swords brandished high,
The Singh would stand straight to take their blows. (71)

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ਆਂਖ ਨ ਝਮਕੈ ਸੀਸ ਨ ਮੋੜੈ । ਤਕੈਂ ਨ ਪਿੱਛੈ ਅਗੈ ਕੋ ਦੌੜੈ ।
ਗਿਲਜੇ ਨੱਠ ਮੁੜੇ ਉਤ ਵੇਲੇ । ਸਿੰਘ ਕੀ ਤੇਗ ਨ ਖੜ ਕੋਊ ਝੇਲੇ ।੭੨।
ânkh na jhamkai sîs na môrdai. takain na pichchhai agai kô daurdai.
giljç natth murdç ut vçlç. singh kî tçg na khard kôû jhçlç.72.

ਦੋਹਰਾ : ਗੋਲੀ ਛਾਡੈਂ ਦੂਰ ਖੜ ਔਰ ਧਰੀ ਤੀਰਨ ਕੀ ਮਾਰ ।
ਸਿੰਘ ਗਏ ਚੀਰ ਸਰੀਰ ਕੋ ਪਰੈ ਨ ਜਖਮ ਸੁਮਾਰ ।੭੩।
dôhrâ : gôlî chhâdaain dûr khard aur dharî tîran kî mâr.
singh gaç chîr sarîr kô parai na jakham sumâr.73.

ਚੌਪਈ : ਕਈ ਮਾਸ ਕਈ ਹਡ ਗਈ ਚੀਰ । ਹਾਰਯੋ ਨ ਸਿੰਘ ਕਿਛ ਮੰਨੀ ਨ ਪੀਰ ।
ਸਿੰਘ ਸਰੀਰੋਂ ਯੌ ਰਤ ਪਰੈ । ਜਿਮ ਬਹੁ ਕੋਲੂ ਪਨਾਰੈ ਪਰੈ ।੭੪।
chaupaî : kaî mâs kaî hada gaî chîr. hâryô na singh kichh mannî na pîr.
singh sarîrôn yau rat parai. jim bahu kôlû panârai parai.74.

ਜਨੁ ਬਡ ਮਛਕ ਸੁ ਭਏ ਸੁਲਾਕ । ਛੁਟੇ ਫੁਹਾਰੇ ਚਹੂੰ ਵਲ ਝਾਕ ।
ਜਿਮ ਜਿਮ ਸਿੰਘ ਅਗੈ ਕੋ ਧਾਵੈ । ਜਨੁ ਪਿਚਕਾਰਨ ਖੇਡ ਦਿਖਾਵੈ ।੭੫।
janu bada machhak su bhaç sulâk. chhutç phuhârç chahûn val jhâk.
jim jim singh agai kô dhâvai. janu pichkâran khçda dikhâvai.75.

ਰਕਤ ਨਿਕਸ ਸਿੰਘ ਬਿਹਬਲ ਭਯੋ । ਸਰੀਰ ਚਲਨ ਤੇ ਸਿੰਘ ਥਕ ਰਹਯੋ ।
ਤੌ ਭੀ ਸਿੰਘ ਪਗ ਅੱਗੈ ਧਾਰੈ । ਲਾਜ ਲਗਨ ਤੇ ਪੈਜ ਸਵਾਰੈ ।੭੬।
rakat nikas singh bihbal bhayô. sarîr chalan tç singh thak rahyô.
tau bhî singh pag aggai dhârai. lâj lagan tç paij savârai.76.

ਪੈਜ ਬਿਰਦ ਕੀ ਸਤਿਗੁਰ ਰਾਖੈ । ਲਾਜ ਨ ਲਾਗੈ ਯੌ ਸਿੰਘ ਆਖੈ ।
ਹੋਇ ਸ਼ਹੀਦੀ ਮੋਰੀ ਪੂਰੀ । ਬਾਰ ਬਾਰ ਸਿੰਘ ਮੰਗੈ ਜ਼ਰੂਰੀ ।੭੭।
paij birad kî satigur râkhai. lâj na lâgai yau singh âkhai.
hôi shahîdî môrî pûrî. bâr bâr singh mangai zarûrî.77.

ਦੋਹਰਾ : ਤੌ ਗਿਲਜੇ ਔਰੇ ਅਏ ਬਡੀ ਫੌਜ ਲੈ ਸਾਥ ।
ਸਿੰਘ ਪੁਰੋਇ ਸੁ ਉਨ ਲਯੋ ਬਡ ਨੇਜਨ ਕੇ ਸਾਥ ।੭੮।
dôhrâ : tau giljç aurç aç badaî phauj lai sâth.
singh purôi su un layô bada nçjan kç sâth.78.

ਚੌਪਈ : ਤੌ ਫਿਰ ਸਿੰਘ ਜੀ ਪ੍ਰਾਕ੍ਰਮ ਕਏ । ਸਨਮੁਖ ਨੇਜੇ ਬਹੁ ਕਟ ਦਏ ।
ਤੌ ਸਨਮੁਖ ਸਿੰਘ ਅਯੋ ਨ ਕੋਇ । ਸਿੰਘ ਤਕਾਉਨ ਨ ਪਿੱਛਾ ਤੋਇ ।੭੯।
chaupaî : tau phir singh jî parâkarm kaç. sanmukh nçjç bahu kat daç.
tau sanmukh singh ayô na kôi. singh takâun na pichchhâ tôi.79.

ਦੋਹਰਾ : ਸਿੰਘ ਸੁ ਪਿਛਲੀ ਤਰਫ ਕੋ ਫੇਰੈਂ ਨੈਨ ਸੁ ਨਾਂਹਿ ।
ਮਤ ਕਤ ਆਖੈ ਜਗਤ ਕੋ ਸਿੰਘ ਮੁਯੋ ਮੁਖ ਫੇਰ ਪਿਛਾਂਹਿ ।੮੦।
dôhrâ : singh su pichhlî taraph kô phçrain nain su nânhi.
mat kat âkhai jagat kô singh muyô mukh phçr pichhânhi.80.

Without batting an eyelid never did they bow their heads,
Without retracing their steps they kept moving ahead.
Instantly did the Pathans take to their heels,
As no body had the guts to bear the Singhs'blows. (72)

Dohra : Standing from a distance did the Pathans fire shots,
A volley of arrows did they shoot at the Singhs.
So intensely did those shots pierce through his body,
That it was difficult to keep a count of the wounds. (73)

Chaupai : Many of those shots cut through his flesh and bones,
But never did the Singh accept defeat or felt the pain.
Such a stream of blood burst forth from his body,
As if oil was draining out from an oil crushers' chamber. (74)

Such fountains of blood burst forth from his body,
As water with pressure leaked from the leather pouch.
The more Gurbakhsh Singh marched ahead and ahead,
The more the fountains of blood burst forth from his body. (75)

Desperate did the Singh get after the draining of blood,
Incapacitated he became for moving and fighting.
Forward still did he keep on marching ahead,
Lest he be guilty of retracing his steps from the field. (76)

May God Almighty's grace be upon His devout Sikh,
May he not have to feel ashamed in the Divine Court.
May his sacrifice be perfect and worthy of Divine acceptance,
Time and again the devout Singh begged for Divine grace. (77)

Dohra : Then more and more Gilja Pathans there arrived,
A large force did they bring along with them.
The Singhs' copses did the Gilja Pathans pick up,
On the tips of their long-handled lances and spears. (78)

Chaupai : Thereupon, Gurbakhsh Singh made a fresh attempt,
Many a Gilja Pathan did he kill despite their lances.
At this not a single Pathan dared to confront him,
Nor did Gurbax Singh chase the running Pathans. (79)

Dohra : Never did the Singhs turn their faces back,
Nor did they turn their eyes backwards.
Lest not anybody accuse the Singhs later on,
That the Singhs had retraced their steps in fight. (80)

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ਚੌਪਈ : ਨੇਜਨ ਸਯੋਂ ਸਿੰਘ ਪਿਛੋਂ ਦਬਾਯੋ । ਬਹੁਤ ਜੋਰ ਸਯੋਂ ਸਿੰਘ ਝੁਕਾਯੋ ।
ਸਿੰਘ ਸੁ ਗਿਰਯੋ ਗੋਡਨ ਕੈ ਭਾਰ । ਤਊ ਨ ਛੋਡੀ ਸਿੰਘ ਤਲਵਾਰ ।੮੧।
chaupaî : nçjan sayôn singh pichhôn dabâyô. bahut jôr sayôn singh jhukâyô.
singh su giryô gôdaan kai bhâr. taû na chhôdaî singh talvâr.81.

ਕੁੰਡਲੀਆ
ਛੰਦ : ਤਲਵਾਰ ਨ ਛੋਡੀ ਸਿੰਘ ਇਮ ਯਹ ਚਿਤ ਸੋਚ ਬਿਚਾਰ ।
ਬਿਨ ਹਥਯਾਰਨ ਹਥ ਲਖੈ ਮਤ ਕਰੈ ਨ ਸੀਸੈ ਵਾਰ ।
ਮਤ ਕਰੈ ਨ ਸੀਸੈ ਵਾਰ ਸ਼ਹੀਦਯੋਂ ਮੈਂ ਰਹਿ ਜਾਊਂ ।
ਇਹ ਛਿਨ ਜਾਵੈ ਛੱਲ ਫੇਰ ਕਤ ਵਖਤਹਿਂ ਪਾਊਂ ।
ਸਮੋ ਸੁ ਆਯੋ ਸਮਝ ਸੁਭੋ ਚਿਤ ਲੀਨੋ ਧਾਰ ।
ਅਬ ਧੜ ਤੈ ਸੀਸ ਉਤਰਾਈਐ ਕੋਇ ਝੱਲ ਤਿੱਖੀ ਤਲਵਾਰ ।੮੨।
kundlîâ
chhand : talvâr na chhôdaî singh im yah chit sôch bichâr.
bin hathyâran hath lakhai mat karai na sîsai vâr.
mat karai na sîsai vâr shahîdyôn main rahi jâûn.
ih chhin jâvai chhall phçr kat vakhtahin pâûn.
samô su âyô samajh subhô chit lînô dhâr.
ab dhard tai sîs utrâîai kôi jhall tikkhî talvâr.82.

ਚੌਪਈ : ਤਬ ਸਿੰਘ ਜੀ ਗਹਿ ਖੰਡੋ ਉਠਾਯੋ । ਦੈ ਲਲਕਾਰੋ ਗਿਲਜਨ ਬੁਲਾਯੋ ।
ਦਯੋ ਸੀਸ ਉਨ ਅਗੈ ਨਿਵਾਇ । ਜਿਮ ਤੇਗ ਬਹਾਦਰ ਗੁਰ ਕੀਓ ਦਾਇ ।੮੩।
chaupaî : tab singh jî gahi khandô uthâyô. dai lalkârô giljan bulâyô.
dayô sîs un agai nivâi. jim tçg bahâdar gur kîô dâi.83.

ਗਿਲਜਨ ਤੇਗ ਗ੍ਰੀਵ ਪੈ ਡਾਰੀ । ਭਈ ਮੁੰਡੀ ਤਬ ਧੜ ਤੇ ਨਯਾਰੀ ।
ਸਿੰਘ ਕੋ ਪ੍ਰਣ ਪੂਰੋ ਪ੍ਰਭ ਕੀਓ । ਧੰਨ ਮਰਨ ਉਸ ਧੰਨ ਹੈ ਜੀਓ ।੮੪।
giljan tçg garîv pai daârî. bhaî mundî tab dhard tç nayârî.
singh kô parn pûrô parbh kîô. dhann maran us dhann hai jîô.84.

ਸ਼ਹੀਦਨ ਕੈ ਮਧ ਭਈ ਵਧਾਈ । ਹੁਤੋ ਉਡੀਕਤ ਗੁਰਬਖ਼ਸ਼ ਸਿੰਘ ਭਾਈ ।
ਅਗਯੋਂ ਲੈਨ ਨਿਹੰਗ ਕੋ ਆਏ । ਉਡਨ ਖਟੋਲੇ ਬਹੁਤ ਸਜਾਏ ।੮੫।
shahîdan kai madh bhaî vadhâî. hutô udaîkat gurbakhash singh bhâî.
agyôn lain nihang kô âç. udaan khatôlç bahut sajâç.85.

ਘੋੜੇ ਆਣੇ ਉਡਨੇ ਸਾਥ । ਪਾਈ ਕਾਠੀ ਕੋਤਲ ਫੜੇ ਹਾਥ ।
ਨਿਸ਼ਾਨ ਨਿਗਾਰੈ ਸ਼ਹੀਦਨ ਫੜੇ । ਨੀਲੇ ਬਾਣੇ ਪਹਿਰ ਸੁ ਖੜੇ ।੮੬।
ghôrdç ânç udanç sâth. pâî kâthî kôtal phardç hâth.
nishân nigârai shahîdan phardç. nîlç bânç pahir su khardç.86.

ਦੋਹਰਾ : ਪੜ੍ਹੈਂ ਸ਼ਬਦ ਬਡ ਠਾਠ ਕਰ ਸਿਰੰਦਨਿ ਜੋੜੀ ਮਿਲਾਇ ।
ਤੁਰੇ ਗੁਰਬਖ਼ਸ਼ ਸਿੰਘ ਲੈਣ ਕੋ ਬਾਣੋ ਖੂਬ ਬਣਾਇ ।੮੭।
dôhrâ : pardhain shabad bada thâth kar sirndani jôrdî milâi.
turç gurbakhash singh lain kô bânô khûb banâi.87.

Chaupai : With the spears was Singhs' body pressed down,
With a massive force could they bend him down.
Though Gurbaksh Singh had fallen on his knees,
Even then he did not lose his hold on his sword. (81)

Kundliya
Chhand : His sword he did not abandon,
With this thought in his mind:
That seeing him unarmed and defenceless,
Might they not attack him.
In case they spared him on this premise,
Would he be deprived of his cherished sacrifice.
With this (golden) opportunity missed,
Might he not get another chance to sacrifice.
Deeming it to be the best opportunity,
Thus did he finally resolve:
Must the get himself beheaded,
By facing a sharp sword's blow. (82)

Chaupai : Thereupon Gurbakhsh Singh picked up his double-edged sword,
With a loud challenge did he threaten the Pathans.
He bowed down his head before an attacking Pathan,
As solemnly as Guru Tegh Bahadur had offered his own. (83)

As the Gilja Pathan struck a (severe) blow on his neck,
Instantly his head was severed from his body.
Thus had the Singh's solemn pledge been fulfilled,
Praise be to such a sacrifice and praise be to such a martyr. (84)

Delighted did the Sikh martyrs feel at his sacrifice,
Eagerly had they been waiting for their compatriot.
In anticipation had their spirits arrived to welcome him,
Many a flying chariot had they decked to carry his soul. (85)

Many a flying horse had they brought with them,
A horse of the most exotic breed had they saddled for him.
Saffron standards and war drums had those spirits carried,
In blue robes had they stood for receiving his spirit. (86)

Dohra : Majestically did they recite and sing *Gurbani* verses,
To the accompaniment of string and percussion instruments.
In splendid dresses did they come in a procession,
To take (martyr) Gurbax Singh's spirit (to the heavens). (87)

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ਚੌਪਈ : ਮਨੀ ਸਿੰਘ ਜੀ ਆਏ ਆਪ । ਕਰਤੇ ਗ੍ਰੰਥ ਗੁਰ ਬਾਣੀ ਜਾਪ ।
ਤਾਰੂ ਸਿੰਘ ਜੀ ਅਏ ਇਸ ਭਾਇ । ਖਾਨੂ ਨਰੜਯੋ ਦਾਮਨ ਪਾਇ ।੮੮।
chaupaî : manî singh jî âç âp. kartç garnth gur bânî jâp.
târû singh jî aç is bhâi. khânû narrdayô dâman pâi.88.

ਪਗਤ੍ਰਾਨਨ ਵਾਰੇ ਲਾਏ ਗੈਲ । ਮਾਰ ਕੂਟ ਉਸ ਲਾਹੇ ਖੈਲ ।
ਜਿਨ ਜਿਨ ਦੁਸ਼ਟਨ ਸਿੰਘ ਸਤਾਏ । ਤੇਤੇ ਤੁਰਕ ਹੇਠ ਪਾਲਕੀ ਲਾਏ ।੮੯।
pagtarânan vârç lâç gail. mâr kût us lâhç khail.
jin jin dushtan singh satâç. tçtç turak hçth pâlkî lâç.89.

ਢੁੱਕ ਸਿੰਘ ਗੁਰ ਫਤੇ ਬੁਲਾਈ । ਗੋਡਨ ਛੂਹੇ ਮਿਲੇ ਜੱਫੀਆਂ ਪਾਈ ।
ਬਹੁਤ ਖੁਸ਼ੀ ਵਲ ਦੋਹਨ ਆਈ । ਮਿਲੇ ਭਰਥ ਜਿਮ ਲਛਮਨ ਭਾਈ ।੯੦।
dhukk singh gur phatç bulâî. gôdaan chhuhç milç japphîân pâî.
bahut khushî val dôhan âî. milç bharath jim lachhman bhâî.90.

ਦੋਹਰਾ : ਹਾਥ ਜੋੜ ਠਾਂਢੋ ਭਯੋ ਲਾਇ ਚਰਨ ਸੁ ਗੁਰ ਕੋ ਧਯਾਨ ।
ਗੁਰਬਖ਼ਸ਼ ਸਿੰਘ ਇਮ ਬਚ ਕਹਯੋ ਤੂੰ ਆਪੈ ਜਾਣੀ ਜਾਣ ।੯੧।
dôhrâ : hâth jôrd thândhô bhayô lâi charan su gur kô dhayân.
gurbakhash singh im bach kahyô tûn âpai jânî jân.91.

ਚੌਪਈ : ਜੋ ਹਜੂਰ ਨਿਜ ਪੰਥ ਰਚਾਯਾ । ਅਬ ਤਿਸਨੈ ਹੈ ਬਹੁ ਦੁਖ ਪਾਯਾ ।
ਕਾਬਲ ਤੇ ਜੋਊ ਕੁਤੋ ਮੰਗਾਯੋ । ਬੰਦੈ ਜਿਮ ਉਸ ਚਹੀਅਤ ਗਲਾਯੋ ।੯੨।
chaupaî : jô hajûr nij panth rachâyâ. ab tisnai hai bahu dukh pâyâ.
kâbal tç jôû kutô mangâyô. bandai jim us chahîat galâyô.92.

ਬਹੁ ਦੁਖ ਇਨ ਖਾਲਸੈ ਦਯੋ । ਅਬ ਇਸ ਚਹੀਯਤ ਫੇਰ ਨ ਅਯੋ ।
ਤੇਰੋ ਖਾਲਸੋ ਆਪ ਲੜਵੈਯੋ । ਇਨ ਹੀ ਤੇ ਸਭ ਦੁਸ਼ਟ ਮਰਵੈਯੋ ।੯੩।
bahu dukh in khâlsai dayô. ab is chahîyat phçr na ayô.
tçrô khâlsô âp lardvaiyô. in hî tç sabh dushat marvaiyô.93.

ਪੰਜਾਬ ਦੌਲਤ ਯਾਹੀ ਤੇ ਸਿੰਘ ਖਾਹਿਂ । ਦੱਖਣੀ ਪਛਮੀ ਕਿਮ ਲੈ ਜਾਹਿਂ ।
ਬਚਨ ਸਿੰਘ ਸੁਨ ਗੁਰ ਖੁਸ਼ ਭਏ । ਤਥਾ ਅਸਤੁ ਸਤਿਗੁਰ ਬਚ ਕਹੇ ।੯੪।
pañjâb daulat yâhî tç singh khâhin. dakkhnî pachhmî kim lai jâhin.
bachan singh sun gur khush bhaç. tathâ astu satigur bach kahç.94.

ਸ਼ਾਹੁ ਜਹੰਨਮ ਉਤ ਸਾਲੈ ਗਯੋ । ਸਰਬਤ ਖਾਲਸੈ ਇਸ ਬਿਧ ਖੁਸ਼ੀ ਅਯੋ ।
ਅਗੈ ਸੁਨੋ ਸੁ ਪਿਛਲੀ ਬਾਤ । ਗਿਲਜੇ ਮੁੜ ਜਿਮ ਸਿੰਘਨ ਕਰ ਘਾਤ ।੯੫।
shâhu jahnnam ut sâlai gayô. sarabat khâlsai is bidh khushî ayô.
agai sunô su pichhlî bât. giljç murd jim singhan kar ghât.95.

ਦੋਹਰਾ : ਗਿਲਜਨ ਡੇਰਾ ਤੌ ਕੀਓ ਕਿਲੈ ਭੰਗੀਓਂ ਪਾਸ ।
ਰਾਤ ਪਰੀ ਖਾਲਸੋ ਜਗਯੋ ਨਿਕਸ ਖਾਤਨ ਖੱਡਨ ਵਾਸ ।੯੬।
dôhrâ : giljan daçrâ tau kîô kilai bhangîôn pâs.
rât parî khâlsô jagyô nikas khâtan khadadaan vâs.96.

Chaupai : The great Singh martyr Mani Singh's[10] spirit came himself,
Gurbani verses was he reciting from the Guru Granth Sahib.
In his compatriots' company did Martyr Taru Singh[11] come,
Pulling Khan Bahadur[12] with a leash was his spirit seen. (88)

Those who gave shoe beatings to Khan Bahadur were seen to be there,
Their severe shoe-beatings were stripping (the wicked Nawab's) skin.
All those wicked (Mughals) who had tortured the Singhs,
Surely were they ordered to be pall-bearers of Gurbakhsh Singh's spirit. (89)

Coming near, martyrs greeted Gurbakhsh Singh with Khalsa greetings,
Bowing in respect, all the martyrs took him in their embrace.
Extremely delighted did the martyrs and Gurbakhsh Singh feel,
As had Lord Rama[13] and Bharat felt at their reunion. (90)

Dohra : With folded hands did Gurbakhsh Singh pray to God,
On His divine lotus feet did he concentrate.
Thus did martyrs Gurbakhsh Singh pray to the Divine,
Who, being Omniscient, knew everything and every moment. (91)

Chaupai : The Khalsa Panth which the Divine Guru had himself initiated,
So much suffering had that Khalsa Panth gone through.
The wretched invader (Ahmad Shah Abdali) who had been called from Kabul,
Must he be done away with as had Banda Bahadur destroyed the Mughals. (92)

So much had he tortured the Khalsa Panth,
That he be not allowed to invade (Punjab) any more.
May God's own Khalsa be strengthened to fight,
May all the wicked invaders be decimated by the Khalsa. (93)

May Punjab's wealth and resources be reserved for the Singhs,
Why must invaders from the South and the west take those away?
Delighted did the Divine Guru feel at Gurbakhsh Singh's plea,
"So be it", uttered the Divine Satguru at that moment. (94)

To the dark dungeons of hell did Abdali go the same year,
Delighted did the entire Khalsa Panth feel at this development.
Listen further to the account of the events in the post Abdali days,
The way the Gilja Pathans were butchered by the Singhs. (95)

Dohra : The Gilja Pathans had put up a camp,
In the vicinity of the fort[14] of the Bhangi Misl.
As the darkness of night descended upon the scene,
From the deep ravines and gorges did the Singhs come out. (96)

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ਚੌਪਈ : ਗਿਲਜੇ ਥਕ ਵੈ ਮੂਧੇ ਪਏ । ਘੋੜੇ ਕਈ ਖਾਲਸੇ ਕੱਢ ਲਏ ।
ਮਾਰ ਗਿਲਜਨ ਕਿਨ ਬਦਲੇ ਲਏ । ਬਹੁਤ ਅਕਾਏ ਸੌਣ ਨ ਦਏ ।੯੭।
chaupaî : giljç thak vai mûdhç paç. ghôrdç kaî khâlsç kadadah laç.
mâr giljan kin badlç laç. bahut akâç saun na daç.97.

ਗਿਲਜਨ ਕੀਨੋ ਕੂਚ ਪਰਾਤ । ਰਲੇ ਸ਼ਾਹਿ ਸੋਂ ਜੰਡਾਲੇ ਜਾਤ ।
ਅਬ ਸੁਨੋ ਸ਼ਹੀਦਨ ਲੋਥਨ ਬਾਤ । ਸਿੰਘਨ ਫੂਕ ਦਈ ਜਿਹ ਭਾਂਤ ।੯੮।
giljan kînô kûch parât. ralç shâhi sôn jandâlç jât.
ab sunô shahîdan lôthan bât. singhan phûk daî jih bhânt.98.

ਪਰੀ ਨਿਸਾ ਗਿਲਜੇ ਹਟਿ ਗਏ । ਸਿੰਘ ਖਬਰਨ ਕੋ ਤੌ ਤਹਿਂ ਅਏ ।
ਬਿਨ ਸਾਸਨ ਸਭ ਲੋਥਾਂ ਪਾਈ । ਅਪਨ ਬਿਗਾਨਾ ਸਮਝਯੋ ਨ ਜਾਈ ।੯੯।
parî nisâ giljç hati gaç. singh khabran kô tau tahin aç.
bin sâsan sabh lôthân pâî. apan bigânâ samjhayô na jâî.99.

ਮਿਲ ਸਿੰਘਨ ਯੌਂ ਬਾਤ ਠਹਿਰਾਈ । ਇਕ ਥਾਂ ਸਬਹਨ ਚਿਖਾ ਚਿਨਾਈ ।
ਚਕ ਸਿੰਘਨ ਬਹੁ ਲਕੜੀ ਆਣੀ । ਅਕਾਲ ਬੁੰਗੈ ਕੇ ਪਿਛੈ ਠਾਣੀ ।੧੦੦।
mil singhan yaun bât thahirâî. ik thân sabhan chikhâ chinâî.
chak singhan bahu lakrdî ânî. akâl bungai kç pichhai thânî.100.

ਦੋਹਰਾ : ਇੱਕ ਚਿਖਾ ਪੈ ਸਭ ਧਰੇ ਦੀਨ ਹੁਤਾਸਨ ਲਾਇ ।
ਕਰਯੋ ਕੜਾਹ ਸੁ ਤਹਿਂ ਹੁਤੋ ਸਭ ਹੀ ਦਯੋ ਵਰਤਾਇ ।੧੦੧।
dôhrâ : ikk chikhâ pai sabh dharç dîn hutâsan lâi.
karyô kardâh su tahin hutô sabh hî dayô vartâi.101.

ਚੌਪਈ : ਤੱਤਨ ਮੈਂ ਸਿੰਘ ਤੱਤ ਰਲ ਗਯੋ । ਸਥੂਲ ਬਪੁ ਤਜਿ ਸੂਛਮ ਲਯੋ ।
ਅਥਵਾ ਹਿਕ ਦੇਹ ਸਿੰਘ ਜੀ ਧਾਰੀ । ਰਲਿਓ ਜਾਇ ਸ਼ਹੀਦਨ ਮਝਾਰੀ ।੧੦੨।
chaupaî : tattan main singh tatt ral gayô. sathûl bapu taji sûchham layô.
athvâ hik dçh singh jî dhârî. raliô jâi shahîdan majhârî.102.

ਧੰਨ ਧੰਨ ਪੰਥ ਸਭੋ ਉਸ ਆਖੈ । ਮਾਤ ਪਿਤਾ ਸਬ ਧੰਨ ਉਸ ਭਾਖੈਂ ।
ਸ਼ਹੀਦ ਗੰਜ ਤਹਿਂ ਸਿੰਘਨ ਬਨਵਾਯੋ । ਸੁਖਨਾਂ ਸੁਖੈ ਤਿਸੈ ਬਰ ਆਯੋ ।੧੦੩।
dhann dhann panth sabhô us âkhai. mât pitâ sab dhann us bhâkhain.
shahîd gañj tahin singhan banvâyô. sukhnân sukhai tisai bar âyô.103.

ਐਸੀ ਕਲਾ ਉਸ ਜਗਾ ਹੋਈ । ਭੂਤ ਦਰਸ ਤਹਿਂ ਰਹੈ ਨ ਕੋਈ ।
ਬਹੁਤ ਸਿੰਘ ਤਹਿਂ ਕੜਾਹੁ ਕਰਾਵੈਂ । ਮਨ ਇੱਛਤ ਸਭ ਹੀ ਫਲ ਪਾਵੈਂ ।੧੦੪।
aisî kalâ us jagâ hôî. bhût daras tahin rahai na kôî.
bahut singh tahin kardâhu karâvain. man ichchhat sabh hî phal pâvain.104.

ਆਗੈ ਸੁਨੋਂ ਔਰ ਪਰਸੰਗ । ਪੜ੍ਹਤ ਸੁਣਤ ਚਿਤ ਲਾਗੈ ਰੰਗ ।
ਜਬ ਸਤਿਗੁਰ ਬਚ ਸਿੰਘ ਲਏ ਮੰਨ । ਤਬ ਹੀ ਭਯੋ ਖਾਲਸਾ ਧੰਨ ।੧੦੫।
âgai sunôn aur parsang. pardaht sunat chit lâgai rang.
jab satigur bach singh laç mann. tab hî bhayô khâlsâ dhann.105.

Chaupai : As the exhausted Gilja Pathans had fallen asleep,
Many of their horses had the Khalsa stolen.
By killing Pathans had the Singhs avenged themselves,
Much were they harassed and not allowed to sleep. (97)

With the break of dawn, the Pathans made a departure,
Contingent of Abdali did they join at Jandiala Guru.
Now listen to the account of martyred Singh's corpses,
The way they were confined to the flames by the Singhs. (98)

As the night descended Pathan forces moved away,
The Singhs (from surrounding areas) came to see the situation.
Without any life breath were the Singhs' corpses lying,
Hardly could one distinguish a friend's corpse from the foe's. (99)

After a unanimous resolution was passed by the Singhs,
All the Martyrs' corpses were piled up on a single pyre.
A lot of firewood was carted by the Singhs to the site,
Which was selected for cremation at the back of Akal Takht. (100)

Dohra : On a single pyre were all the corpses piled,
To the fire were these corpses confined by them.
A thanksgiving sacred Karah-Parshad[15] was prepared,
Among the gathering was it then distributed. (101)

Chaupai : (Five) elements[16] of martyr's bodies merged with elements of Nature,
Shedding their mortal frames, invisible did they become.
Martyr Gurbakhsh Singh, assuming an invisible being,
Among the ranks of martyrs did his soul join. (102)

Praise be to such a martyr did everyone cry,
Praise be to his parents who begot such a martyr.
Shaheed Ganj[17], a memorial did they raise in his memory,
Wishes prayed for at his shrine would get fulfilled. (103)

Such a hallowed reputation did this shrine acquire,
That those possessed with evil spirits got exorcised.
Many an offering of Karah-Parshad did the Singhs offer there,
Many a fond wish of the devotees came to be fulfilled. (104)

Listen further, dear devout readers, about this heroic deed,
Delighted would the readers feel after listening and reading it.
The moment the divine Guru acceded to the Martyr's prayer,
Since then did the Khalsa Panth start progressing and prospering. (105)

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ਦੋਹਰਾ : ਗੁਰਬਖ਼ਸ਼ ਸਿੰਘ ਮਨ ਯੌਂ ਮਿਥੀ ਅਬ ਰਹੀਐ ਸ਼ਹੀਦਨ ਪਾਸ ।
ਠਾਂਢ ਭਯੋ ਕਰ ਜੋਰ ਢਿਗ ਸਤਿਗੁਰ ਕਹੀ ਅਰਦਾਸ ।੧੦੬।
dôhrâ : gurbakhash singh man yaun mithî ab rahîai shahîdan pâs.
thândh bhayô kar jôr dhig satigur kahî ardâs.106.

ਚੌਪਈ : ਅਗੈ ਸਤਿਗੁਰ ਥੇ ਜਾਣੀ ਜਾਣ । ਹੋਇ ਕ੍ਰਿਪਾਲ ਗੁਰ ਕਹਯੋ ਵਖਾਣ ।
ਖੁਸ਼ੀ ਅਸਾਡੀ ਪ੍ਰਤ ਸਿੰਘਨ ਯਾਹਿ । ਜਨਮ ਧਾਰੋ ਮਧ ਪੰਥ ਨਿਜ ਜਾਇ ।੧੦੭।
chaupaî : agai satigur thç jânî jân. hôi karipâl gur kahyô vakhân.
khushî asâdaî part singhan yâhi. janam dhârô madh panth nij jâi.107.

ਪਗ ਧਰ ਅਗੈ ਸ਼ਹੀਦੀ ਜਿਨ ਪਾਈ । ਤਿਤੋ ਹਜ਼ਾਰ ਫੌਜਦਾਰ ਬਣਵਾਈ ।
ਤੂੰ ਸਬਹਨ ਮੈਂ ਹੋਹੁ ਸਰਦਾਰ । ਭਯੋ ਸ਼ਹੀਦ ਜੁ ਗਿਲਜਨ ਮਾਰ ।੧੦੮।
pag dhar agai shahîdî jin pâî. titô hazâr phaujdâr banvâî.
tûn sabhan main hôhu sardâr. bhayô shahîd ju giljan mâr.108.

ਤੌ ਸਰਬ ਸ਼ਹੀਦਨ ਫੁਰਮਾਇਸ਼ ਕਰੀ । ਹਜ਼ੂਰ ਕਹੀ ਇਨ ਸਿਰ ਪਰ ਧਰੀ ।
ਬਰਸ ਬਾਰਾਂ ਯਹਿ ਰਹੈ ਹਜ਼ੂਰ । ਧਾਰੈ ਪੰਥ ਜਾਇ ਜਨਮ ਜ਼ਰੂਰ ।੧੦੯।
tau sarab shahîdan phurmâish karî. hazûr kahî in sir par dharî.
baras bârân yahi rahai hajûr. dhârai panth jâi janam zarûr.109.

ਹਜ਼ੂਰ ਪ੍ਰਿਥਮ ਜਿਨ ਕਹੀ ਪਾਤਿਸ਼ਾਹੀ । ਉਨੈਂ ਉਮਰ ਅਬ ਭੁੰਚੀ ਨਾਹੀਂ ।
ਬਰਸ ਬਾਰਾਂ ਤੇ ਬਾਦ ਯਹਿ ਜਾਇ । ਲੇਵੈਂਗੇ ਵੈ ਬਚ ਭੁੰਚਾਇ ।੧੧੦।
hazûr paritham jin kahî pâtishâhî. unain umar ab bhuñchî nâhîn.
baras bârân tç bâd yahi jâi. lçvaingç vai bach bhuñchâi.110.

ਦੋਹਰਾ : ਸ੍ਰੀ ਸਤਿਗੁਰ ਗਲ ਮੰਨ ਲਈ ਰਲ ਕਹੀ ਸ਼ਹੀਦਨ ਜੋਇ ।
ਨਹਿਂ ਸਿੱਖਨ ਤੇ ਗੁਰ ਜੁਦੋ ਗੁਰ ਤੋ ਨਹਿਂ ਸਿਖ ਜੁਦੋਇ ।੧੧੧।
dôhrâ : sarî satigur gal mann laî ral kahî shahîdan jôi.
nahin sikkhan tç gur judô gur tô nahin sikh judôi.111.

ਚੌਪਈ : ਸਤਿਗੁਰ ਬਚਨ ਸੋਊ ਮੰਨ ਲਏ । ਤੌ ਸਿੰਘਨ ਦਿਲ ਫੂਲਤ ਭਏ ।
ਫੁਨ ਗੁਰਬਖ਼ਸ਼ ਸਿੰਘ ਬਚਨ ਉਚਾਰਾ । ਹਮਰੋ ਹੁਕਮ ਕਬ ਮੰਨੈਂ ਪੰਥ ਸਾਰਾ ।੧੧੨।
chaupaî : satigur bachan sôû mann laç. tau singhan dil phûlat bhaç.
phun gurbakhash singh bachan uchârâ. hamrô hukam kab mannain panth sârâ.112.

ਤੌ ਸਤਿਗੁਰ ਅਤਿ ਕਿਰਪਾ ਕਰੀ । ਤੁਮ ਮੈਂ ਕਲਾ ਨਿਜੈ ਮਮ ਧਰੀ ।
ਜੌ ਹੰਨੇ ਹੰਨੇ ਕੀਏ ਥੇ ਪਤਿਸ਼ਾਹ । ਤੂੰ ਉਨ ਸ਼ਾਹਨ ਕੇ ਸਿਰ ਸ਼ਾਹ ।੧੧੩।
tau satigur ati kirpâ karî. tum main kalâ nijai mam dharî.
jau hannç hannç kîç thç patishâh. tûn un shâhan kç sir shâh.113.

ਤੁਹ ਅਗੈ ਸਭ ਦੀਨੇ ਡਾਰ । ਤੁਹਿ ਸੋਂ ਲਰੈ ਸੁ ਜਾਵੈ ਹਾਰ ।੧੧੪।
tuh agai sabh dînç daâr. tuhi sôn larai su jâvai hâr.114.

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Dohra : Thus did Gurbakhsh Singh's soul make a resolve,
Among the companion Martyrs' souls must he stay.
With full force and devotion at his command,
Did he pray to God for an abode among the martyrs. (106)

Chaupai : The Divine Satguru, being eternally Omniscient,
In a moment of mercy and grace did command:
Such was the Divine Will in respect of Gurbakhsh Singh,
That he must take birth again to be with Khalsa Panth. (107)

As many steps ahead a Singh moved to seek martyrdom,
Of as many Singh troops in thousands would he be a custodian.
(With Divine Grace) should Gurbakhsh Singh be a chief of all chiefs,
As he had attained martyrdom after killing the Gilja Pathans. (108)

Thereupon all the martyrs made a recommendation to the Guru,
Cheerfully would they abide by the Divine Will expressed.
For twelve years let the martyr's soul live in Divine presence,
Definitely thereafter would he take human birth among the Panth. (109)

They, on whom the Divine Guru had already bestowed sovereignty,
The full extent of their sovereignty have they not enjoyed still.
After a span of twelve years would the present martyrs depart,
Thereafter would they enjoy the fruits of the blessed sovereignty. (110)

Dohra : Graciously did the Divine Satguru accede to,
What the martyrs' souls had beseeched.
Never is the Guru distinct from his Sikhs,
Nor are His Sikhs any bit distinct from their Guru. (111)

Chaupai : As the Divine Guru acceded to the Singhs' plea,
Delighted did their souls feel at the Gruu's grace.
Once again did Gurbakhsh Singh's soul ask the Guru,
How could (the sovereign) Khalsa follow his command? (112)

Thereupon, the Divine Guru expressed His divine Grace,
Saying the Guru had invested Gurbakhsh Singh with His powers.
The Khalsa upon whom the Guru had conferred sovereignty,
Would Gurbakhsh Singh be the supreme sovereign among them. (113)

The whole Khalsa Panth would abide by his command,
Vanquished he be whosoever dared to fight against him. (114)

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ਦੋਹਰਾ : ਜਿਤ ਵਲ ਦ੍ਰਿਸ਼ਟਿ ਸੁ ਤੂੰ ਧਰੈਂ ਉਸ ਕੋ ਹੋਇ ਬਿਨਾਸ਼ ।
ਲੜੈ ਅੜੈ ਆਕੀ ਭਵੈ ਹਾਰ ਆਵੈ ਤੁਹਿ ਪਾਸ ।੧੧੫।
dôhrâ : jit val darishti su tûn dharain us kô hôi binâsh.
lardai ardai âkî bhavai hâr âvai tuhi pâs.115.

ਚੌਪਈ : ਤੌ ਸਤਿਗੁਰ ਸਿੰਘ ਬਚਨ ਉਚਾਰਾ । ਧਰੋਂ ਜਨਮ ਮੈਂ ਕਿਹ ਘਰ ਬਾਰਾ ।
ਸਤਿਗੁਰ ਕਹਯੋ ਜੋ ਹੁਇ ਨਰ ਸੂਰਾ । ਲਰ ਗਿਲਜਨ ਸੋਂ ਹੋਇ ਨ ਕੂਰਾ ।੧੧੬।
chaupaî : tau satigur singh bachan uchârâ. dharôn janam main kih ghar bârâ.
satigur kahyô jô hui nar sûrâ. lar giljan sôn hôi na kûrâ.116.

ਜਿਸੈ ਸ਼ਾਹਦੀ ਪੰਥ ਸਭ ਭਰੈ । ਜੋ ਦੁਸ਼ਟਨ ਸੋ ਜੁੱਧੋਂ ਨ ਟਰੈ ।
ਜੌ ਪੰਥੈ ਹਿਤ ਸ੍ਰੀਰ ਚਹਿ ਲਾਯਾ । ਜਿਨ ਪੰਥੈ ਹਿਤ ਪਰਸ੍ਵਾਰਥ ਕਮਾਯਾ ।੧੧੭।
jisai shâhdî panth sabh bharai. jô dushtan sô juddhôn na tarai.
jau panthai hit sarîr chahi lâyâ. jin panthai hit parsavârath kamâyâ.117.

ਜੌ ਸਤਿਗੁਰ ਪੁਛ ਲਏ ਮੁਰੀਦ । ਘੱਲੂਘਾਰੇ ਜੋ ਭਏ ਸਹੀਦ ।
ਸਬਹਿਨ ਨਾਮ ਚੜਤ ਸਿੰਘ ਕੋ ਲਯੋ । ਸਤਿਗੁਰ ਬਚਨ ਉਸੈ ਘਰ ਦਯੋ ।੧੧੮।
jau satigur puchh laç murîd. ghallûghârç jô bhaç sahîd.
sabhin nâm chardat singh kô layô. satigur bachan usai ghar dayô.118.

ਸਈ ਅਠਾਰਾਂ ਬਾਈਏ ਸਾਲ । ਬੀਤੇ ਬਿੱਕ੍ਰਮ ਰਾਇ ਭੂਆਲ ।
ਰਤਨ ਸਿੰਘ ਯੌ ਸਾਖੀ ਕਹੀ । ਕਿਛ ਸੁਨਿਕੈ ਕਿਛ ਅਨੁਭਵ ਲਹੀ ।੧੧੯।
saî athârân bâîç sâl. bîtç bikkarm râi bhûâl.
ratan singh yau sâkhî kahî. kichh sunikai kichh anubhav lahî.119.

ਦੋਹਰਾ : ਸਿੰਮ੍ਰਤ ਸ਼ਾਸਤ੍ਰ ਬੇਦ ਸਭ ਏਹ ਕੰਚਨ ਕੇ ਚੇਰ ।
ਅਨੁਭਵ ਪਾਰਸ ਕੀ ਕਨੀ ਤਾਂ ਮੈਂ ਲਾਖ ਸੁਮੇਰ ।੧੨੦।
dôhrâ : simmart shâstar bçd sabh çh kañchan kç chçr.
anubhav pâras kî kanî tân main lâkh sumçr.120.

੧੫੭. ਸਾਖੀ ਅਹਿਮਦ ਸ਼ਾਹ ਕੀ ਔ ਭਰਤ ਪੁਰੀਏ ਜਵਾਹਰ ਮਲ ਔ ਨਜੀਬ ਖਾਨ ਰੁਹੇਲੇ ਕੀ ('ਰਹਯੋ ਜੱਸ ਜਗ ਛਾਇ ਸਪੂਤ ਜਵਾਹਰ ਮਲ ਭਯੋ')

157. sâkhî ahimad shâh kî au bharat purîç javâhar mal au najîb khân ruhçlç kî (‘rahyô jass jag chhâi sapût javâhar mal bhayô’)

ਦੋਹਰਾ : ਤੌ ਮਾਲੀ ਨੇ ਹਮ ਕਹਯੋ ਆਗੈ ਮੋਹਿ ਸੁਨਾਇ ।
ਕਹਾਂ ਗਯੋ ਜਾਇ ਕਯਾ ਕੀਓ ਫਿਰਯੋ ਕਹਾਂ ਤੇ ਸ਼ਾਹਿ ।੧।
dôhrâ : tau mâlî nç ham kahyô âgai môhi sunâi.
kahân gayô jâi kayâ kîô phiryô kahân tç shâhi.1.

ਚੌਪਈ : ਔ ਦਿੱਲੀ ਕਹੀ ਥੀ ਜੋ ਤੁਮ ਘੇਰੀ । ਤਕਸੀਰ ਰੁਹੇਲੇ ਨਜੀਬੇ ਕੇਰੀ ।
ਆਪ ਬਚੀ ਕਿ ਬਚਵਾਈ ਸ਼ਾਹੁ । ਦੋਊ ਬਤਾਯੋ ਮੋਹ ਪ੍ਰਤਿ ਰਾਹੁ ।੨।

Dohra : Whomsoever did he look down upon,
Instantly would that person be annihilated.
Howsoever defiant and formidable he might be,
Finally defeated would he surrender before him. (115)

Chaupai : Thereupon Gurbakhsh Singh asked the Guru once again,
In whose household would be taking bith again.
The Guru remarked must he be born in brave warrior's household,
A warrior who never accepted defeat from the Gijla Pathans. (116)

A warrior whose bravery the whole Khalsa Panth vouched for,
A warrior who did not budge from fighting against the wicked.
A warrior who always wished to sacrifice for the Khalsa Panth,
A warrior who devoted himself for the welfare of the Khalsa Panth. (117)

Thereupon, the Divine Guru consulted those martyred Singhs,
Who had sacrificed their lives during the massive Ghallughara[18].
As all of them named S. Charat Singh as the supreme warrior,
The Divine Guru named Charat Singh's household for Gurbax Singh's next birth. (118)

It was in the year eighteen hundred and twenty two[19],
Of the Indian Calendar known as Bikrami Samvat.
Thus had Rattan Singh narrated this episode,
Partly after listening to others partly after his own experience. (119)

Dohra : All kinds of knowledge contained in Simratis and Shastras[20],
Can it be acquired through the exchange of money.
But rare is the knowledge acquired through self-realisation,
A bit of self-realisation is worth the wealth of Mount Sumer[21]. (120)

Episode 157
Episode About Ahmad Shah (Abdali)[1], Jawahar Mal[2] of Bharatpur and Najib Khan Rohilla[3] (Much name and Fame did he earn Such became the reputation of Jawahar Mal)

Dohra : Then did Captain David Murray[4] ask the author,
Must he narrate the account of further developments.
Where did (Abdali) go and what did he do further,
From where did he return (in India to Kabul)? (1)

Chaupai : (Must the author also narrate) how was Delhi laid under a siege,
Was it because of a wrong move by najib Khan Rohilla?

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chaupaî : au dillî kahî thî jô tum ghçrî. taksîr ruhçlç najîbç kçrî.
âp bachî ki bachvâî shâhu. dôû batâyô môh parti râhu.2.

ਜਿਮ ਉਤਰ ਹਮ ਉਸਕੋ ਦਯੋ । ਸੋ ਉਸ ਤੌਰ ਹਮ ਕਰੈਂ ਲਿਖਯੋ ।
ਆਓ ਆਈ ਜਬ ਸ਼ਾਹ ਕੀ ਭਈ । ਔਰ ਫੌਜ ਜੱਟ ਰੱਖਣੀ ਠਈ ।੩।
jim utar ham uskô dayô. sô us taur ham karain likhyô.
âô âî jab shâh kî bhaî. aur phauj jatt rakkhnî thaî.3.

ਸਿੰਘਨ ਵਲ ਉਸ ਅਏ ਵਕੀਲ । ਲੱਦ ਮਾਇਆ ਬਹੁ ਗੱਡੇ ਫੀਲ ।
ਨਾਮ ਬ੍ਰਿੰਦਾਬਨ ਮਥਰਾ ਦਾਸ । ਆਇ ਕਹਯੋ ਉਨ ਖਾਲਸੈ ਪਾਸ ।੪।
singhan val us aç vakîl. ladd mâiâ bahu gaddaç phîl.
nâm barindâban mathrâ dâs. âi kahyô un khâlsai pâs.4.

ਹਮ ਤੁਮ ਛੱਤ੍ਰੀ ਹਿੰਦੂ ਧਰਮ । ਏਕੋ ਜਾਤ ਔ ਏਕੋ ਕਰਮ ।
ਸੰਤ ਰੱਛਕ ਔ ਗਊ ਰੱਛਯਾ । ਤੁਰਕ ਦੁਸ਼ਟ ਕੋ ਚਾਹੈਂ ਭੱਛਯਾ ।੫।
ham tum chhattrî hindû dharam. çkô jât au çkô karam.
sant rachchhak au gaû rachchhyâ. turak dushat kô châhain bhachchhyâ.5.

ਦੋਹਰਾ : ਹਿੰਦੂ ਲਾਜ ਹਮ ਤੁਮ ਇਕੈ ਉਨ੍ਹੈਂ ਮਜ਼੍ਹਬ ਦੀਨਦਾਰ ।
ਇਸ ਪਰ ਧਰੋ ਧਿਆਨ ਤੁਮ ਆਇ ਕਰੋ ਧਰਮ ਪ੍ਰਿਤਪਾਰ ।੬।
dôhrâ : hindû lâj ham tum ikai unhain mazahb dîndâr.
is par dharô dhiân tum âi karô dharam paritpâr.6.

ਚੌਪਈ : ਔਰ ਸਿੱਕੋ ਔ ਦਾਰੂ ਲਈਐ । ਕੜਾਹੁ ਖਾਤਰ ਔਰ ਦਰਬ ਭੀ ਪਈਐ ।
ਜੋ ਹਮ ਪੈ ਸਭ ਤੁਮਰੋ ਮਾਲ । ਲਓ ਆਇ ਰਲ ਹਮਰੇ ਨਾਲ ।੭।
chaupaî : aur sikkô au dârû laîai. kardâhu khâtar aur darab bhî paîai.
jô ham pai sabh tumrô mâl. laô âi ral hamrç nâl.7.

ਜੌ ਹੈ ਤੁਮ ਕੋ ਹਿੰਦ ਕੀ ਲਾਜ । ਆਇ ਕਰੋ ਅਬ ਹਮ ਕੋ ਕਾਜ ।
ਗਿਲਜੋ ਆਇਓ ਦੀਨੈ ਕਾਜ । ਵੜਯੋ ਦੀਨ ਮਧ ਦਿੱਲੀ ਭਾਜ ।੮।
jau hai tum kô hind kî lâj. âi karô ab ham kô kâj.
giljô âiô dînai kâj. vardyô dîn madh dillî bhâj.8.

ਉਸੈ ਅਰਜ਼ ਖਾਲਸੇ ਮੰਨ ਲਈ । ਚੜ੍ਹਯੋ ਤੁਰਤ ਕਛ ਦੇਰ ਨ ਕਈ ।
ਛਡੇ ਕਬੀਲੇ ਮਾਲਵੇ ਮਾਂਹਿ । ਬਹੇ ਬਿਰਾੜਨ ਸਬਹਨ ਪਾਹਿ ।੯।
usai araz khâlsç mann laî. chardhyô turat kachh dçr na kaî.
chhadaç kabîlç mâlvç mânhi. bahç birârdan sabhan pâhi.9.

ਜਾਇ ਦਬਾਈ ਬਾਂਗਰ ਕੋਣ । ਰੋਕ ਲਯੋ ਆਨ ਵੜਨੈ ਠੌਨ ।
ਬਹੁਤ ਤੰਗੀ ਤਹਿਂ ਭਈ ਅਨਾਜ । ਦਿੱਲੀ ਛਡ ਛਡ ਲੋਕ ਜਾਹਿਂ ਭਾਜ ।੧੦।
jâi dabâî bângar kôn. rôk layô ân vardnai thaun.
bahut tangî tahin bhaî anâj. dillî chhada chhada lôk jâhin bhâj.10.

Was Delhi's ransacking put off itself or was it saved by Abdali?
Must the author narrate about Delhi as well as Abdali's action. (2)

The way the author explained it to Captain David Murray,
So would he put (both the events) in black and white.
As the news about Ahmad Shah Abdali's arrival spread,
(Bharatpur's) Jat ruler decided to recruit more troops. (3)

To the Khalsa Panth did he send his representatives,
Cartloads of treasures and elephants did he send as gifts.
Brindaban and Mathura Dass were the names of his representatives,
Who approached the Khalsa Panth for military support. (4)

Both Jats and Singhs being fraternal Hindu Kshtriyas,
Shared the same caste and the same occupation.
Both being protectors of saints and the cow mother,
Were they equally keen to destroy the wicked Muslims. (5)

Dohra : As both the Jats and the Singhs were defenders of Hinduism,
Both Najib Khan Rohilla and Ahmed Shah Abdali believed in Islam.
Taking into consideration the religious affinity between the Jats and Singhs,
Must the Singhs come forward to defend their faith. (6)

Chaupai : Plenty of ammunition and arms could the Singhs have,
Plenty of money could they also take for buying provisions.
All the Jat treasures could the Singhs share with them,
Provided they came forward and joined the Jats. (7)

If the Khalsa Panth wished to uphold India's honur,
Must then the Singhs come and accomplish that noble deed.
As Abdali's Gilja Pathans had come on a religious crusade,
All the Muslims had rushed to sneak into Delhi. (8)

The same petition of the Jats did Khalsa Panth accept,
Instantly did the Singhs advance without any delay.
To the Malwa region did the Khalsa send their families,
Among the Brars did the Singhs leave all of them. (9)

The Bangar region did the Khalsa Panth occupy,
This region did they occupy for their main stay.
As a severe scarcity of food grains then occurred,
City of Delhi did the people desert in search of food. (10)

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ਦੋਹਰਾ : ਉਤੈ ਸ਼ਾਹਿ ਯਹਿ ਸੁਣ ਖਬਰ ਬਹੁ ਸੰਸਾ ਚਿਤ ਕੀਨ ।
ਲਏ ਹਾਹੁਕੇ ਸਿਰ ਧੁਨੈ ਧੁਨ ਧੁਨ ਖੁਨੈ ਜ਼ਮੀਨ ।੧੧।
dôhrâ : utai shâhi yahi sun khabar bahu sansâ chit kîn.
laç hâhukç sir dhunai dhun dhun khunai zamîn.11.

ਚੌਪਈ : ਅਗੈ ਫੌਜ ਮੈਂ ਭਾਊ ਭਾਰੀ । ਹੁਤੀ ਸੋਊ ਥੀ ਭਲੇ ਨਿਵਾਰੀ ।
ਅਬ ਜਾਇ ਰਲੇ ਸੁ ਸਿੰਘ ਭੁਜੰਗੀ । ਮਾਰ ਗਿਰਾਵੈਂ ਧੁਰ ਤੇ ਰਮਜੰਗੀ ।੧੨।
chaupaî : agai phauj main bhâû bhârî. hutî sôû thî bhalç nivârî.
ab jâi ralç su singh bhujngî. mâr girâvain dhur tç ramjangî.12.

ਬਡੇ ਸੂਰ ਔ ਬਡੇ ਦਲੇਰ । ਆਪ ਬਾਜ ਹਮ ਸਮਝੈਂ ਬਟੇਰ ।
ਜੋ ਮੈਂ ਫਤੇ ਭਾਊ ਲੈ ਗਯੋ । ਮਤ ਮੋ ਤੇ ਏਊ ਲੇਹਿਂ ਫਿਰਯੋ ।੧੩।
badaç sûr au badaç dalçr. âp bâj ham samjhain batçr.
jô main phatç bhâû lai gayô. mat mô tç çû lçhin phiryô.13.

ਐਸੀ ਐਸੀ ਸੋਚੈਂ ਕਰੈ । ਮਨ ਮੈਂ ਕੁੜ੍ਹੈ ਔ ਕੰਪੈ ਡਰੈ ।
ਜੋ ਅਬ ਮੁੜੋਂ ਤੌ ਲਾਗੈ ਲਾਜ । ਆਗੈ ਤੁਰੋ ਕੁਛ ਸਰੈ ਨ ਕਾਜ ।੧੪।
aisî aisî sôchain karai. man main kurdhai au kampai daarai.
jô ab murdôn tau lâgai lâj. âgai turô kuchh sarai na kâj.14.

ਦੋਹਰਾ : ਹੌਲੀ ਹੌਲੀ ਕਰ ਮਜਲ ਡੇਰੇ ਘਣੇ ਰਖਾਇ ।
ਲੋਕਨ ਕੋ ਐਸੋ ਕਹੈ ਹਮ ਫੌਜ ਉਡੀਕਤ ਆਹਿਂ ।੧੫।
dôhrâ : haulî haulî kar majal daçrç ghanç rakhâi.
lôkan kô aisô kahai ham phauj udaîkat âhin.15.

ਸੋਊ ਰੁਹੇਲੈ ਲਖ ਲਯੋ ਜੋਰ ਜੁ ਅਹਿਮਦ ਸ਼ਾਹਿ ।
ਕੋਹ ਚਾਲੀ ਤੀਸੈ ਦੌੜ ਕਰ ਪਰਨ ਜੋਗ ਅਬ ਨਾਂਹਿ ।੧੬।
sôû ruhçlai lakh layô jôr ju ahimad shâhi.
kôh châlî tîsai daurd kar paran jôg ab nânhi.16.

ਚੌਪਈ : ਸ਼ਾਹੁ ਰੁਹੇਲੈ ਯੌ ਲਿਖ ਪਠਾਵੈ । ਫੌਜ ਮੋਹਿ ਕੋ ਰੋਗ ਸੰਤਾਵੈ ।
ਜਿਸ ਦਿਨ ਤੇ ਫੌਜ ਇਤ ਵਲ ਆਈ । ਬਹੁਤ ਮੁਈ ਸੋ ਲਿਖੀ ਨ ਜਾਈ ।੧੭।
chaupaî : shâhu ruhçlai yau likh pathâvai. phauj môhi kô rôg santâvai.
jis din tç phauj it val âî. bahut muî sô likhî na jâî.17.

ਨਿਕਸ ਜਾਇ ਜਬ ਫੌਜੋਂ ਰੋਗ । ਤਬ ਇਨ ਸੋਂ ਹਮ ਲਰਨੋਂ ਹੋਗ ।
ਔਰ ਫੌਜ ਮੈਂ ਘਰ ਤੇ ਮੰਗਾਈ । ਆਈ ਫੌਜ ਸੋ ਕਰੈ ਲਰਾਈ ।੧੮।
nikas jâi jab phaujôn rôg. tab in sôn ham larnôn hôg.
aur phauj main ghar tç mangâî. âî phauj sô karai larâî.18.

ਏਕ ਮਹੀਨੋ ਰਖ ਤਿਹਿਂ ਮਿਲ । ਤੌ ਦੇਖੀਂ ਤੂੰ ਹਮਹਿ ਤਜੱਮਲ ।
ਜਿਮ ਜਿਮ ਸ਼ਾਹੁ ਸੁ ਨਿਕਟੈ ਜਾਵੈ । ਸ਼ਾਹਿ ਖ਼ੌਫ਼ ਜਾਨ ਅਪਨੀ ਆਵੈ ।੧੯।
çk mahînô rakh tihin mil. tau dçkhîn tûn hamhi tajmmal.
jim jim shâhu su niktai jâvai. shâhi khauf jân apnî âvai.19.

Dohra : On the other side, listening about this new development,
Highly concerned did Ahmad Shah Abdali feel.
Being so scared, he cried, shrieked and pulled his hair,
Time and again did he stamp the earth in frustration. (11)

Chaupai : Earlier he (Abdali) had fought against Bhau's[5] large force,
Thoroughly had he defeated such a large Maratha force.
Now that the young Khalsa Singhs had joined the Jat chief,
With small arms would they vanquish his troops. (12)

Immensely brave and great warriors were those Singhs,
Calling themselves falcons they called us (timid) quails.
The victory that he had achieved over Bhau's Maratha forces,
Lest the Khalsa Singhs should snatch it from him. (13)

Such depresing thoughts did cross Ahmed Shah's mind,
Extremely bitter, and scared did he feel in his mind.
Return to Kabul would compromise his reputation,
Marching forward (against such odds) would serve no purpose. (14)

Dohra : Moving his forces ahead at a slow speed,
Many a halt did he make on his way.
With such lame excuses did he pretend before the public,
That for more reinforcements was he waiting. (15)

So did Najib Khan Rohilla evaluate and assess,
The strength that Ahmad Shah Abdali wielded.
One who could once attack an enemy with in forty miles,
Of his steam had he run out completely. (16)

Chaupai : Ahmad Shah kept writing missives to Najib Khan Rohilla,
That an epidemic had seriously infected his troops.
Countless number of his soldiers had perished,
Since the day his forces had entered India. (17)

After his troops had been cured of their affliction,
Then alone would he be able to participate in war.
More forces had he ordered from his home town,
He would start the fight only after these troops arrived. (18)

For a month should Najib Rohilla keep his patience,
After that would Abdali show his prowess in fight.
The nearer the Abdali's troops moved to the theatre of war,
The more scared and panicky did he feel at heart. (19)

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ਪਹੁੰਚ ਅੰਬਾਲੇ ਸ਼ਾਹ ਡੇਰਾ ਲਾਯੋ । ਕਰੋ ਧੌੜ ਇਮ ਧਮਕੋ ਲਾਯੋ ।
ਉਤੈ ਜੱਟ ਭੀ ਕਰੀ ਤਿਆਰੀ । ਲਰੀਐ ਸ਼ਾਹੁ ਸੋਂ ਅੱਗਲਵਾਰੀ ।੨੦।
pahuñch ambâlç shâh daçrâ lâyô. karô dhaurd im dhamkô lâyô.
utai jatt bhî karî tiârî. larîai shâhu sôn agglavârî.20.

ਦੋਹਰਾ : ਰਾਜਪੂਤ ਮ੍ਰਹੱਟੇ ਬਿਰਾੜ ਸਦ ਦਾਦੂ ਦਾਵੇਦਾਰ ।
ਗੁਸਾਂਈ ਭਈਯੇ ਪਰਬਤੀ ਫਿਰੰਗੀਅਨ ਸਦ ਸਰਦਾਰ ।੨੧।
dôhrâ : râjpût marhttç birârd sad dâdû dâvçdâr.
gusânî bhaîyç parbatî phirngîan sad sardâr.21.

ਚੌਪਈ : ਸਭ ਭਾਈਅਨ ਕੋ ਆਖ ਸੁਨਾਈ । ਕਰੌਂ ਗਿਲਜੇ ਪਰ ਮੈਂ ਚੜ੍ਹ ਧਾਈ ।
ਪ੍ਰਿਥਮੈਂ ਹਿੰਦੋਂ ਗਿਲਜੇ ਨਿਕਾਰੋਂ । ਫਿਰ ਆਇ ਦਿੱਲੀ ਪਾਛੈ ਮਾਰੋਂ ।੨੨।
chaupaî : sabh bhâîan kô âkh sunâî. karaun giljç par main chardah dhâî.
parithmain hindôn giljç nikârôn. phir âi dillî pâchhai mârôn.22.

ਸਭੀ ਸ੍ਰਦਾਰਨ ਇਮ ਹੀ ਠਟੀ । ਕਹੀ ਜੱਟ ਥੀ ਜਿਮ ਹੀ ਗਟੀ ।
ਸਿੰਘਨ ਕੋ ਭੀ ਦਰਬ ਘਲਾਈ । ਅਪਨੀ ਗਿਣਤੀ ਸਭਹੁਂ ਪੁਚਾਈ ।੨੩।
sabhî sardâran im hî thatî. kahî jatt thî jim hî gatî.
singhan kô bhî darab ghalâî. apnî gintî sabhhun puchâî.23.

ਸੁਨ ਖਾਲਸੈ ਉਸ ਦਯੋ ਸਹਾਰਾ । ਤੁਮ ਖਰਚ ਦਿਹੋ ਉਸ ਲੇਹੋ ਮਾਰਾ ।
ਯਹੀ ਬਾਤ ਕੰਨ ਪਈ ਰੁਹੇਲੇ । ਸੁਨਤ ਹੋਸ਼ ਉਸ ਭੁੱਲ ਗਈ ਚੇਲੇ ।੨੪।
sun khâlsai us dayô sahârâ. tum kharach dihô us lçhô mârâ.
yahî bât kann paî ruhçlç. sunat hôsh us bhull gaî chçlç.24.

ਮਤ ਕਤ ਸ਼ਾਹੁ ਜਾਵੈ ਅਗਯੋਂ ਭਾਜ । ਨਾਂਹਿ ਸ਼ਾਹਿ ਪੈ ਇਨ ਸਮ ਸਾਜ ।
ਭਾਊ ਮਰਯੋ ਥੋ ਪ੍ਰਦੇਸ਼ੀ ਵਿਚਾਰਾ । ਤੁਰਕ ਹਿੰਦੂਅਨ ਸਭ ਰਲਕੈ ਮਾਰਾ ।੨੫।
mat kat shâhu jâvai agyôn bhâj. nânhi shâhi pai in sam sâj.
bhâû maryô thô pardçshî vichârâ. turak hindûan sabh ralkai mârâ.25.

ਸੋਰਠਾ : ਰਾਘੋ ਔਰ ਮਲ੍ਹਾਰ ਤੁੱਕੋ ਹੁਲਕਰ ਏਹ ਜੋਊ ।
ਇਸ ਪਿਤ ਲੀਨੇ ਮਾਰ ਸ਼ਾਹਿ ਫਤੇ ਲੇ ਘਰ ਗਯੋ ।੨੬।
sôrthâ : râghô aur malhâr tukkô hulkar çh jôû.
is pit lînç mâr shâhi phatç lç ghar gayô.26.

ਚੌਪਈ : ਇਨ੍ਹੈ ਜੱਟ ਨੇ ਤਖਤ ਭਿੜਾਏ । ਇਨ੍ਹੈ ਜੱਟ ਹਥ ਸ਼ਾਹਿ ਘਰ ਪਾਏ ।
ਜੌਰਾ ਭੌਰਾ ਇਨ ਕੱਢ ਲਯੋ । ਮਾਲ ਪਤਿਸ਼ਾਹੀ ਇਨ ਜੱਟ ਪਚਯੋ ।੨੭।
chaupaî : inhai jatt nç takhat bhirdâç. inhai jatt hath shâhi ghar pâç.
jaurâ bhaurâ in kadadah layô. mâl patishâhî in jatt pachyô.27.

ਯਹੀ ਜੱਟ ਹੈ ਬੁਰੀ ਬਲਾਇ । ਮਤ ਕਤ ਆਵੈ ਸ਼ਾਹ ਭਜਾਇ ।
ਫਿਰ ਦਿੱਲੀ ਲਯੋਗੁ ਤੁਰਤਹਿ ਮਾਰ । ਦੇਵੈਂ ਹਿੰਦੋ ਯਹ ਦੀਨ ਉਠਾਰ ।੨੮।
yahî jatt hai burî balâi. mat kat âvai shâh bhajâi.
phir dillî layôgu turtahi mâr. dçvain hindô yah dîn uthâr.28.

Reaching Ambala, did Abdali's force camp at Ambala,
The war-drum did he order to be beaten for launching an attack.
(Bharatpur's) Jat ruler also got ready for a fight,
To go on the offensive against Abdali's forces did he decide. (20)

Dohra : Calling an assembly of Rajputs, Marathas and Brars,
As well as those who were followers of saint Dadu[6].
He also invited the Gosains[7], Bhaiyyas and hill chiefs,
As well as the foreigners and the Singh Chiefs. (21)

Chaupai : Thus did the Jat chief declare to his fraternal forces,
On the Gilja Pathan forces would he launch an attack.
The (invading) Pathans would he first evict from India,
Delhi would he overtake after his return from there. (22)

All the chiefs agreed to the Jat chief's proposal,
All of them endorsed what the Jat chief proposed.
To the Singhs also did he send money for support,
Each faction according to its strength received finances. (23)

Hearing this news, the Khalsa Panth drummed up their support,
Assuring him of vanquishing Abdali provided he compensated.
As this news (of Khalsa's allegiance) reached Najib Rohilla,
This Abdali's puppet came to the end of his wits. (24)

Rohilla feared lest Abdali should leave him in the lurch,
As he was not so well equipped as the Hindu forces.
The poor Bhau Maratha[8] had been killed in the earlier battle,
As all the Mughal and Hindu forces had ganged up against him. (25)

Sortha : Those who were killed were Ragho[9] and Malhar[10] Marathas,
Along with Tuko Holkar[11] the Maratha chief.
Jawahar Mal's father[12] had Abdali killed as well,
With a victory over them had he gone home. (26)

Chaupai : Between the two powers had Jawahar Mal created a rift,
Into the Abdali's ranks had Jawahar Mal infliterated.
Jaura, Bhaura[13], had he stolen from Abdali's stables,
Abdali's treasures had he plundered and made his own. (27)

So formidable and dangerous was this Jat chief,
Lest he should succeed in throwing Abdali out of India.
Thereafter would he capture Delhi in an instant,
Might he succeed in wiping out Islam from India. (28)

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ਇਹਾਂ ਅਬੈ ਕੋਊ ਮੰਤ੍ਰ ਚਲਵਯੈ । ਸਾਮ ਦਾਮ ਦੰਡ ਭੇਦ ਜੁ ਹੈਯੇ ।
ਹੁਤੋ ਮ੍ਰਹੱਟੋ ਰਾਘੋ ਮਲ੍ਹਾਰ । ਜਿਨ ਸੰਗ ਘੋੜੀ ਸੱਠ ਹਜ਼ਾਰ ।੨੯।
ihân abai kôû mantar chalvayai. sâm dâm dand bhçd ju haiyç.
hutô marhttô râghô malhâr. jin sang ghôrdî satth hazâr.29.

ਰੁਹੇਲੈ ਕੌ ਉਨ ਕਹਯੋ ਥੋ ਭਾਈ । ਵਖਤ ਭਾਊ ਬੀ ਪਗ ਬਦਲਾਈ ।
ਸੋ ਉਸ ਪੈ ਉਨ ਘੱਲੇ ਵਕੀਲ । ਵਧਯੋ ਜੱਟ ਹੋਗ ਤੋਹ ਬਖੀਲ ।੩੦।
ruhçlai kau un kahyô thô bhâî. vakhat bhâû bî pag badlâî.
sô us pai un ghallç vakîl. vadhyô jatt hôg tôh bakhîl.30.

ਦੋਹਰਾ : ਇਨੈਂ ਸ਼ਾਹ ਜੌ ਕੱਢ ਦਯੋ ਹਮ ਤੁਮ ਕਬ ਰਹਿਣ ਦੇਹਿ ।
ਲਯੋ ਬੁਲਾਇ ਜਿਨ ਖਾਲਸੇ ਬਡੇ ਬਹਾਦੁਰ ਜੇਇ ।੩੧।
dôhrâ : inain shâh jau kadadah dayô ham tum kab rahin dçhi.
layô bulâi jin khâlsç badaç bahâdur jçi.31.

ਚੌਪਈ : ਤੋਰ ਮੋਰ ਯਹੀ ਭਾਈਚਾਰੋ । ਰੱਖ ਅਬ ਮੋਹੁ ਮੈਂ ਪਰਯੋ ਹਾਰੋ ।
ਗੁਪਤ ਟਕੇ ਬਹੁ ਦੀਨੇ ਆਖ । ਸ਼ਰਨ ਪਰੈ ਕੂ ਅਬ ਲੈ ਰਾਖ ।੩੨।
chaupaî : tôr môr yahî bhâîchârô. rakkh ab môhu main paryô hârô.
gupat takç bahu dînç âkh. sharan parai kû ab lai râkh.32.

ਤਊ ਦਿਲਾਸਾ ਮ੍ਰਹੱਟਨ ਦਯੋ । ਤੌ ਭੀ ਕਾਂਪੋ ਉਸ ਦਿਲੋਂ ਨ ਗਯੋ ।
ਦੋਊ ਵੱਲ ਤੇ ਦੱਖਣੀ ਖਾਹਿ । ਦੋਊ ਵਲ ਲੀਯੋ ਕੰਮ ਬਣਵਾਹਿ ।੩੩।
taû dilâsâ marhttan dayô. tau bhî kâmpô us dilôn na gayô.
dôû vall tç dakkhnî khâhi. dôû val lîyô kamm banvâhi.33.

ਲਗਯੋ ਸਮਝਾਵਨ ਜੱਟੈ ਸੋਇ । ਹਮ ਤੁਮ ਭਈ ਪਤ ਇਕੱਠੀ ਹੋਇ ।
ਉਤ ਤੇ ਆਵਤ ਅਹਿਮਦ ਸ਼ਾਹਿ । ਮਤ ਕਤ ਜਾਵੈ ਪਤ ਗਵਾਹਿ ।੩੪।
lagyô samjhâvan jattai sôi. ham tum bhaî pat iktthî hôi.
ut tç âvat ahimad shâhi. mat kat jâvai pat gavâhi.34.

ਤਾਂ ਤੇ ਸਲਾਹਿ ਹਮਰੀ ਮੰਨ ਲੇਹਿ । ਡੇਰੈ ਸੱਦ ਉਸ ਲੇਹੁ ਮਿਲੇਹੁ ।
ਦੇਵੈ ਆਇ ਤੁਵ ਪਿਆ ਕੀ ਕਾਣ । ਹੋਵਗੁ ਜਸੁ ਬਡ ਤੁਹ ਜਗ ਮਾਣ ।੩੫।
tân tç salâhi hamrî mann lçhi. daçrai sadd us lçhu milçhu.
dçvai âi tuv piâ kî kân. hôvgu jasu bada tuh jag mân.35.

ਗਲੈ ਕੁਹਾੜੋ ਮੁਖ ਲੈ ਘਾਸ । ਲਯਾਇ ਬਹਾਵੋ ਮੈਂ ਤੁਮ ਪਾਸ ।
ਜੱਟ ਕਹਯੋ ਮੋਹਿ ਬੇਟੀ ਦੇਵੈ । ਸਾਥ ਹਮਾਰੋ ਫੇਰੇ ਕਰੇਵੈ ।੩੬।
galai kuhârdô mukh lai ghâs. layâi bahâvô main tum pâs.
jatt kahyô môhi bçtî dçvai. sâth hamârô phçrç karçvai.36.

ਦੋਹਰਾ : ਮਲ੍ਹਾਰ ਕਹਯੋ ਉਸ ਧੀ ਨਹੀਂ ਯਹੀ ਬਨੀ ਲਾਚਾਰ ।
ਕ੍ਰੋੜ ਰੁਪੱਯੋ ਧੀ ਬਦਲ ਉਸ ਤੇ ਦਯੋਂ ਲਿਖਾਰ ।੩੭।
dôhrâ : malhâr kahyô us dhî nahîn yahî banî lâchâr.
karôrd rupyyô dhî badal us tç dayôn likhâr.37.

A new strategy must he (Rohilla) devise at the moment,
"Surrender, bribe, retribution or split", one of these he must devise.
Ragho Malhar, the Marhatta chief was one among the conglomerate,
Sixty thousand horse-mounted troops did he command. (29)

With Rohilla had he once entered into a fraternal bond,
Fraternal brothers in faith had they become to each other.
Thus to Ragho Malhar did Rohilla send his representatives,
Warning him that all powerful Jat could harass the Marathas as well. (30)

Dohra : Once the Jat ruler evicted Abdali (out of India),
Certainly would he overpower Rohilla and Marathas too.
The Khalsa Panth Singhs had he already invited,
Who are supposed to be highly brave warriors. (31)

Chaupai : Only one fraternal bond existed between two of them,
Must he save him (Rohilla) who was facing defeat.
Secretly a lot of ransom did he promise to pay,
But must Ragho Malhar protect Rohilla the supplicant. (32)

Though Ragho Malhar assured him of his support,
Even then Najib Rohilla felt scared at heart.
From both the parties were the Southern Marathas receiving ransom,
With both the parties had they made secret pacts. (33)

Thereafter, Ragho Malhar started counselling the Jat chief,
Being Indians, both Jats and Marathas shared a common heritage:
With every possibility of Ahmed Shah Abdali's invasion,
They might perchance, lose their honour in the battle. (34)

Therefore, the Jat chief should heed to his counsel,
Rohilla should he call to his camp for negotiation.
As Rohilla would come to mourn Jat ruler's father's death,
Much would the Jat ruler gain in his reputation. (35)

With folded hands and grass in mouth would Rohilla submit,
Thus would Maratha chief make Rohilla sit with Jawahar Mal.
The Jat ruler demanded Rohilla's daughter in matrimony,
Must she be wedded to him with Hindu rites. (36)

Dohra : Malhar Rao replied as Rohilla had no daughter of his own,
He was helpless in fulfilling the Jat ruler's condition.
Gladly would he pay rupees one crore in ransom,
Surely would Malhar Rao get this deed executed in writing. (37)

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ਚੌਪਈ : ਤਬੈ ਜਵਾਹਰ ਐਸ ਨ ਮਾਨੀ । ਪਿਤੋ ਨ ਬੇਚੋਂ ਪਦਮ ਨਿਸ਼ਾਨੀ ।
ਕਈ ਕ੍ਰੋੜ ਖਰਚ ਆਯੋ ਮੋਰਾ । ਔਰ ਕਰੂੰ ਮੈਂ ਖਰਚ ਘਨੇਰਾ ।੩੮।
chaupaî : tabai javâhar ais na mânî. pitô na bçchôn padam nishânî.
kaî karôrd kharach âyô môrâ. aur karûn main kharach ghançrâ.38.

ਯਹ ਸੁਨ ਬਾਤ ਕਹੇ ਜਗ ਲੋਈ । ਪਿਤਾ ਖੂਨ ਦਯੋ ਟਕਿਅਨ ਤੋਈ ।
ਤਬ ਮਲ੍ਹਾਰ ਰਾਇ ਬਾਤ ਬਿਚਾਰੀ । ਅਗਲਨ ਪੁਰਸ਼ਨ ਜੈਸੁ ਸੁਵਾਰੀ ।੩੯।
yah sun bât kahç jag lôî. pitâ khûn dayô takian tôî.
tab malhâr râi bât bichârî. aglan purshan jaisu suvârî.39.

ਆਦਿ ਅੰਤ ਜਿਮ ਹੋਤੀ ਆਈ । ਸੋਊ ਬਾਤ ਤੁਮ ਲੇਹੁ ਕਰਵਾਈ ।
ਡੋਲਾ ਘਲਾਵੈਂ ਪ੍ਰਿਥਮ ਤੁਮ ਪਾਹਿ । ਕਾਰਜ ਬੇਟੀ ਉਸੇ ਬਣਵਾਇ ।੪੦।
âdi ant jim hôtî âî. sôû bât tum lçhu karvâî.
daôlâ ghalâvain paritham tum pâhi. kâraj bçtî usç banvâi.40.

ਜੇਵਰ ਸਹਿਤ ਔ ਖਿਜਮਤਦਾਰ । ਹੋਤ ਆਦਿ ਜਿਮ ਜਗ ਬਿਵਹਾਰ ।
ਯਹੀ ਬਾਤ ਮੰਨ ਜਵਾਹਰ ਲਈ । ਥੀ ਗੱਲ ਰੁਹੇਲੇ ਜਿੰਦ ਲੌ ਆਈ ।੪੧।
jçvar sahit au khijmatdâr. hôt âdi jim jag bivhâr.
yahî bât mann javâhar laî. thî gall ruhçlç jind lau âî.41.

ਦੋਹਰਾ : ਪ੍ਰਿਥਮੇ ਡੋਲਾ ਘੱਲ ਦਯੋ ਸਾਥ ਗੋਲੀ ਗੋਲੈ ਲਵਾਇ ।
ਜੁਆਹਰ ਦੌਲਤ ਬਹੁ ਦਈ ਪਰ ਡੋਲੈ ਸੋਊ ਗਿਰਾਇ ।੪੨।
dôhrâ : parithmç daôlâ ghall dayô sâth gôlî gôlai lavâi.
juâhar daulat bahu daî par daôlai sôû girâi.42.

ਚੌਪਈ : ਬਹੁਤ ਖਰਚ ਉਨ ਗੋਲਨ ਦਯੋ । ਆਯੋ ਸੋਊ ਖੁਸ਼ ਹੁਇ ਗਯੋ ।
ਲਾਗੀਅਨ ਜਿਮ ਉਨ ਦੀਈ ਵਧਾਈ । ਆਪਨ ਭੀ ਘਰ ਕਰੀ ਵਧਾਈ ।੪੩।
chaupaî : bahut kharach un gôlan dayô. âyô sôû khush hui gayô.
lâgîan jim un dîî vadhâî. âpan bhî ghar karî vadhâî.43.

ਬਜਵਾਇ ਸ਼ਾਦਿਆਨੋ ਛਲਕੈਂ ਛੋਰੀ । ਬਡੀ ਤੋਪ ਸੋਊ ਘਰ ਕੋ ਮੋੜੀ ।
ਦਏ ਨਿਸ਼ਾਨ ਗਡਵਾਇ ਪਿਛਾਹਿ । ਮਲ੍ਹਾਰ ਰਾਇ ਕੀ ਲਗਯੋ ਸਲਾਹਿ ।੪੪।
bajvâi shâdiânô chhalkain chhôrî. badaî tôp sôû ghar kô môrdî.
daç nishân gadavâi pichhâhi. malhâr râi kî lagyô salâhi.44.

ਨਿਬਾਬ ਡੇਰੈ ਫਿਰ ਮਿਲਿਓ ਆਇ । ਉਜ਼ਰਖਾਹੀ ਗਯੋ ਸਿਰੋਂ ਹਟਾਇ ।
ਹਾਥੀ ਘੋੜਾ ਪੱਗ ਦੁਸ਼ਾਲਾ । ਉਜਰਖਾਹੀ ਕੋ ਵਰਤਯੋ ਚਾਲਾ ।੪੫।
nibâb daçrai phir miliô âi. uzrakhâhî gayô sirôn hatâi.
hâthî ghôrdâ pagg dushâlâ. ujrakhâhî kô vartayô châlâ.45.

ਜੈ ਜੈ ਕਾਰ ਜਗਤ ਮੈਂ ਭਯੋ । ਪਿਤਾ ਬੈਰ ਖਾਸੋ ਲੈ ਲਯੋ ।
ਕੂਚ ਕਰਾਇ ਨਬਾਬ ਘਰ ਕੋ ਗਯੋ । ਛਡਵਾਇ ਪ੍ਰਾਣ ਸਭੀ ਖੁਸ਼ ਭਯੋ ।੪੬।
jai jai kâr jagat main bhayô. pitâ bair khâsô lai layô.
kûch karâi nabâb ghar kô gayô. chhadavâi parân sabhî khush bhayô.46.

Chaupai : To this proposal Jawahar Mal did not agree,
For money would he never barter his family's reputation.
Crores of rupees had he already spent for war,
Crores more would he gladly spend for that cause. (38)

People would denounce him after hearing about this barter,
Rightly would they accuse him of bartering his father's honour for money.
Thereupon did Malhar Rao contemplate the whole issue again,
The way the personages in the past had dealt with such an issue. (39)

The way this issue had been dealt with in the past,
The same procedure should Jawahar Mal adopt.
A girl in matrimony would Rohilla give to Jawahar Mal,
Like his own daughter would Rohilla give her in matrimony. (40)

With loads of jewelry and attending maids would he send,
As had been the precedent in such dealings.
To this proposal did Jawahar Mal readily agree,
As Najib Rohilla had really been in a tight corner. (41)

Dohra : The bride in a palanquin did Rohilla send first,
Along with maids and servants in ready attendance.
Lots of jewels and treasures did Rohilla give in dowry,
Like a bride's father did he shower money on her palanquin. (42)

Chaupai : Lavishly did he pay to the maids and servants,
Happily did he reward whosoever came to beg.
Like the domestic servants did they congratulate Rohilla,
Much did they receive in return for these felicitations. (43)

With blowing of trumpets and firing of shots did he celebrate,
The massive artillery guns did he bring back.
The flag, demarcating his territorial claims, did he dismantle,
As he accepted the proposal made by Malhar Rao. (44)

Thereafter Najib Rohella came to see Jawahar Mal,
With an apology had he put off a great danger.
An elephant, a horse and a robe did he offer,
As tendering of an apology had he used as a strategy. (45)

Much applause and praise did Jawahar Mal earn,
His father's murder had he avenged very effectively.
Thereafter Najib Rohilla did depart for his home,
Much did he delight for being relieved of threat. (46)

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ਸੋਰਠਾ : ਦੀਨੀ ਫੌਜ ਤੁਰਾਇ ਦਯੋ ਦਰਮਾਹੋ ਹਿਸਾਬ ਕਰ ।
ਰਹਯੋ ਜੱਸ ਜਗ ਛਾਇ ਸਪੂਤ ਜਵਾਹਰ ਮੱਲ ਭਯੋ ।੪੭।
sôrthâ : dînî phauj turâi dayô darmâhô hisâb kar.
rahyô jass jag chhâi sapût javâhar mall bhayô.47.

੧੫੮. ਔਰ ਪ੍ਰਸੰਗ ਅਹਿਮਦ ਸ਼ਾਹ ਕੋ ਲਿਖਯਤੇ ('ਅਬ ਜੋ ਮੇਰੋ ਇਤ ਦੇਸ਼ ਆਉਗ, ਜੋ ਆਉਗ ਸੋ ਪੱਛੋਤਾਉਗ')
158. aur parsang ahimad shâh kô likhyatç ('ab jô mçrô it dçsh âug, jô âug sô pachchhôtâug')

ਦੋਹਰਾ : ਅਗੈ ਸੁਨੋ ਗੱਲ ਸ਼ਾਹਿ ਕੀ ਤਿਸ ਮਿਲਯੋ ਰੁਹੇਲੋ ਆਇ ।
ਤੁਹਿ ਇਕਬਾਲੋਂ ਮੈਂ ਬਚਯੋ ਇਮ ਤਿਨ ਕਹਯੋ ਬਨਾਇ ।੧।
dôhrâ : agai sunô gall shâhi kî tis milyô ruhçlô âi.
tuhi ikbâlôn main bachyô im tin kahyô banâi.1.

ਚੌਪਈ : ਪੇਸ਼ਕਸ਼ੀ ਸ਼ਾਹਿ ਆਗੈ ਦਈ । ਸ਼ਾਹ ਕਹਯੋ ਮੈਂ ਤੁਝਹਿ ਸੌਂਪਈ ।
..... ਅਪਨੋ ਨੈਬ ਕਰ ਦਯੋ ਬਹਾਈ ।੨।
chaupaî : pçshkashî shâhi âgai daî. shâh kahyô main tujhhi saumpî.
..... apnô naib kar dayô bahâî.2.

ਕਹਯੋ ਰੁਹੇਲੇ ਹਿੰਦ ਬੰਦਬਸਤ ਕਰੋ । ਸੂਬੇ ਬਾਈਨ ਕੀ ਸ਼ਾਹੀ ਕਰੋ ।
ਤਮੂਰ ਸ਼ਾਹਿ ਕੋ ਲਾਹੌਰ ਬਹਾਵੋ । ਸ੍ਰਿਹੰਦ ਫੌਜ ਹਮ ਕੁਮਕੁ ਰਖਾਵੋ ।੩।
kahyô ruhçlç hind bandbasat karô. sûbç bâîn kî shâhî karô.
tamûr shâhi kô lâhaur bahâvô. sarihand phauj ham kumku rakhâvô.3.

ਸ਼ਾਹਿ ਆਪਨੋ ਜ਼ੋਰ ਨਿਹਾਰਯੋ । ਸਿੰਘਨ ਕੋ ਭੀ ਜ਼ੋਰ ਬਿਚਾਰਯੋ ।
ਸ਼ਾਹਿ ਕਹਯੋ ਹਮ ਸ਼ਾਹੀ ਨਹਿਂ ਲੋੜ । ਮੈਂ ਮੁੜ ਜਾਵੋਂ ਕਾਬਲ ਓੜ ।੪।
shâhi âpnô zôr nihâryô. singhan kô bhî zôr bichâryô.
shâhi kahyô ham shâhî nahin lôrd. main murd jâvôn kâbal ôrd.4.

ਪੁਜਯੋ ਨ ਦਿੱਲੀ ਫਿਰ ਪਯੋ ਪਿਛਾਂਹਿ । ਸ੍ਰਿਹੰਦ ਕੀਓ ਉਨ ਡੇਰਾ ਆਇ ।
ਸਦੇ ਮਲੇਰੀਏ ਸੱਭ ਪਠਾਣ । ਤੁਮ ਲਿਹੋ ਸ੍ਰਿਹੰਦ ਮੋਹਿ ਤੇ ਆਣ ।੫।
pujyô na dillî phir payô pichhânhi. sarihand kîô un daçrâ âi.
sadç malçrîç sabbh pathân. tum lihô sarihand môhi tç ân.5.

ਦੋਹਰਾ : ਪ੍ਰਿਥਮ ਨਜ਼ਰਾਨੇ ਲੈ ਮਿਲੋ ਸ੍ਰਿਹੰਦ ਬਾਵਨੀ ਲਿਹੋ ਲਿਖਾਇ ।
ਸੂਬੇਦਾਰੀ ਤੁਮ ਕਰੋ ਮਾਮਲੇ ਲਿਹੋ ਚੁਕਾਇ ।੬।
dôhrâ : paritham nazrânç lai milô sarihand bâvnî lihô likhâi.
sûbçdârî tum karô mâmlç lihô chukâi.6.

ਚੌਪਈ : ਜਵਾਬ ਪਠਾਨਨ ਦਯੋ ਸੁਨਾਇ । ਤੂੰ ਬਹੈਂ ਲਹੌਰ ਹਮ ਮਿਲੈਂ ਤੁਮ ਆਇ ।
ਸਿੰਘਨ ਕੋ ਤੂੰ ਦੇਹਿ ਹਟਾਇ । ਤੇ ਤੁਹਿ ਹੋਵਗੁ ਟਕੋ ਉਗਰਾਹਿ ।੭।

Sortha : His army did he withdraw thereafter,
Silver coins did he pay after calculations.
Much fame and name did he earn,
Such became the reputation of Jawahar Mal. (47)

Episode 158
Another Episode About Ahmad Shah Abdali
(From now onwards' if anyone from my progeny ever entered this region Deeply would he repent for his folly of having entered here)

Dohra : Listen further to the account about Ahmad Shah Abdali,
Whom Najibu-ud-Daula proceeded to pay a visit.
With the grace of Abdali had he survived indeed,
Thus did he pretend before Ahmed Shah Abdali. (1)

Chaupai : As he placed his offerings before Abdali,
The latter offered to hand over power to him.
... … … … … … ... … … … … …
Making him his deputy to rule over Delhi[1]. (2)

Thereafter Rohilla asked Abdali to rule over India,
Must he be a sovereign over the twenty-two states.
His son Taimur Shah must rule over the Lahore province,
Rohilla's own troops be stationed at Sirhind to support him. (3)

Then did Abdali evaluate his own military strength,
Evaluating the strength of the Singhs at the same time.
Thereafter he felt he had no need for a sovereignty,
Preferring to return in the direction of Kabul. (4)

Thus did he return midway without reaching Delhi,
Putting up his camp at Sirhind while returning:
There he invited the Pathan rulers of Malerkotla,
Offering them the custodianship of the Sirhind province. (5)

Dohra : Must the Pathan rulers pay him a visit with gifts,
Custodial rights of fifty two villages would he confer upon them.
Must they perform the duties of custodianship,
After settling the revenue amount that they must pay. (6)

Chaupai : Then did the Pathan rulers tell him,
Must he sit at Lahore to await their visit.

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chaupaî : javâb pathânan dayô sunâi. tûn bahain lahaur ham milain tum âi.
singhan kô tûn dçhi hatâi. tç tuhi hôvgu takô ugrâhi.7.

ਤੌ ਉਸ ਫਿਰ ਅਮਰ ਸਿੰਘ ਬੁਲਾਯੋ । ਉਸੈ ਚਾਹਤ ਮਧ ਸ੍ਰਿਹੰਦ ਫਸਾਯੋ ।
ਅਮਰ ਸਿੰਘ ਲਯੋ ਪਾਸ ਬੁਲਾਇ । ਉਸ ਕੋ ਦੀਨ ਰਾਜੋ ਅਖਵਾਇ ।੮।
tau us phir amar singh bulâyô. usai châhat madh sarihand phasâyô.
amar singh layô pâs bulâi. us kô dîn râjô akhvâi.8.

ਅਮਰ ਸਿੰਘ ਕਹੀ ਸ਼ਾਹ ਸੋਂ ਬਾਤ । ਆਹਿ ਖਾਲਸੇ ਹਮ ਮਧ ਹਾਥ ।
ਪਾੜ ਖਾਲਸੋ ਤੁਮੈਂ ਮਿਲਾਊਂ । ਤੁਮ ਚਲੋ ਲਾਹੌਰ ਮੈਂ ਤੁਮ ਪੈ ਲਯਾਊਂ ।੯।
amar singh kahî shâh sôn bât. âhi khâlsç ham madh hâth.
pârd khâlsô tumain milâûn. tum chalô lâhaur main tum pai layâûn.9.

ਉਨ ਖਾਲਸੇ ਕੀ ਕਲਾ ਨ ਜਾਨੀ । ਉਨ੍ਹੈਂ ਬਡਯਾਈ ਅਪਨੀ ਠਾਨੀ ।
ਹਾਥੀ ਪਗ ਮਧ ਸਭ ਕੋ ਪੈਰ । ਕਹੀ ਨ ਉਨ ਕਿਛ ਖਾਲਸ ਖੈਰ ।੧੦।
un khâlsç kî kalâ na jânî. unhain badayâî apnî thânî.
hâthî pag madh sabh kô pair. kahî na un kichh khâlas khair.10.

ਦੋਹਰਾ : ਅਗੈ ਸੁਣੋ ਗੱਲ ਖਾਲਸੇ ਜਿਮ ਗਿਲਜੇ ਸਿਉਂ ਕੀਨ ।
ਲਖ ਸਰਹੰਦ ਜਬ ਤੁਰਯੋ ਰਾਹੁ ਲਹੌਰ ਕੋ ਲੀਨ ।੧੧।
dôhrâ : agai sunô gall khâlsç jim giljç siun kîn.
lakh sarhand jab turyô râhu lahaur kô lîn.11.

ਚੌਪਈ : ਸਿੰਘਨ ਸਭ ਮਿਲ ਲਾਯੋ ਦਿਵਾਨ । ਇਕ ਥਾ ਬਹਿ ਲੀਓ ਗੁਰਮਤਾ ਠਾਨ ।
ਅਬ ਖੜ ਲੜੋ ਸ਼ਾਹੁ ਕੇ ਸਾਥ । ਦੇਖ ਦਿਖਾਵੋ ਤਿਸ ਕੋ ਹਾਥ ।੧੨।
chaupaî : singhan sabh mil lâyô divân. ik thâ bahi lîô gurmatâ thân.
ab khard lardô shâhu kç sâth. dçkh dikhâvô tis kô hâth.12.

ਨਿਤਪ੍ਰਤਿ ਆਨ ਦੇਤ ਹਮ ਦੁੱਖ । ਬਿਨਾ ਲੜੇ ਕਬ ਪਾਈਐ ਸੁੱਖ ।
ਜੋ ਬਚ ਰਹੂਗੁ ਸੋ ਦੁਖ ਨਾ ਪਾਊਗੁ । ਜੋ ਜੋ ਮਰੂਗੁ ਸ੍ਵਰਗ ਸਿਧਾਊਗੁ ।੧੩।
nitparti ân dçt ham dukkh. binâ lardç kab pâîai sukkh.
jô bach rahûgu sô dukh nâ pâûgu. jô jô marûgu savrag sidhâûgu.13.

ਯਹੀ ਬਾਤ ਲਈ ਪੰਥੈ ਠੱਟ । ਸੁਖ ਸੋਂ ਗੱਲ ਜਾਇ ਨਾ ਹੱਟ ।
ਸਿੰਘ ਭੁਜੰਗਨ ਇਮ ਉਦਮ ਕੀਓ । ਜੈ ਜੈ ਕਾਰ ਪੰਥ ਉਚਰੀਓ ।੧੪।
yahî bât laî panthai thatt. sukh sôn gall jâi nâ hatt.
singh bhujngan im udam kîô. jai jai kâr panth uchrîô.14.

ਕੀਓ ਕੂਚ ਸਨਮੁਖੈ ਲਹੌਰ । ਆਇ ਬਹੇ ਸਿੰਘ ਤਲਵਨ ਫਲੌਰ ।
ਯਹੀ ਸ਼ਾਹਿ ਪੈ ਖਬਰੋ ਗਈ । ਸੁਨਤ ਗਿਲਜੇ ਬਡ ਚਿੰਤਾ ਭਈ ।੧੫।
kîô kûch sanmukhai lahaur. âi bahç singh talvan phalaur.
yahî shâhi pai khabrô gaî. sunat giljç bada chintâ bhaî.15.

Must he turn out the Singhs from Punjab,
Then alone would he be able to collect revenues. (7)

Thereafter, did Abdali invite Amar Singh[2] (from Patiala),
Him he wished to install as custodian at Sarhind.
Thereafter sending for Amar Singh to reach Sarhind,
He conferred the title of a Raja (sovereign) on him. (8)

Thereupon, did Amar Singh tell Ahmed Shah Abdali,
That he had an influence over the Khalsa Panth.
After causing divisions among the Khalsa Panth,
Would he present the Khalsa before him at Lahore. (9)

Little did he realise the power of the Khalsa Panth,
Overestimated he his own clout among the Singhs.
Khalsa Panth being greater than all individuals,
He underestimated the strength of the Khalsa Panth. (10)

Dohra : Listen further to the account of the Khalsa Panth,
The way the Khalsa treated the Gilja Pathan ruler.
As he proceeded ahead after departing from Sirhind,
He advanced with his troops towards Lahore. (11)

Chaupai : Thereafter, assembling in a religious congregation,
The Khalsa Singhs arrived at a unanimous resolution.
Must the Khalsa stand united to fight against Abdali,
His mettle must they test against their own strength. (12)

As he invaded to harass them every other day,
How could they find relief without fighting him out.
Whosoever survived this encounter would live in peace,
Whosoever got martyred would he go to his heavenly abode. (13)

Thus such a resolution did the Singhs arrive at,
God willing would they never budge from it.
Thus did young Singhs took an initiative,
Victory to the Khalsa Panth did they shout. (14)

As Abdali's forces proceeded towards Lahore,
The Singhs blocked both Talwan[3] and Phillaur[4] routes.
As the news about Khalsa's blockade reached Abdali,
Highly concerned did the Gilja Pathan ruler feel. (15)

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ਗਯੋ ਨ ਸਨਮੁਖ ਰੋਪੜ ਲੰਘ ਗਯੋ । ਪਰਬਤ ਤਕ ਉਨ ਆਸਰੋ ਲਯੋ ।
ਤੌ ਖਾਲਸੇ ਉਸ ਲਇਓ ਤਾਨ । ਆਇ ਲੜੇ ਸਿੰਘ ਉਸੀ ਮਦਾਨ ।੧੬।
gayô na sanmukh rôpard langh gayô. parbat tak un âsrô layô.
tau khâlsç us laiô tân. âi lardç singh usî madân.16.

ਦੋਹਰਾ : ਜੋ ਉਸ ਗਿਲਜੈ ਮੁੜ ਖੜੇ ਕਰੈ ਕਰੋਲੀ ਨਿੱਤ ।
ਦੂਰ ਸੁ ਖਾਲਸੈ ਭੌ ਭਯੋ ਕਹੈਂ ਗਿਲਜੋ ਲਯੋ ਜਿੱਤ ।੧੭।
dôhrâ : jô us giljai murd khardç karai karôlî nitt.
dûr su khâlsai bhau bhayô kahain giljô layô jitt.17.

ਚੌਪਈ : ਰਾਤ ਦਿਵਸ ਸਿੰਘ ਰਹੈਂ ਚੁਫੇਰੈ । ਜਿਮ ਸ਼ੇਰਨ ਨੇ ਛੇਲੇ ਘੇਰੇ ।
ਰਾਤ ਤੁਰੈਂ ਦਿਨ ਡੇਰਾ ਲਾਵੈਂ । ਤਿਵੈਂ ਖਾਲਸੇ ਉਸ ਰਾਤ ਅਕਾਵੈਂ ।੧੮।
chaupaî : rât divas singh rahain chuphçrai. jim shçran nç chhçlç ghçrç.
rât turain din daçrâ lâvain. tivain khâlsç us rât akâvain.18.

ਤੌ ਉਨ ਰਾਤ ਤੁਰਨ ਛਡ ਦਯੋ । ਵਗਲਵਾੜ ਵਿਚ ਡੇਰਾ ਠਯੋ ।
ਦਿਨੇ ਤੁਰੈ ਕਿਛ ਥੋੜੀ ਵਾਟ । ਪਿਛਲੀ ਪੱਟ ਮੇਖ ਅਗੈ ਗੜਾਤ ।੧੯।
tau un rât turan chhada dayô. vaglavârd vich daçrâ thayô.
dinç turai kichh thôrdî vât. pichhlî patt mçkh agai gardât.19.

ਦੋਹੂੰ ਓਰ ਖੜ ਤੁੰਮਨ ਰਹਾਹਿਂ । ਤੌ ਬਹੀਰ ਕੁਛ ਤੁਰੈ ਅਗਾਹਿਂ ।
ਕਹੀ ਨ ਨਿਕਸਨ ਉਸਕੀ ਪਾਵੈ । ਜੋ ਪਾਵੈ ਤੌ ਦੂਰ ਨਹੀਂ ਜਾਵੈ ।੨੦।
dôhûn ôr khard tumman rahâhin. tau bahîr kuchh turai agâhin.
kahî na niksan uskî pâvai. jô pâvai tau dûr nahîn jâvai.20.

ਰਾਤ ਸਬ ਖੂਨੀ ਖਾਲਸੋ ਕਰੈ । ਬਾਲ ਮਹਿਤਾਬੀ ਗਿਲਜੋ ਲਰੈ ।
ਗਿਰਯੋ ਪਰਯੋ ਜੋ ਗਿਲਜੋ ਪਾਵੈਂ । ਨਹਿਂ ਖਾਲਸੋ ਉਸ ਮਾਰ ਗਵਾਵੈਂ ।੨੧।
rât sab khûnî khâlsô karai. bâl mahitâbî giljô larai.
giryô paryô jô giljô pâvain. nahin khâlsô us mâr gavâvain.21.

ਦੋਹਰਾ : ਹਿਰਾਨ ਕਰੈਂ ਉਨ ਖਾਲਸੋ ਮਾਰ ਰਮਜੰਗਨ ਸਾਥ ।
ਅਹਿਮਦ ਸ਼ਾਹਿ ਔਖਾ ਕੀਓ ਲਾਇ ਖਾਲਸੇ ਬਡ ਹਾਥ ।੨੨।
dôhrâ : hirân karain un khâlsô mâr ramjangan sâth.
ahimad shâhi aukhâ kîô lâi khâlsç bada hâth.22.

ਚੌਪਈ : ਕੋਊ ਮਿਸਲ ਉਠ ਪਰੈ ਸਵੇਰੋ । ਕੋਊ ਮਿਸਲ ਕਰੈ ਦੁਪਹਿਰੋ ਫੇਰੋ ।
ਇਕ ਲੜ ਮੁੜੈ ਤਾਂ ਦੂਜੀ ਦੌੜੈ । ਦੂਜੀ ਮੁੜੈ ਤਾਂ ਤੀਜੀ ਧੌੜੈ ।੨੩।
chaupaî : kôû misal uth parai savçrô. kôû misal karai duphirô phçrô.
ik lard murdai tân dûjî daurdai. dûjî murdai tân tîjî dhaurdai.23.

ਸਿੰਘ ਅਕਾਲੀ ਛਡੈਂ ਨ ਖਯਾਲ । ਕੋਈ ਜਿ ਮਰੈ ਕਹਿਂ ਭਯੋ ਨਿਹਾਲ ।
ਜਬ ਪਰੈ ਜੋਰ ਤੌ ਨਠ ਬੀ ਜਾਹਿਂ । ਜਬ ਵਹ ਫਿਰੈਂ ਤੌ ਮਗਰ ਦਬਾਹਿ ।੨੪।
singh akâlî chhadaain na khayâl. kôî ji marai kahin bhayô nihâl.
jab parai jôr tau nath bî jâhin. jab vah phirain tau magar dabâhi.24.

Thereupon instead of proceeding straight after crossing Ropar,
In the foothills did he wish to seek shelter.
Thereupon, estimating the strength of his troops,
The Singhs arrived to fight him near the hills. (16)

Dohra : The Gilja Pathans who had been fighting wars everyday,
Did they now turn their backs and stood back.
As all sense of fear among the Khalsa Singhs disappeared,
They became too impatient to overpower the Pathans. (17)

Chaupai : Day and night did the Singhs keep a vigil,
Much like a lion keeps stalking a herd of lambs.
As the Pathans, camping during the day, moved at night,
So did the Khalsa keep harassing them at night. (18)

Thereupon, the Pathans abandoned any movement at night,
In a fenced area did they keep putting up a camp.
A small distance would they cover during the day,
After dismantling their tents for putting at the next camp. (19)

Their Caravan would move ahead for a little distance,
Only when guarded by troops from both the flanks.
Their advance party could hardly go out for provisions,
Soon would it rush back even if it dared to venture out. (20)

At night would the Khalsa make a blood bath of them,
In the light of fireballs would the Pathans try to fight.
If ever an exhausted and wounded Pathan was spotted,
Never would the Khalsa kill that defenceless Pathan. (21)

Dohra : Thus did the Khalsa keep on harassing the Gilja Pathans,
With the firing of shots from their small-armed guns.
Thus was Ahmed Shah Abdali harassed a lot,
With the mighty strokes that the Khalsa inflicted on him. (22)

Chaupai : A Sikh contingent would attack the Abdali Pathans in the morning,
At noon would another contingent invade the Pathans.
As one contingent retreated another would rush to attack,
A third contingent would invade as the second retreated. (23)

Never for a moment would the Akali Khalsa Singhs leave the Pathans alone,
Highly would they rejoice if ever a Singh achieved martyrdom.
Quickly would the Singhs retreat when out numbered,
Soon would they return to chase as the Pathans turned their backs. (24)

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ਬਹੁਤ ਜਤਨ ਉਤ ਗਿਲਜੋ ਕਰੈ । ਕਰ ਤੁੰਮਨ ਸੋ ਆਗੈ ਖੜੈ ।
ਸੰਜੋਇ ਨਰਨ ਔ ਪਾਖਰ ਤੁਰੰਗਨ । ਫੜ ਸ਼ਮਸ਼ੇਰ ਕਰੈ ਟੁਕ ਜੰਗਨ ।੨੫।
bahut jatan ut giljô karai. kar tumman sô âgai khardai.
sañjôi naran au pâkhar turngan. phard shamshçr karai tuk jangan.25.

ਮਾਰ ਰਮਜੰਗੇ ਜਿਨ ਸਿੰਘ ਦੇ ਗੇਰ । ਸੋ ਨਹਿੰ ਮੰਗੈਂ ਪਾਣੀ ਫੇਰ ।
ਇਹੀ ਭਾਤ ਸੋ ਸ਼ਾਹੁ ਅਕਾਯੋ । ਕਾਬਲ ਪਹੁੰਚਨ ਉਸ ਮੁਸ਼ਕਲ ਭਾਯੋ ।੨੬।
mâr ramjangç jin singh dç gçr. sô nahin mangain pânî phçr.
ihî bhât sô shâhu akâyô. kâbal pahuñchan us mushkal bhâyô.26.

ਦੋਹਰਾ : ਹੁਤੋ ਜੋ ਉਸ ਕੈ ਘਰ ਬਿਖੈ ਜਹਾਨ ਖਾਨ ਬੜੋ ਫੁਜਦਾਰ ।
ਅਪਣੀ ਜਾਗਾ ਥੋ ਛਡਯੋ ਤੌ ਤਿਨ ਘਲਯੋ ਬੁਲਾਰ ।੨੭।
dôhrâ : hutô jô us kai ghar bikhai jahân khân bardô phujdâr.
apnî jâgâ thô chhadayô tau tin ghalyô bulâr.27.

ਚੌਪਈ : ਹਕੀਕਤ ਸਭ ਲਿਖ ਉਸੈ ਘਲਾਈ । ਜੋ ਮੁਹਿ ਚਾਹੋ ਤੌ ਪਹੁੰਚੋ ਆਈ ।
ਜੋ ਜਿਸ ਸਮਝਤ ਹਮ ਕਿਛ ਨਾਹਿੰ । ਉਸੀ ਖਾਲਸੈ ਲਯੋ ਥਕਾਇ ।੨੮।
chaupaî : hakîkat sabh likh usai ghalâî. jô muhi châhô tau pahuñchô âî.
jô jis samjhat ham kichh nâhin. usî khâlsai layô thakâi.28.

ਕਯਾ ਜਾਨੋ ਗੁਰ ਜਗਾ ਗਿਰਾਈ । ਜਾਂ ਤੇ ਮੈਂ ਪੈ ਸਖਤੀ ਆਈ ।
ਕਯਾ ਜਾਨੋ ਸਦੀ ਬਾਰਾਂ ਢੁੱਕੀ । ਤੁਰਕਨ ਜੜ੍ਹ ਅਬ ਉਖੜਨ ਢੁੱਕੀ ।੨੯।
kayâ jânô gur jagâ girâî. jân tç main pai sakhtî âî.
kayâ jânô sadî bârân dhukkî. turkan jardah ab ukhrdan dhukkî.29.

ਸੁਨਤ ਖਬਰ ਉਠ ਜਹਾਨਾ ਧਾਯੋ । ਅਟਕ ਲੰਘ ਮਧ ਪੰਜਾਬੈ ਆਯੋ ।
ਅਹਿਮਦ ਸ਼ਾਹੁ ਤਬ ਡੇਰੋ ਤੁਰਾਯੋ । ਵਲ ਲਹੌਰ ਡੇਰਾ ਸਿੰਘਨ ਪਾਯੋ ।੩੦।
sunat khabar uth jahânâ dhâyô. atak langh madh pañjâbai âyô.
ahimad shâhu tab daçrô turâyô. val lahaur daçrâ singhan pâyô.30.

ਲਹੌਰ ਵੜਯੋ ਤਬ ਚਾਹਤ ਸ਼ਾਹਿ । ਨਹੀਂ ਸਿੰਘ ਉਸ ਦੇਵੈਂ ਰਾਹਿ ।
ਰਾਤ ਅਕਾਵੈਂ ਦਿਨੈ ਅਕਾਂਹਿ । ਥੋੜੈ ਬਹੁਤੇ ਡਰੈਂ ਸੁ ਨਾਹਿੰ ।੩੧।
lahaur vardyô tab châhat shâhi. nahîn singh us dçvain râhi.
rât akâvain dinai akânhi. thôrdai bahutç daarain su nâhin.31.

ਦੋਹਰਾ : ਆਇ ਜਹਾਨੋ ਸ਼ਾਹ ਰਲਯੋ ਬਯਾਸੇ ਰਾਵੀ ਮਾਂਹਿ ।
ਮਿਲੇ ਪਿਆਸੇ ਨੀਰ ਜਿਮ ਜੇਠ ਹਾੜ ਰੁਤ ਮਾਂਹਿ ।੩੨।
dôhrâ : âi jahânô shâh ralyô bayâsç râvî mânhi.
milç piâsç nîr jim jçth hârd rut mânhi.32.

ਚੌਪਈ : ਤੌ ਉਨ ਸਿੰਘਨ ਕੂਚ ਬਿਦਈ । ਪਾਸ ਬਟਾਲੇ ਲੜਾਈ ਭਈ ।
ਤੌ ਭੀ ਸਿੰਘਨ ਛਡਯੋ ਨ ਖਯਾਲ । ਉਸੀ ਤੌਰ ਲੜ ਰਹੇ ਸ਼ਾਹਿ ਨਾਲ ।੩੩।
chaupaî : tau un singhan kûch bidaî. pâs batâlç lardâî bhaî.
tau bhî singhan chhadayô na khayâl. usî taur lard rahç shâhi nâl.33.

Many a strategy did the Pathan soldiers adopt,
With a big column of soldiers would they stand to fight.
With steel armours were their soldiers and horses well protected,
But into pieces were these broken by the Singh's mighty swords. (25)

Whenever a Pathan was shot down by a Singh's small firearm,
Never could such a fatally wounded Pathan ask for water.
So much was Ahmad Shah's army harassed by the Singhs,
Impossible indeed it became for them to reach Kabul. (26)

Dohra : The second-in command whom had Abdali left at home,
Jahan Khan[5] was he, once a mighty custodian at Lahore.
Him had Abdali appointed in his place at Kabul,
His services did Abdali summon now to assist his force. (27)

Chaupai : Of the whole ground reality did Abdali make him aware,
Must he arrive at once if he wished to see Abdali alive.
The Singhs whom the Abdalis had rated as of no consequence,
The very same Khalsa Singhs had rendered him exhausted. (28)

May be he (Abdali) had demolished the Guru's sacred shrine,
May be the consequence of that sin had visited upon him.
May be the Islamic day of judgement[6] had arrived,
May be the moment for the fall of the Islamic empire had reached. (29)

Hearing this did Jahan Khan rush to Abdali's support,
Soon did he enter Punjab after crossing the river Attock.
Then did Ahmed Shah Abdali move his caravan ahead,
Even as the Kahlsa Singhs put up their camp near Lahore. (30)

Much did Ahmad Shah Abdali wish to enter Lahore,
But in no way would the Singhs allow him a safe passage.
Day and night did they keep him on tenterhooks,
Never did they feel scared of him even when in minority. (31)

Dohra : From Kabul did Jahan Khan come and join Abdali,
In the region that lay in between the Beas and the Ravi.
His support at that moment proved as rejuvenating,
As water rejuvenated a thirsty person in a month of June. (32)

Chaupai : Then as the Singhs spotted Abdali's forces advancing,
There took place an encounter with the Singhs near Batala.
Even then the Singhs did not leave Abdali's trail,
With the same steadfastness they kept fighting against Abdali. (33)

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ਕੋਈ ਕਹੈ ਸ਼ਾਹੁ ਅਧੋ ਲੰਘਾਏ । ਤਹਿਂ ਲੁਟੈ ਹਮ ਆਗੈ ਉਸ ਜਾਏ ।
ਚੜ੍ਹ ਸਿੰਘ ਕਹਿ ਸ਼ਾਹਿ ਜਿਤ ਵਲ ਹੋਇ । ਉਸੀ ਵੱਲ ਤੁਮ ਮੁਹਿ ਦਯੋ ਢੋਇ ।੩੪।
kôî kahai shâhu adhô langhâç. tahin lutai ham âgai us jâç.
chardah singh kahi shâhi jit val hôi. usî vall tum muhi dayô dhôi.34.

ਅੱਗਿਓਂ ਹੁਇਕੈ ਮੈਂ ਉਤ ਰਹੋਂ । ਮੈਂ ਤੋ ਸਲਾਹ ਯਹੀ ਤੁਮ ਕਹੋਂ ।
ਔਰ ਸ੍ਰਦਾਰ ਜੁ ਬੀ ਤਹਿਂ ਆਹਿ । ਕਰੋ ਨ ਕਾਹਲ ਫਤੇ ਲਈ ਪਾਇ ।੩੫।
aggiôn huikai main ut rahôn. main tô salâh yahî tum kahôn.
aur sardâr ju bî tahin âhi. karô na kâhal phatç laî pâi.35.

ਫਤੈ ਖਾਲਸੈ ਸਭ ਬਿਧ ਭਈ । ਮਾਰ ਕੁੱਟ ਕਿਤ ਕਢਯੋ ਸੁ ਦਈ ।
ਕਾਹਲ ਅਬ ਹਮ ਚਹੀਅਤ ਨਾਹਿਂ । ਕਹਯੋ ਸਿਆਨਨ ਅਸ ਨੀਤ ਮਾਂਹਿ ।੩੬।
phatai khâlsai sabh bidh bhaî. mâr kutt kit kadahyô su daî.
kâhal ab ham chahîat nâhin. kahyô siânan as nît mânhi.36.

ਦੋਹਰਾ : ਰਾਵੀ ਲੰਘਤ ਸ਼ਾਹਿ ਕੀ ਸ੍ਰਦਾਰ ਪਰੇ ਗੈਲ ਨਾਂਹਿ ।
ਨਿਹੰਗ ਭੁਜੰਗੀ ਨਹਿਂ ਟਲੇ ਆਏ ਦੰਦ ਤੁੜਾਇ ।੩੭।
dôhrâ : râvî langhat shâhi kî sardâr parç gail nânhi.
nihang bhujngî nahin talç âç dand turdâi.37.

ਚੌਪਈ : ਸ਼ਾਹਿ ਅਗੇ ਥੋ ਜਤਨ ਬਨਵਾਯੋ । ਪਰਹੈਂ ਜਰੂਰ ਸਿੰਘ ਮੋ ਪਰ ਆਯੋ ।
ਜੰਬੂਰ ਖਾਨੋ ਔ ਸ਼ੁਤਰਹਿ ਖਾਨੋ । ਸੋਈ ਪ੍ਰਿਥਮ ਉਨ ਪਾਰ ਲੰਘਾਨੋ ।੩੮।
chaupaî : shâhi agç thô jatan banvâyô. parhain jarûr singh mô par âyô.
jambûr khânô au shutrahi khânô. sôî paritham un pâr langhânô.38.

ਪਾਛੈ ਉਸ ਕੇ ਤੋਰਯੋ ਬਹੀਰ । ਕਰ ਮਜਬੂਤ ਉਨ ਸੰਗ ਤਤਬੀਰ ।
ਪਾਛੈ ਕੀਨੀ ਖਾਸੀ ਫੌਜ । ਜੈਸ ਚੜ੍ਹਯੋ ਨਦ ਦੇਵੈ ਮੌਜ ।੩੯।
pâchhai us kç tôryô bahîr. kar majbût un sang tatbîr.
pâchhai kînî khâsî phauj. jais chardhyô nad dçvai mauj.39.

ਹੁਤੋ ਉਡੀਕਤ ਸਿੰਘਨ ਤਾਈਂ । ਆਇ ਪੜੇ ਕਰ ਸੋ ਬਡ ਧਾਈ ।
ਦੋਊ ਵੱਲ ਤੇ ਛੁਟੇ ਹਥਯਾਰ । ਬਹੁਤ ਦੁਵੱਲੋਂ ਤਹਿਂ ਭਏ ਮਾਰ ।੪੦।
hutô udaîkat singhan tâîn. âi pardç kar sô bada dhâî.
dôû vall tç chhutç hathyâr. bahut duvllôn tahin bhaç mâr.40.

ਸ੍ਰਦਾਰਨ ਨਹਿਂ ਥੋ ਹੱਲੋ ਕਰਯੋ । ਮੋੜ ਖਾਲਸੋ ਉਨ ਮੁਹਰੇ ਧਰਯੋ ।
ਤਬੈ ਪੰਥ ਕੋ ਨਦਰ ਇਮ ਪਰੈ । ਕਰ ਉਪਰਾਲੋ ਸਿੰਘ ਅਗੈ ਆਇ ਅੜੈ ।੪੧।
sardâran nahin thô hallô karyô. môrd khâlsô un muhrç dharyô.
tabai panth kô nadar im parai. kar uprâlô singh agai âi ardai.41.

ਦੋਹਰਾ : ਮੁੜ ਗਿਲਜੇ ਭਏ ਪਾਰ ਅਪਨੋ ਖਯਾਲ ਛੁਡਾਇ ।
ਲਹੌਰੇ ਲਾਂਭੇ ਛਾਂਭ ਛਡ ਗਯੋ ਮੁਲਤਾਨੈ ਦਾਇ ।੪੨।
dôhrâ : murd giljç bhaç pâr apnô khayâl chhudaâi.
lahaurç lâmbhç chhâmbh chhada gayô multânai dâi.42.

Some Singhs opined to let half of Abdali's forces cross the river,
Thereafter would they plunder them on the other bank.
S. Charat Singh begged the Khalsa to take on Abdali,
He would confront Abdali in whatever direction he moved. (34)

Surely would he block Abdali's way from the front,
That was the proposal that he put forth before the Singhs.
The other Misl chiefs who had arrived to participate in the fight,
They advised against any hasty step since victory was in sight. (35)

As victory for Khalsa was imminent on all the fronts,
Must they throw Abdali out after looting and thrashing him.
No hasty action was in their interest at that stage,
That was the opinion of elderly war veterans adept in warfare. (36)

Dohra : As Abdali's troops were crossing the river Ravi,
The (wise) Misl chiefs did not attack his troops.
But as the hot headed younger Singhs could not restrain themselves,
They had to retreat unceremoniously after being thrashed. (37)

Chaupai : Ahmad Shah Abdali had already made preparations,
As he had anticipated the Khalsa attack on his troops.
So the short-ranged guns and the camel loaded guns that he had,
He ordered these guns to be taken across first of all. (38)

Thereafter, he made members of his entourage cross the river,
Providing them with a strong defence after a good planning.
Thereafter, he rushed sufficient troops in the rearguard,
Strongly did they rush much like a river in flood. (39)

As he was already expecting an attack from the Singhs,
The (younger) Singhs launched a massive attack on his troops,
As both the combatants opened a volley of fire on each other,
Much Bloodshed and loss of life took place on both the sides. (40)

As the main Misl chiefs had not invaded Abdali's troops,
The Pathans repulsed the younger Singhs and pushed them back.
As the Khalsa Panth chiefs noticed the younger Singhs being beaten,
The Misl chiefs rushed to block the advance of the Pathans. (41)

Dohra : Thereafter, the Gilja Pathans managed to cross the river,
They were too keen to find an escape from the Singhs.
Thereafter, vacating the whole territory around Lahore,
Hastily did they march in the direction of Multan. (42)

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ਚੌਪਈ : ਸ਼ਾਹਿ ਮੁੜਯੋ ਬਡ ਨਮੋਸ਼ੀ ਪਾਇ । ਇਸ ਆਵਨ ਕੋ ਬਹੁ ਪਛੁਤਾਇ ।
ਕਹਿ ਚਿੜੀਅਨ ਹਮ ਬਾਜ ਦਏ ਗਾਰ । ਕਰੇ ਛੇਲੂਅਨ ਹਮ ਸ਼ੇਰ ਖ੍ਵਾਰ ।੪੩।
chaupaî : shâhi murdyô bada namôshî pâi. is âvan kô bahu pachhutâi.
kahi chirdîan ham bâj daç gâr. karç chhçlûan ham shçr khavâr.43.

ਇਨਕੀ ਮਦਦ ਆਪ ਖੁਦਾਇ । ਪੁਜਯੋ ਨ ਬਲ ਹਮ ਇਨ ਪਰ ਕਾਇ ।
ਇਨ ਮੈਂ ਸ਼ਕਤ ਕਿਛ ਆਹਿ ਕਰੀਮ। ਕਰ ਦੇਖਯੋ ਹਮ ਬਹੁਤ ਫ਼ਹੀਮ ।੪੪।
inkî madad âp khudâi. pujyô na bal ham in par kâi.
in main shakat kichh âhi karîm. kar dçkhyô ham bahut fahîm.44.

ਅਬ ਜੋ ਮੇਰੋ ਇਤ ਦੇਸ਼ ਕੋ ਆਉਗ । ਜੋ ਆਉਗ ਸੋ ਪੱਛੋਤਾਉਗ ।
ਇਸੀ ਅਫਸੋਸੈ ਸੋ ਮਰ ਗਯੋ । ਪੁਜਯੋ ਨ ਕਾਬਲ ਰਾਹਿ ਸੁ ਮੁਯੋ ।੪੫।
ab jô mçrô it dçsh kô âug. jô âug sô pachchhôtâug.
isî aphsôsai sô mar gayô. pujyô na kâbal râhi su muyô.45.

ਤੁਮ ਸੋਂ ਕਹੀ ਹਮ ਮਰੀ ਪਿਆਰੇ । ਇਮ ਕਰ ਮੁਯੋ ਸ਼ਾਹ ਪੰਥੋ ਹਾਰੇ ।
ਜਿਨ੍ਹੈਂ ਸ਼ਾਹਿ ਥੋ ਨਾਦਰ ਮਾਰਯੋ । ਜੋ ਨਾਦਰ ਥੋ ਨਹਿਂ ਕਿਤ ਹਾਰਯੋ ।੪੬।
tum sôn kahî ham marî piârç. im kar muyô shâh panthô hârç.
jinhain shâhi thô nâdar mâryô. jô nâdar thô nahin kit hâryô.46.

ਦੋਹਰਾ : ਜੌਂ ਨਾਦਰ ਕੀ ਕਥਾ ਕਥੈਂ ਤੌਂ ਗ੍ਰੰਥ ਅਧਿਕ ਹੁਇ ਆਇ ।
ਵਾਂਗ ਸਿਕੰਦਰ ਸਭ ਜਿੱਤੀ ਪਰਯੋ ਜਹੀਂ ਜਹਿਂ ਜਾਇ ।੪੭।
dôhrâ : jau nâdar kî kathâ kathain tau garnth adhik hui âi.
vâng sikndar sabh jittî paryô jahîn jahin jâi.47.

ਦਿੱਲੀ ਮਾਰੀ ਥੀ ਉਨ੍ਹੈਂ ਕਰ ਕਤਲੇ ਸੱਤ੍ਰ ਹਜ਼ਾਰ ।
ਜਿਸੈ ਪੁਰਸ਼ ਸੋਊ ਮਾਰਿਓ ਅਬ ਸਿੰਘਨ ਤੇ ਮੁਯੋ ਹਾਰ ।੪੮।
dillî mârî thî unhain kar katalç sattar hazâr.
jisai purash sôû mâriô ab singhan tç muyô hâr.48.

ਦਿੱਲੀ ਰਿਪੁ ਨਾਦਰ ਕਹੈਂ ਰਿਪੁ ਨਾਦਰ ਅਹਿਮਦ ਸ਼ਾਹਿ ।
ਰਿਪੁ ਅਹਿਮਦ ਸ਼ਾਹਿ ਖਾਲਸੋ ਜਿਨ ਸੋ ਦਯੋ ਭਜਾਇ ।੪੯।
dillî ripu nâdar kahain ripu nâdar ahimad shâhi.
ripu ahimad shâhi khâlsô jin sô dayô bhajâi.49.

ਗ੍ਰੰਥ ਬਹੁਤ ਬਧ ਜਾਤ ਜੌਂ ਸਭ ਲਿਖੀਐ ਉਸੈ ਹਵਾਲ ।
ਸੈਅ ਅਠਾਰਾਂ ਸੋ ਮੁਯੋ ਉਪਰ ਤੇਈਏ ਸਾਲ ।੫੦।
garnth bahut badh jât jau sabh likhîai usai havâl.
saia athârân sô muyô upar tçîç sâl.50.

ਸੋਊ ਖਾਲਸੇ ਮੁੜ ਮਲਯੋ ਹੁਤੋ ਜੁ ਪਹਿਲੋ ਦੇਸ਼ ।
ਕਿਛ ਕਿਸ ਹਲਚਲ ਭੀ ਭਯੋ ਕਰ ਰੱਯਤ ਉਪਦੇਸ਼ ।੫੧।
sôû khâlsç murd malyô hutô ju pahilô dçsh.
kichh kis halchal bhî bhayô kar rayyat updçsh.51.

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Chaupai : With utmost remorse did Ahmad Shah Abdali return,
Much did he repent for his (ill-conceived) expedition.
He grieved as if the sparrows (Singhs) had trounced the (Pathan) falcons,
He felt as if the timid lambs had harassed the (mighty) lions. (43)

He believed the almighty God had supported the Singhs,
That is why his Pathan forces could not overpower the Singhs.
He believed the benevolent God had empowered the Singhs,
At such a conclusion did he arrive after a lot of philosophising. (44)

From now onwards if anyone from my progeny ever entered this region,
Repenting and (empty handed) would he have to return.
Burdened by this kind of grief did he perish,
On the way to Kabul did he die short of Kabul. (45)

The way I (Rattan Singh) has narrated the account to dear Captain Murray,
The same way had Abdali died at the hands of Khalsa Panth.
It was the same Abdali who had killed Nadir Shah[7],
The same mighty Nadir Shah who had never been defeated by anyone. (46)

Dohra : If the author started narrating Nadir Shah's account,
Much would his epic increase in its size.
Like Alexander[8], hadNadir Shah conquered everyone,
Wherever he had ventured to wage a war indeed. (47)

It was Nadir Shah who had captured Delhi,
Full seventy thousand people had he massacred.
The warrior who had killed the mighty Nadir Shah,
The same had died after a defeat at the hands of the Singhs. (48)

As Nadir Shah had come to be known as Delhi's destroyer,
So had Ahmed Shah come to be known as Nadir Shah's destroyer,
So had Khalsa panth come to be known as Ahmed Shah's destroyer,
Who had forced (the mighty) Ahmad Shah Abdali to flee. (49)

Much would his epic increase in size and volume,
If the author ventured to narrate the whole account.
It was in the year in eighteen hundred and twenty three[9] (B.S.),
That Ahmad Shah Abdali had died on his way to Kabul. (50)

Once again did the Khalsa Panth occupy the territory,
That had been their native country from the beginning.
Thereafter, there were some adjustments in occupied areas,
As some areas were brought under their control through persuasion. (51)

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੧੫੯. ਔਰ ਪ੍ਰਸੰਗ
('ਸਭੀ ਭਾਂਤ ਤਿਨ ਮੁਗਲ ਝੁਠਾਇ, ਦੁਹੀਂ ਜਹਾਨੀਂ ਨਹਿਂ ਰਹਯੋ ਥਾਇ')
159. aur parsang
('sabhî bhânt tin mugal jhuthâi, duhîn jahânîn nahin rahyô thâi')

ਚੌਪਈ : ਕਹੀ ਰਤਨ ਸਿੰਘ ਮਰੀ ਕਪਤਾਨ । ਕਰ ਉਤਪੱਤੀ ਸਿੰਘਨ ਧਯਾਨ ।
ਨਾਦਰ ਅਹਮਦ ਕਯਾ ਪਹਿਲੋ ਥਾਇ । ਸਿੰਘ ਭਏ ਕਯਾ ਪਿੱਛੈ ਆਇ ।੧।

chaupaî : kahî ratan singh marî kaptân. kar utpattî singhan dhayân.
nâdar ahmad kayâ pahilô thâi. singh bhaç kayâ pichchhai âi.1.

ਕਹੀ ਮੁਗਲ ਜੋ ਦਿੱਲੀਵਾਲ । ਵਹੀ ਭਈ ਕੈ ਔਰ ਭਈ ਚਾਲ ।
ਕਯਾ ਗੁਰ ਅਰਜਨ ਦਰਯਾਇ ਨ ਬੋਰਯੋ । ਕਯਾ ਤੇਗ ਬਹਾਦਰ ਸੀਸ ਨ ਤੋਰਯੋ ।੨।
kahî mugal jô dillîvâl. vahî bhaî kai aur bhaî châl.
kayâ gur arjan daryâi na bôryô. kayâ tçg bahâdar sîs na tôryô.2.

ਕਯਾ ਸਾਹਿਬਜ਼ਾਦੇ ਨ ਕੁਹਾਏ ਚਾਰੇ । ਬਿਦੋਸ਼ੋ ਬਾਲਕ ਕਯਾ ਸ਼ੀਰ ਖੋਰੇ ਨ ਮਾਰੇ ।
ਕਯਾ ਤੁਰਕ ਪਰੇ ਨ ਮੁਕਤਸਰ ਜਾਇ । ਨਹਿਂ ਉਨਕੋ ਕੁਛ ਰੋਕਯੋ ਥਾਇ ।੩।
kayâ sâhibzâdç na kuhâç chârç. bidôshô bâlak kayâ shîr khôrç na mârç.
kayâ turak parç na mukatsar jâi. nahin unkô kuchh rôkyô thâi.3.

ਐਸੇ ਐਸੇ ਬਹੁ ਉਨ ਜ਼ੁਲਮੇ ਕਰੇ । ਕਹਾਂ ਕਹੌਂ ਕਿਛ ਗਿਣਤ ਨ ਪਰੇ ।
ਤੌ ਸਤਿਗੁਰ ਥੋ ਬੰਦਾ ਘਲਾਯਾ । ਜਿਸੈ ਬਜੀਰਾ ਆਨ ਸੜਾਯਾ ।੪।
aisç aisç bahu un zulmç karç. kahân kahaun kichh ginat na parç.
tau satigur thô bandâ ghalâyâ. jisai bajîrâ ân sardâyâ.4.

ਦੋਹਰਾ : ਕਯਾ ਮੁਗਲਨ ਥੇ ਸਿੰਘ ਨਹੀਂ ਮਾਰੇ ਚਰਖ ਚੜ੍ਹਾਇ ।
ਖੈਂਚ ਘਸੀਟ ਊਚੇ ਨੀਚੇ ਕਰ ਦਯੋ ਨ ਇਨੈ ਗਿਰਾਇ ।੫।

dôhrâ : kayâ muglan thç singh nahîn mârç charakh chardhâi.
khaiñch ghasît ûchç nîchç kar dayô na inai girâi.5.

ਚੌਪਈ : ਕਯਾ ਮੁਗਲਨ ਸੀਸ ਨ ਮੋਗਰੀਅਨ ਫੋੜੇ । ਕਯਾ ਮੁਗਲਨ ਗੁਰਦ੍ਵਾਰੇ ਨ ਤੋੜੇ ।
ਕਯਾ ਬੰਦ ਬੰਦ ਕਟਯੋ ਨ ਮਨੀ ਸਿੰਘ ਭਾਈ । ਕਯਾ ਤਾਰੂ ਸਿੰਘ ਖੋਪ੍ਰੀ ਨ ਪੁਟਾਈ ।੬।

chaupaî : kayâ muglan sîs na môgrîan phôrdç. kayâ muglan gurdavârç na tôrdç.
kayâ band band katyô na manî singh bhâî. kayâ târû singh khôprî na putâî.6.

ਐਸੇ ਐਸੇ ਬਹੁ ਜ਼ੁਲਮ ਕਰੇ । ਪ੍ਰਿਥਮ ਏ ਮੁਗਲਨ ਤੇ ਸਰੇ ।
ਤੌ ਮੁਗਲਨ ਪਰ ਆਫਤ ਆਈ । ਆਇ ਕੰਧਾਰੀਅਨ ਦਿੱਲੀ ਗਲਾਈ ।੭।
aisç aisç bahu zulam karç. paritham ç muglan tç sarç.
tau muglan par âphat âî. âi kandhârîan dillî galâî.7.

ਨਾਦਰ ਅਹਿਮਦ ਸ਼ਾਹਿ ਆਇ ਅਕੱਲ । ਕਹੀ ਸੁ ਮੁਗਲ ਆਇ ਝੂਠੀ ਗੱਲ ।
ਨੁਰੰਗੇ ਖਾਲਸੋ ਭਯੋ । ਮੁਗਲ ਚਹਤ ਤਿਸ ਆਜ ਲੁਕਯੋ ।੮

Episode 159
Another Episode
Assessment of the Atrocities Committed on the Sikhs.
(On every count had the Mughals been proved wrong
In both the worlds had they been discredited)

Dohra : This did Rattan Singhtell Captain David Murray,
That he must ascertain the truth about the Singhs' existence.
Did Ahmed Shah arrive prior to the Sikhs' existence (as per Muslim version),
Was the Sikh Panth born after the advent of Ahmed Shah Abdali[1] ? (1)

Was the Mughal emperor's version about the Sikh evolution correct,
Had the events happened that way or did they happen differently?
Was it not a fact that Guru Arjun had been drowned in a river,
Had the Mughals not beheaded Guru Tegh Bahadur? (2)

Had the Mughals not slaughtered Tenth Guru's four sons,
Had they not killed the innocent infants in their early childhood?
Had the Mughals not attacked the Singhs at Muktsar,
Had the Sikhs occupied any of the Mughal territories? (3)

Innumerable such atrocities had been committed on the Sikhs,
Countless is the number of Mughal atrocities to keep their count.
Thereafter had the revered Guru sent Banda Singh Bahadur,
Who had burnt Wazir Khan's body (the Nawab of Sirhind). (4)

Dohra : Had the Mughals not killed (so many) Singhs,
Had they not crushed the Singhs between wheels fitted with nails?
Had they not dragged the Singhs' bodies over the uneven ground,
Had they not thrown the dead bodies here, there and everywhere? (5)

Chaupai : Had the Mughals not crushed the Singhs' heads with batons,
Had the Mughals not demolished the Sikh Gurdwaras?
Had Bhai Mani Singh's body not been dismembered,
Had Bhai Taru Singh's scalp not been peeled off his skull? (6)

Countless such atrocities had been committed by the Mughals,
Like of which had never been committed by them earlier.
Because of these atrocities had Nemesis caught up with them,
Thereafter had the Afghans from Kandhar[2] ruined Delhi. (7)

That the Khalsa evolved only after the invasions of Nadir Shah and Ahmed Shah,
Such a Mughal version about Sikhs' evolution was (absolutely) wrong.

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nâdar ahimad shâhi âi akall. kahî su mugal âi jhûthî gall.
vakhat nurngç khâlsô bhayô. mugal chahat tis âj lukyô.8.

ਖਾਲਸੋ ਪ੍ਰਗਟ ਭਯੋ ਸੂਰਜ ਸਮਾਨ । ਤਿਸ ਕਯਾ ਲੁਕੋਏ ਬੱਦਲ ਆਨ ।
ਹਨੇਰ ਜੁ ਖੋਵੈ ਤਿਨੈ ਤਲੋਇ । ਕੌਨ ਸਕੇ ਚੜ੍ਹ ਸੂਰਜ ਲੁਕੋਇ ।੯।
khâlsô pargat bhayô sûraj samân. tis kayâ lukôç baddal ân.
hançr ju khôvai tinai talôi. kaun sakç chardah sûraj lukôi.9.

ਦੋਹਰਾ : ਸੂਬੇ ਪੰਜ ਜੋਊ ਦਿੱਲੀਓਂ ਲੈ ਨਾਦਰ ਗਯੋ ਕਟਾਇ ।
ਆਣ ਅਹਮਦ ਲੀਨੇ ਥੇ ਸੋਊ ਔ ਸਿੰਘਨ ਲਏ ਛੁਡਾਇ ।੧੦।
dôhrâ : sûbç pañj jôû dillîôn lai nâdar gayô katâi.
ân ahmad lînç thç sôû au singhan laç chhudaâi.10.

ਚੌਪਈ : ਸਗਵਾਂ ਦਾਵਾ ਹਮਰੋ ਰਿਹਾ । ਗੁਰ ਸਿਰ ਲਾਗੇ ਸੋ ਸਿਖ ਚਹੈਂ ਲਿਆ ।
ਜਿਸੈ ਸਿੱਖ ਬਿਚ ਬਰਕਤ ਪਾਊਗੁ । ਉਸੈ ਸਿੱਖ ਕੋ ਤਖਤ ਬਹਾਊਗੁ ।੧੧।
chaupaî : sagvân dâvâ hamrô rihâ. gur sir lâgç sô sikh chahain liâ.
jisai sikkh bich barkat pâûgu. usai sikkh kô takhat bahâûgu.11.

ਸੁਨਤ ਬਚਨ ਮਾਲੀ ਹਸ ਪਰਾ । ਦਾਵਾ ਹੈ ਤੁਮ ਗੁਰ ਕੋ ਖਰਾ ।
ਜੋ ਕੁਛ ਕਰਤੇ ਕੇ ਦਿਲ ਆਉਗੁ । ਸੋਊ ਕਰਤਾ ਬਾਤ ਬਣਾਉਗੁ ।੧੨।
sunat bachan mâlî has parâ. dâvâ hai tum gur kô kharâ.
jô kuchh kartç kç dil âugu. sôû karatâ bât banâugu.12.

ਦੋਹਰਾ : ਤੌ ਮਾਲੀ ਨੇ ਫਿਰ ਕਹਯੋ ਕਹੀ ਸੱਚ ਤੁਮ ਬਾਤ ।
ਦਿੱਲੀ ਵਾਲਨ ਥੀ ਕਹੀ ਬੈਰ ਬਾਦ ਕੀ ਘਾਤ ।੧੩।
dôhrâ : tau mâlî nç phir kahyô kahî sachch tum bât.
dillî vâlan thî kahî bair bâd kî ghât.13.

ਚੌਪਈ : ਭਲੀ ਭਈ ਹਮ ਲਿਖ ਨ ਪਠਾਈ । ਬਾਤ ਹੋਤ ਹਮ ਲੰਦਨ ਝੁਠਾਈ ।
ਹਮ ਸਭ ਖੂਬ ਖੋਜ ਲਖਿ ਲੀਆ । ਔਰ ਲੋਕਨ ਤੇ ਭੀ ਸੁਨ ਥੀਆ ।੧੪।
chaupaî : bhalî bhaî ham likh na pathâî. bât hôt ham landan jhuthâî.
ham sabh khûb khôj lakhi lîâ. aur lôkan tç bhî sun thîâ.14.

ਮੁਸਲਮਾਣ ਅਰ ਹਿੰਦੂ ਪੁਰਾਣੇ । ਖੂਬ ਤਰ੍ਹਾਂ ਹਮ ਪੂਛ ਪਛਾਣੇ ।
ਜਿਸੀ ਤੌਰ ਤੁਮ ਤੇ ਹਮ ਸੁਨੀ । ਉਹੀ ਤੌਰ ਕਹਿਂ ਪੁਰਾਣੇ ਗੁਨੀ ।੧੫।
muslamân ar hindû purânç. khûb tarhân ham pûchh pachhânç.
jisî taur tum tç ham sunî. uhî taur kahin purânç gunî.15.

ਧੰਨ ਗੁਰੂ ਤੁਮ ਧੰਨ ਤੁਮ ਬੁੱਧਿ । ਕਹੀ ਬਾਤ ਤੁਮ ਨੈ ਸਭਿ ਸੁੱਧ ।
ਪੰਥ ਡਾਢੇ ਕੋ ਹੈ ਯਹ ਸਾਚ । ਕੀਓ ਗੁਰਨ ਪਰ ਜ਼ੁਲਮ ਬਡ ਤਾਚ ।੧੬।
dhann gurû tum dhann tum buddhi. kahî bât tum nai sabhi suddh.
panth dâdhç kô hai yah sâch. kîô guran par zulam bada tâch.16.

That the Khalsa Panth existed at the time of Aurangzeb,
A fact which the Mughals now wished to conceal. (8)

As bright as the sun had the Khalsa Panth visibly existed,
How could clouds of (manipulation) conceal its existence.?
The Sun (the Khalsa) which removes darkness from its roots,
Who had the guts to eclipse the sun (the Khalsa). (9)

Dohra : Five provinces[3] had been taken away from the Delhi rulers,
Had Nadir Shah Durrani annexed those five provinces.
The same five provinces which had been occupied by Ahmed Shah,
Had those provinces been vacated by the Khalsa Panth. (10)

Chaupai : The Sikhs had a legitimate claim over the whole territory,
As the Sikhs' claim was based on the sacrifices of their Gurus.
Whichever Sikh would be worthy of the revered Guru's grace,
He alone would occupy the coveted sovereign's throne. (11)

Hearing these words did Captain David Murray smile,
Perfectly legitimate was the Sikhs' claim indeed, he said.
Whatsoever be the divine will of the Divine creator,
So shall He cause it to prevail as it pleasath Him. (12)

Dohra : Once again did Captain David Murray remark,
Truly had the narrator narrated the whole account.
Falsely had the Delhi's Mughal ruler narrated indeed,
With malice and factional onesidedness was it tainted. (13)

Chaupai : Thank God, he had not sent it (Mughal version) in writing (to the king),
False and incorrect it would have been regarded at London.
Thoroughly had he analysed and assessed the whole issue,
From the other people also had he counter-checked the facts. (14)

Both the Muslim and the Hindu elderly veterans had he consulted,
Thoroughly had he enquired the truth from them.
The way the narrator had narrated the sequence of events,
The same sequence had been corroborated by the learned elders. (15)

Praise be to the Sikh Gurus and praise be to the narrator's wisdom,
Perfectly true version had he given of the historical events.
True indeed was narrator's version about the formidable Khalsa Panth,
Truely had they committed many atrocities on the Sikh Gurus. (16)

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ਸ਼ਾਹਿਬਜ਼ਾਦੇ ਦੁਇ ਗੈਲ ਚੜ੍ਹ ਮਾਰੇ । ਉਨਕੋ ਨਹਿਂ ਕਛੁ ਕੀਓ ਬਿਗਾਰੈ ।
ਫੇਰ ਗੁਰੂ ਵਿਚ ਘੇਰੈ ਲੀਓ । ਸਿੰਘ ਗੁਰੂ ਸਮ ਲਖ ਕਟ ਦੀਓ ।੧੭।
shâhibzâdç dui gail chardah mârç. unkô nahin kachhu kîô bigârai.
phçr gurû vich ghçrai lîô. singh gurû sam lakh kat dîô.17.

ਦੋਹਰਾ : ਨਹਿਂ ਸਤਿਗੁਰ ਉਸ ਮਾਂ ਮਰੀ ਨਹਿਂ ਉਸ ਮਾਰਯੋ ਬਾਪ ।
ਵਲ ਤੋਰੇ ਰੋਹੀ ਆਪ ਕਹਿ ਗੈਲ ਘਲੀ ਫੌਜ ਕਰਨ ਘਾਤ ।੧੮।
dôhrâ : nahin satigur us mân marî nahin us mâryô bâp.
val tôrç rôhî âp kahi gail ghalî phauj karan ghât.18.

ਚੌਪਈ : ਸਭੀ ਭਾਂਤ ਤਿਨ ਮੁਗਲ ਝੁਠਾਇ । ਦੁਹੀਂ ਜਹਾਨੀਂ ਨਹਿਂ ਰਹਯੋ ਥਾਇ ।
ਜੋਊ ਦ੍ਰਬਾਰੋਂ ਝੂਠੋ ਹੁਇ ਜਾਵੈ । ਕਹਾਂ ਹੋਤ ਉਸ ਝੂਠ ਬੁਲਾਵੈ ।੧੯।
chaupaî : sabhî bhânt tin mugal jhuthâi. duhîn jahânîn nahin rahyô thâi.
jôû darbârôn jhûthô hui jâvai. kahân hôt us jhûth bulâvai.19.

ਦੋਹਰਾ : ਤੌ ਮਰੀ ਹਮ ਸੋਂ ਕਹਯੋ ਹਮ ਮਨ ਭਯੋ ਪਤਿਆਹਿ ।
ਸੋਊ ਲਿਖ ਹਮ ਭੇਜ ਹੈਂ ਲੰਦਨ ਕੇ ਪਤਿਸ਼ਾਹਿ ।੨੦।
dôhrâ : tau marî ham sôn kahyô ham man bhayô patiâhi.
sôû likh ham bhçj hain landan kç patishâhi.20.

ਚੌਪਈ : ਲੰਦਨ ਤੇ ਜਾਊਗੁ ਔਰ ਦੇਸ । ਜਹਿਂ ਜਹਿਂ ਹਮਰੋ ਫਿਰਤ ਹੈ ਭੇਸ ।
ਪੰਥ ਖਾਲਸੇ ਕੀ ਮਹਿਮਾ ਊਚ । ਲਿਖੀ ਗਈ ਕਰ ਸਭ ਹੀ ਸੂਚ ।੨੧।
chaupaî : landan tç jâûgu aur dçs. jahin jahin hamrô phirat hai bhçs.
panth khâlsç kî mahimâ ûch. likhî gaî kar sabh hî sûch.21.

ਰੂਮ ਸਯਾਮ ਔ ਚੀਨ ਮਚੀਨ । ਜਾਇ ਖਿੰਡੇਗੀ ਲੰਘ ਮੁਹੰਮਦੋ ਦੀਨ ।
ਰੂਸੀ ਔਰ ਹਫਸ਼ੀਅਨ ਕੋ ਪਾਰ । ਜਾਊਗੁ ਲੰਘ ਕਈ ਟਾਪੂ ਪਹਾਰ ।੨੨।
rûm sayâm au chîn machîn. jâi khindçgî langh muhmmadô dîn.
rûsî aur haphshîan kô pâr. jâûgu langh kaî tâpû pahâr.22.

ਦੋਹਰਾ : ਰਤਨ ਸਿੰਘ ਤੇ ਜੋ ਸਰੀ ਸੋ ਤੌ ਦਈ ਸੁਨਾਇ ।
ਜੋ ਕਛੁ ਆਗੇ ਸਰੇਗੀ ਸੁਨੀਓਂ ਗੁਰੂ ਸਿਖ ਭਰਾਇ ।੨੩।
dôhrâ : ratan singh tç jô sarî sô tau daî sunâi.
jô kachhu âgç sarçgî sunîôn gurû sikh bharâi.23.

੧੬੦. ਸਾਖੀ ਸਯਾਮ ਸਿੰਘ ਕੀ ਮਿਸਲ ਕੀ ('ਹਮ ਲਰਨੋ ਮਰਨੋ ਕਿਮ ਸੰਗੈ'.....)
160. sâkhî sayâm singh kî misal kî (‘ham larnô marnô kim sangai’.....)

ਦੋਹਰਾ : ਸਾਖੀ ਸਿੰਘ ਸੁ ਸਯਾਮ ਕੀ ਜੌ ਸਰਦਾਰਨ ਭਯੋ ਸਰਦਾਰ ।
ਸਤਿਗੁਰ ਉਨ ਦਰਸ਼ਨ ਕੀਓ ਹੁਤ ਬਾਲਕ ਪਿਤ ਕੈ ਨਾਰ ।੧।
dôhrâ : sâkhî singh su sayâm kî jau sardâran bhayô sardâr.
satigur un darshan kîô hut bâlak pit kai nâr.1.

The (innocent) Sahibzadas had they killed at both the places,
No harm had these innocents Sahibzadas caused.
Thereafter, had they laid a seige around the Guru,
The Guru's proxy[4] had they beheaded in a similar manner. (17)

Dohra : Neither had Guru Gobind Singh killed Aurangzeb's mother,
Nor had the Guru killed Mughal emperor's father.
Himself had Aurangzeb beseached the Guru to leave for the wild,
Himself had he despatched an army to slaughter the Guru. (18)

Chaupai : On every count had the Mughals been proved wrong,
In both the worlds had they been discredited.
One who gets discredited in the Divine Court,
His words lose credibility everywhere in the world. (19)

Dohra : Thereafter, did Captain David Murray tell the narrator,
Fully did he believe in the narrator's version.
The same version would he definitely despatch,
To the British Sovereign, the king of England. (20)

Chaupai : From London would this version reach other countries,
Wherever the British Christians were in power.
Highly glorious was Khalsa Panth's record indeed,
Which had been recorded after a thorough investigation. (21)

Throughout Syria, Thailand, and China would it reach,
Across all the Mohammadan Kingdoms would it spread.
Through out Russian and the African countries would it reach,
Across many islands and mountain kingdoms would it spread. (22)

Dohra : Whatever could Rattan Singh manage to narrate,
So had he narrated to the best of his ability.
Whatever further would he manage to narrate,
Listen to that account, dear devout readers. (23)

Episode 160
Episode About S. Shyam Singh's Misl
(Why should we be shy of fighting and being killed)

Dohra : Now listen to the episode about S. Shyam Singh[1],
Who became the supreme chief among the Misl chiefs.
Revered Guru Gobind Singh had blessed him,
When, as a child, had he gone with his father to the Guru. (1)

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ਚੌਪਈ : ਸਯਾਮ ਸਿੰਘ ਕੀ ਸੁਨੋ ਕਹਾਨੀ । ਜਿਮ ਕਰ ਹਮਰੀ ਮਾਤ ਬਖਾਨੀ ।
ਉਨ ਕੀ ਬੇਟੀ ਥੀ ਹਮਰੀ ਮਾਤਾ । ਇਮ ਹਮ ਖੋਜੁ ਸੁ ਤਿਸ ਕੋ ਜਾਤਾ ।੨।
chaupaî : sayâm singh kî sunô kahânî. jim kar hamrî mât bakhânî.
un kî bçtî thî hamrî mâtâ. im ham khôju su tis kô jâtâ.2.

ਸੰਧੂ ਮਾਲੀ ਜਟ ਨਾਰਲੇ ਮਾਂਹਿ । ਸਯਾਮੂ ਮਿਹਰੋ ਭਯੋ ਸੁਤ ਤਾਂਹਿ ।
ਤਬ ਹੁਤੇ ਸੁਲਤਾਨੀ ਜੱਗ ਬਹੁ ਲੋਕ । ਜੰਮਯੋ ਸ਼ਾਮੂ ਥੋ ਕਿਤ ਸੁਭ ਜੋਗ ।੩।
sandhû mâlî jat nârlç mânhi. sayâmû mihrô bhayô sut tânhi.
tab hutç sultânî jagg bahu lôk. jammyô shâmû thô kit subh jôg.3.

ਬਡਿ ਬਾਲਕ ਚਿਤ ਆਯੋ ਚਾਉ । ਸੋ ਨੱਠ ਚਲਯੋ ਖਾਲਸੈ ਦਾਉ ।
ਮਸਤਾਨ ਸਿੰਘ ਕੇ ਡੇਰੈ ਗਯੋ । ਆਦਰ ਕਰਯੋ ਉਸ ਨੈ ਰਖ ਲਯੋ ।੪।
badai bâlak chit âyô châu. sô natth chalyô khâlsai dâu.
mastân singh kç daçrai gayô. âdar karyô us nai rakh layô.4.

ਮਸਤਾਨ ਸਿੰਘ ਉਸ ਪਾਹੁਲ ਦਈ । ਹੁਤ ਪੰਜ ਭੁਜੰਗਨ ਤੇ ਜਿਨ ਲਈ ।
ਪੰਜਨ ਥੀ ਜਿਨ ਸਤਿਗੁਰ ਦਈ । ਉਨ ਕੀ ਸ਼ਕਤਿ ਹੁਤ ਉਨ ਮਧ ਅਈ ।੫।
mastân singh us pâhul daî. hut pañj bhujngan tç jin laî.
pañjan thî jin satigur daî. un kî shakti hut un madh aî.5.

ਦੋਹਰਾ : ਮਸਤਾਨ ਸਿੰਘ ਨਿਜ ਰਹਤ ਥੋ ਸ੍ਰੀ ਸਤਿਗੁਰੂ ਹਜ਼ੂਰ ।
ਸੋ ਬੰਦੈ ਸੰਗ ਕਰ ਦੀਯੋ ਯੌ ਹੋਇਓ ਜਗ ਮਸ਼ਹੂਰ ।੬।
dôhrâ : mastân singh nij rahat thô sarî satigurû hazûr.
sô bandai sang kar dîyô yau hôiô jag mashhûr.6.

ਚੌਪਈ : ਤਿਸਕੋ ਬੰਦੈ ਕੀਓ ਫੁਜਦਾਰ । ਲੜ ਸ਼ਹੀਦ ਭਯੋ ਤੁਰਕਨ ਨਾਲ ।
ਸ਼ਯਾਮ ਸਿੰਘ ਥੋ ਡੇਰਾ ਸੰਭਾਰਾ । ਹੁਤੋ ਸਾਕ ਔ ਸਿੰਘ ਪਿਆਰਾ ।੭।
chaupaî : tiskô bandai kîô phujdâr. lard shahîd bhayô turkan nâl.
shayâm singh thô daçrâ sambhârâ. hutô sâk au singh piârâ.7.

ਸ਼ਯਾਮ ਸਿੰਘ ਬਡ ਲਾਇਕ ਭਯੋ । ਬਹੁਤ ਜੰਗ ਸੰਗ ਤੁਰਕਨ ਕਯੋ ।
ਯਹੀ ਲਾਇਕੀ ਖਾਲਸੈ ਮਾਂਹਿ । ਲੜਨ ਮਰਨ ਮੈਂ ਰਹੇ ਅਗਾਹਿਂ ।੮।
shayâm singh bada lâik bhayô. bahut jang sang turkan kayô.
yahî lâikî khâlsai mânhi. lardan maran main rahç agâhin.8.

ਔਰ ਪ੍ਰਸ਼ਾਦੇ ਵੰਡ ਕੈ ਖਾਹਿ । ਮਿੱਠਾ ਬੋਲੈ ਸਿੱਖੀ ਕਮਾਹਿ ।
ਗੁਰਬਾਨੀ ਸਯੋਂ ਲਾਵੈ ਹੇਤ । ਦਿਵਸ ਰੈਨ ਬਹੁ ਰਹੈ ਸੁਚੇਤ ।੯।
aur parshâdç vand kai khâhi. mitthâ bôlai sikkhî kamâhi.
gurbânî sayôn lâvai hçt. divas rain bahu rahai suchçt.9.

ਕਿਸੀ ਦੇਸ ਤੇ ਕੋ ਚਲਿ ਆਵੈ । ਦੇ ਪਾਹੁਲ ਤਿਸ ਸਿੰਘ ਬਨਾਵੈ ।
ਹਿੰਦੂ ਹੁਇ ਤਿਸ ਖੁਲਾਵੈ ਨਾਲ । ਨੀਚ ਹੋਇ ਤਿਸ ਕਰੈ ਪ੍ਰਿਤਪਾਲ ।੧੦।
kisî dçs tç kô chali âvai. dç pâhul tis singh banâvai.
hindû hui tis khulâvai nâl. nîch hôi tis karai paritpâl.10.

Chaupai : Listen to the account about S. Shyam Singh,
As I had heard it from my own mother.
As Shyam Singh'sdaughter happened to be my mother,
So had I (the author) come to know about Shyam Singh (2)

There was one person Mali[2], a Sandhu Jat at village Narla,
Shyamu amd Mehro were names of his two sons.
Majority of the inhabitants being followers of Sultani sect[3] then,
Shyamu was born there on some auspicious moment. (3)

As this grown up child felt very enthusiastic,
Hastily did he run to join the Khalsa Panth.
As he paid his obeisance at S. Mastan Singh's[4] seminary,
The latter received him with open arms as his disciple. (4)

Him did Mastan Singh initiate into the Khalsa Panth,
Who himself had been initiated by the Five Beloved Singhs[5].
As these five beloved Singhs had been initiated by the Guru himself,
He, too, had imbibed their divine attributes and prowess. (5)

Dohra : S. Mastan Singh[6] had had the privilege to enjoy,
The divine company of revered Guru Gobind Singh.
As the Guru had sent him in the company of Banda Bahadur[7],
So well-known and famous did he become in the world. (6)

Chaupai : Him had Banda Bahadur appointed an army commander,
Martyrdom had he achieved after a fight with the Mughals.
Thereafter, had Shyam Singh taken over the Sikh seminary,
He, being a relation and a beloved disciple of Mastan Singh. (7)

Shyam Singh rose to be a very capable and worthy successor,
Many a battle did he fight against the Mughals.
This is the distinguishing hallmark of Khalsa Singhs,
That they always remain on the forefront during fighting. (8)

Moreover, they share whatever they partake themselves,
Polite of tongue, steadfast do they remain in Sikh code of conduct.
To the Gurbani do they remain completely devoted,
Day and night do they remain prepared for war. (9)

If an alien ever paid a visit to their camp,
Into a Singh did they convert him after initiation.
If he was a Hindu they shared their food with him,
With a loving care did they look after the downtrodden. (10)

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ਜੀਉ ਸਦਕੇ ਤਿਸ ਕੋ ਕਹੈ ਕਰੈ ਨ ਲੈਣ ਪਰ ਆਸ ।੧੧।
dôhrâ : jô singh mâjhai tç turai sô âvai shayâm singh pâs.
jîu sadkç tis kô kahai karai na lain par âs.11.

ਚੌਪਈ : ਪਾਸ ਹੋਤਿ ਤੌ ਦੇਤ ਖੁਲਾਇ । ਹੋਇ ਨਹੀਂ ਤਾਂ ਇਕਲੋ ਨ ਖਾਇ ।
ਹੁਤੀ ਪਹਿਲੋਂ ਖਾਲਸੌ ਯਹਿ ਰੀਤ । ਇਕਲੋ ਨ ਖਾਵੈ ਲੁਕ ਕਰ ਕੀਤ ।੧੨।
chaupaî : pâs hôti tau dçt khulâi. hôi nahîn tân iklô na khâi.
hutî pahilôn khâlsau yahi rît. iklô na khâvai luk kar kît.12.

ਇਕ ਪੈ ਹੋਇ ਤੌ ਸਭ ਮਿਲ ਖਾਹਿਂ । ਨਹਿਂ ਹੁਇ ਤੇ ਲੰਗਰ ਮਸਤ ਅਖਾਹਿਂ ।
ਔਰ ਖੁਲਾਇ ਆਪ ਪਿੱਛੋਂ ਖਾਵੈ । ਬਹੁਤ ਪਯਾਰ ਕਰ ਸਿੰਘਨ ਸਦਾਵੈ ।੧੩।
ik pai hôi tau sabh mil khâhin. nahin hui tç langar masat akhâhin.
aur khulâi âp pichchhôn khâvai. bahut payâr kar singhan sadâvai.13.

ਦੋਹਰਾ : ਬੰਦਾ ਬਿਗਰਯੋ ਜਿਹਂ ਸਮੈ ਤੱਤ ਖਾਲਸੇ ਨਾਲ ।
ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਆਇ ਬਹੇ ਲੁਟ ਖੈਹੈਂ ਤੁਰਕਨ ਮਾਲ ।੧੪।
dôhrâ : bandâ bigrayô jihan samai tatt khâlsç nâl.
sarî ammritsar âi bahç lut khaihain turkan mâl.14.

ਚੌਪਈ : ਕਪੂਰ ਸਿੰਘ ਜਬ ਨ੍ਹਾਬੀ ਪਾਈ । ਸਯਾਮ ਸਿੰਘ ਲੀਯੋ ਸੁਨਹਿਰੀਓ ਬਨਾਈ ।
ਸ਼ਯਾਮ ਸਿੰਘ ਸੰਗ ਸਿੰਘ ਜੋਊ ਰਲੇ । ਸਭੀ ਸ੍ਰਦਾਰ ਭਏ ਅਤਿ ਭਲੇ ।੧੫।
chaupaî : kapûr singh jab navâbî pâî. sayâm singh lîyô sunhirîô banâî.
shayâm singh sang singh jôû ralç. sabhî sardâr bhaç ati bhalç.15.

ਨਾਮ ਗਾਮ ਸਭਿ ਜੇਊ ਲਿਖੈਯੇ । ਅਧਿਕ ਹਜ਼ਾਰੋਂ ਸ੍ਰਦਾਰ ਹੀ ਪੈਯੇ ।
ਬਾਰਹਿ ਹਜ਼ਾਰ ਥੋ ਘੋੜੇ ਗੈਲੇ । ਲਏ ਰਲਾਇ ਮਿਸਲਨ ਕਰ ਜੈਲੇ ।੧੬।
nâm gâm sabhi jçû likhaiyç. adhik hazârôn sardâr hî paiyç.
bârhi hazâr thô ghôrdç gailç. laç ralâi mislan kar jailç.16.

ਪ੍ਰਿਥਮ ਸੁੱਖਾ ਸਿੰਘ ਮਾੜੀਵਾਰਾ । ਹੁਤੋ ਸਯਾਮ ਸਿੰਘ ਕੀਓ ਮੁਖਤਯਾਰਾ ।
ਸੋ ਲੜ ਮਰਯੋ ਅਹਿਮਦ ਸ਼ਾਹ ਨਾਲ । ਲਿਖਯੋ ਸਾਖੀ ਮੱਧ ਉਸੈ ਹਵਾਲ ।੧੭।
paritham sukkhâ singh mârdîvârâ. hutô sayâm singh kîô mukhtayârâ.
sô lard maryô ahimad shâh nâl. likhyô sâkhî maddh usai havâl.17.

ਤਿਸਤੇ ਮਗਰ ਕਰਮ ਸਿੰਘ ਪੈਜ ਗੜ੍ਹੀਓ । ਸਿੰਘ ਖੱਤ੍ਰੀ ਉਨ ਜਾਤ ਸੁਰੜੀਯੋ ।
ਸ਼ਾਹਿ ਪੀਰ ਫੜ ਚਿੱਟੀ ਵਾਲੇ । ਖੈਰੇ ਸ਼ਾਹਿ ਕੌ ਲੈ ਮੁਯੋ ਨਾਲੇ ।੧੮।
tistç magar karam singh paij gardhîô. singh khattrî un jât surrdîyô.
shâhi pîr phard chittî vâlç. khairç shâhi kau lai muyô nâlç.18.

ਦੋਹਰਾ : ਤਿਸਕੈ ਮਗਰੋਂ ਸ਼ਯਾਮ ਸਿੰਘ ਕੀਓ ਕ੍ਰੋੜਾ ਸਿੰਘ ਮੁਖਤਯਾਰ ।
ਜਾਤ ਜੱਟ ਸੰਧੂ ਹੁਤੋ ਬਸਤਿ ਬਾਸੀ ਮਾਝੈ ਮੰਝਾਰ ।੧੯।
dôhrâ : tiskai magrôn shayâm singh kîô karôrdâ singh mukhtayâr.
jât jatt sandhû hutô basti bâsî mâjhai mañjhâr.19.

Dohra : Those Singhs who travelled from the Majha region,
They would usually put up with S. Shyam Singh.
With open arms would Shyam Singh welcome them,
Nothing would he expect from his guests in return. (11)

Chaupai : Whatever provisions he had, readily would he share with others,
Being short of provisions, never would he feed himself alone.
This had been the (golden) tradition among the Khalsa Panth,
Never would a Singh eat alone without sharing with others. (12)

Whatever one had he would share it with everyone,
Having run short of provisions gladly would they call it quits.
After feeding one's colleagues would a Singh eat,
With feelings of fraternal regards would a Singh entreat others. (13)

Dohra : At a time when there occurred a rift,
Between Baba Banda Bahadur and Tat Khalsa Singhs[8].
The Tat Khalsa Singhs, putting up a camp at Amritsar,
Sustained themselves through looting and plundering the Mughals. (14)

Chaupai : When S. Kapoor Singh[9] came to be conferred with Nawabship,
He made S. Shyam Singh a shareholder in power.
Those who had joined Shyam Singh's camp at that time,
All of them became Misl chiefs of good repute. (15)

If the (author) narrated the names and addresses of those chiefs,
Their number would cross the one thousand mark.
Twelve thousand horse-mounted soldiers did he command,
Many defectors from other Misls had he enlisted in his Misl. (16)

First of all, S. Shyam Singh picked up S. Sukha Singh[10] of Mari Kambo,
Appointed him as the chief custodian of his Misl.
S. Sukha Singh died while fighting against Ahmed Shah Abdali,
As detailed account of his exploits had already been narrated. (17)

S. Karam Singh of Paijgarh succeeded S. Sukha Singh's command,
He was a Singh from the Sareen sub-caste of Kshtriyas.
He had the guts to capture the Shah-e-Pir of Chittiwaley,
He had died after killing a Muslim warrior Khairey Shah[11]. (18)

Dohra : After Karam Singh,Shyam Singh appointed S. Karora Singh[12],
As the chief custodian to command his Misl.
He belonged to the Sandhu sub caste among Jats,
He happened to be an inhabitant of the Majha region. (19)

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ਚੌਪਈ : ਉਸੈ ਪ੍ਰਤਾਪ ਬਹੁ ਦਲ ਮਧ ਵਯੋ । ਮੁਹਰੈਲ ਮਿਸਲ ਦਲ ਮਧ ਸੋਊ ਭਯੋ ।
ਜੌ ਕੋ ਦੇਵੈ ਕਿਸੇ ਸਿੰਘ ਨਿਕਾਰ । ਵਹਿ ਮਿਲਵਾਇ ਲਏ ਅਪਨੇ ਨਾਰ ।੨੦।
chaupaî : usai partâp bahu dal madh vayô. muhrail misal dal madh sôû bhayô.
jau kô dçvai kisç singh nikâr. vahi milvâi laç apnç nâr.20.

ਭੰਗੀ ਕਲਸੀਏ ਥੇ ਮਝੈਲਨ ਨਿਕਾਲੇ । ਬੂੜੀਓ ਛਛਰੌਲੀ ਦੈ ਕਰ ਲਏ ਨਾਲੇ ।
ਸਾਲ ਬਾਹੀਏ ਤੁਰੇ ਦਿੱਲੀ ਵੱਲ । ਮੁਯੋ ਤ੍ਰਾਵੜੀਓ ਵਹੁ ਗੋਲੀ ਚੱਲ ।੨੧।
bhangî kalsîç thç majhailan nikâlç. bûrdîô chhachhraulî dai kar laç nâlç.
sâl bâhîç turç dillî vall. muyô tarâvrdîô vahu gôlî chall.21.

ਉਸ ਚੇਲੋ ਥੋ ਬਘੇਲ ਸਿੰਘ ਧਾਲੀਵਾਲ । ਮੱਧ ਮਾਝੈ ਉਸ ਗਾਮ ਚੁਭਾਲ ।
ਅਤਿ ਸੂਰੋ ਅਤਿ ਬਡੋ ਦਨਾਉ । ਫਤੇਦਾਰ ਅਤਿ ਭਲੋ ਸੁਭਾਉ ।੨੨।
us chçlô thô baghçl singh dhâlîvâl. maddh mâjhai us gâm chubhâl.
ati sûrô ati badaô danâu. phatçdâr ati bhalô subhâu.22.

ਨਿਗਾਰੋ ਨਿਸ਼ਾਨ ਉਨ ਦਯੋ ਸੰਭਾਰ । ਸਯਾਮ ਸਿੰਘ ਭਯੋ ਥੰਨੇਦਾਰ ।
ਉਸ ਕਰ ਦੀਨੋ ਮੁਹਰੇ ਵਾਰ । ਯੋ ਭਯੋ ਸ੍ਰਦਾਰਨ ਸਿਰ ਬਡੋ ਸ੍ਰਦਾਰ ।੨੩।
nigârô nishân un dayô sambhâr. sayâm singh bhayô thannçdâr.
us kar dînô muhrç vâr. yô bhayô sardâran sir badaô sardâr.23.

ਦੋਹਰਾ : ਮਿਸਲ ਮਾਝੇ ਮਧ ਹੁਤ ਘਨੀ ਔ ਦ੍ਵਾਬੇ ਚੁਥਾਈ ਦੇਸ਼ ।
ਨੀਹਲ ਪਰਬਤ ਲਗ ਗੰਗੇ ਉਸ ਉਗ੍ਰਾਹੀ ਬਿਨੈ ਕਲੇਸ਼ ।੨੪।
dôhrâ : misal mâjhç madh hut ghanî au davâbç chuthâî dçsh.
nîhal parbat lag gangç us ugrâhî binai kalçsh.24.

ਚੌਪਈ : ਜੋ ਉਸ ਕੀ ਕੋਊ ਮਿਸਲ ਅਕਾਵੈ । ਕਰ ਉਪ੍ਰਾਲੋ ਉਸ ਦੂਰੋਂ ਪਾਵੈ ।
ਮਿਸਲ ਸਭੀ ਜੁ ਹੁਤੀ ਪੰਥ ਮਾਂਹਿ । ਇਕ ਇਕ ਬਾਰ ਲਰ ਗਈ ਨਠਾਹਿ ।੨੫।
chaupaî : jô us kî kôû misal akâvai. kar uprâlô us dûrôn pâvai.
misal sabhî ju hutî panth mânhi. ik ik bâr lar gaî nathâhi.25.

ਏਕ ਬਾਰ ਮਲਵਈ ਸ਼ੂੰਕ ਗਏ । ਹੁਤੈ ਮਝੈਲਨ ਬਹੁ ਸਾਕ ਕਏ ।
ਇਤ ਆਵਨ ਤੇ ਰਹੇ ਹਟਵਾਇ । ਟਕੇ ਨਜ਼ਰਾਨੇ ਚਹੈਂ ਇਨ ਪਾਇ ।੨੬।
çk bâr malvaî shûnk gaç. hutai majhailan bahu sâk kaç.
it âvan tç rahç hatvâi. takç nazrânç chahain in pâi.26.

ਇਨ ਮਿਸਲ ਬਘੇਲ ਸਿੰਘ ਕੀ ਹਥ ਪਾਯੋ । ਮਨੈ ਮਾਜਰੀਓ ਉਨ ਆਨ ਦਬਾਯੋ ।
ਰਹਯੋ ਬਘੇਲ ਸਿੰਘ ਉਨ੍ਹੈ ਸਮਝਾਇ । ਸਗੋਂ ਬਿਲਲਪੁਰ ਬਿਹੂਨੀ ਲਈ ਚੁਕਾਇ ।੨੭।
in misal baghçl singh kî hath pâyô. manai mâjrîô un ân dabâyô.
rahyô baghçl singh unhai samjhâi. sagôn billapur bihûnî laî chukâi.27.

ਤਉ ਚੜ੍ਹਯੋ ਬਘੇਲ ਸਿੰਘ ਬਜਵਾਇ ਨਗਾਰੋ । ਜਾ ਸਿਧਨੋ ਆਇ ਜਾਸ ਲੋ ਮਾਰੋ ।
ਔਰ ਗਿਰਦ ਘਨੋ ਰਲਿਓ ਬਹੁ ਲੂਟ । ਲਾਇ ਮੋਰਚੇ ਗੜ੍ਹ ਬਹਯੋ ਜੂਟ ।੨੮।
tau chardhyô baghçl singh bajvâi nagârô. jâ sidhnô âi jâs lô mârô.
aur girad ghanô raliô bahu lût. lâi môrachç gardah bahyô jût.28.

Chaupai : Much did this misl gain in strength under Karora Singh's command,
A leading misl did it become among the Dal Khalsa forces.
Whenever a Singh was turned out by his own Misl,
Readily would Karora Singh enlist him in his own Misl. (20)

The Bhangi Kalsia Singhs[13] whom the Majhail Singhs had turned out,
They along with Buria[14] and Chhachhrauli[15] Singhs were enlisted by Karora Singh.
When this Khalsa Misl had marched towards Delhi in 1822 (B.S.)
At Tarauri[16] did Karora Singh die after a bullet injury. (21)

He was succeeded by his disciple S. Baghel Singh Dhaliwal[17] ,
He was a resident of village Jhabbal from Majha region.
A great warrior and a great philanthropist was he,
A great conqueror with a gentle demeaneur was he. (22)

A commander of the Karorasingha Misl was he made,
As S.Shyam Singh remained the Misl's chief commander.
S. Baghel Singh having been made the Misl custodian,
Thus did he become the chief among the Misl chiefs. (23)

Dohra : Kroresinghia Misl was the biggest in the Majha region,
It also had territorial rights over one fourth of Doaba.
From the foot hills of Doaba region upto the Ganges,
This Misl would collect revenues without any hindrance.(24)

Chaupai : If any one dared to harass Kroresinghia Misl's Singh,
With a dash wouldS. Baghel Singh throw him out.
As all the Sikh Misls belonged to the Khalsa Panth,
Each Misl had tried their mettle against this Misl. (25)

Once the Singhs from Malwa region became very arrogant,
Though they had made many family relationships in Majha.
S. Baghel Singh's Misl stopped their entry in his area,
As they wished to take ransom from this Misl. (26)

They laid their hands on Baghel Singh's Misl's territory as well,
Forcibly did they occupy the Manimajra in his territory.
Even as S. Baghel Singh kept on persuading them to behave,
Defiantly did they collect revenues from Behlolpur. (27)

Then did S. Baghel Singh invade with the beatof a drum,
Immediately did he ransack Jasla and Sidhna villages.
With many a villager from the surrounding areas joining him,
Strongly did he picket around the Patiala fort. (28)

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ਦੋਹਰਾ : ਅਮਰ ਸਿੰਘ ਖਬਰੋ ਭਈ ਕਛੁ ਚਿੱਤ ਨ ਚਿੰਤਾ ਕੀਨ ।
ਮੈਂ ਚੜ੍ਹੂੰ ਜਬੈ ਬਹੁ ਫੌਜ ਕਰ ਉਸ ਲਈਗੁ ਮੁਲਕ ਸਭ ਛੀਨ ।੨੯।
dôhrâ : amar singh khabrô bhaî kachhu chitt na chintâ kîn.
main chardûn jabai bahu phauj kar us laîgu mulak sabh chhîn.29.

ਬਹੁ ਫੌਜਨ ਉਦੱਮ ਰਚਯੋ ਹਲਕਾਰੇ ਦਏ ਦੁੜਾਇ ।
ਸਾਕੁ ਸਯਾਣ ਸਾਂਝ ਵਰਤਨ ਕਹਯੋ ਪਹੁੰਚੋ ਮੋ ਪੈ ਆਇ ।੩੦।
bahu phaujan udamm rachyô halkârç daç durdâi.
sâku sayân sâñjh vartan kahyô pahuñchô mô pai âi.30.

ਫੁਲਵਇਣ ਸਭ ਆ ਪੁਜਯੋ ਪੁਜੇ ਭਾਈ ਕੇ ਆਇ ।
ਰਾਇ ਜਿਗਰਾਮੀਯੋਂ ਭੀ ਪੁਜਯੋ ਸੰਗ ਮਲੇਰੀਅਨ ਗੱਠ ਬਣਾਇ ।੩੧।
phulvain sabh â pujyô pujç bhâî kç âi.
râi jigrâmîyôn bhî pujyô sang malçrîan gatth banâi.31.

ਚੌਪਈ : ਪਾਖਰ ਸਿੰਘ ਬਹੁ ਮਾਨਸ਼ਾਹੀ ਲੈ ਆਯੋ । ਮਹਾਂ ਸਿੰਘ ਚੜ੍ਹ ਮੁਦਕੀਓਂ ਧਾਯੋ ।
ਹੁਤੋ ਰਾਜੇ ਕੇ ਸਾਲੇ ਸੋਊ । ਕੀਏ ਮੁਹਰੈਲ ਬਹੁ ਫੌਜੈ ਸੋਊ ।੩੨।
chaupaî : pâkhar singh bahu mânshâhî lai âyô. mahân singh chardah mudkîôn dhâyô.
hutô râjç kç sâlç sôû. kîç muhrail bahu phaujai sôû.32.

ਫੌਜ ਨਾਹਣੀਓਂ ਬਹੁ ਰਾਜੋ ਲਯਾਯੋ । ਪੱਗ ਬਦਲ ਭਾਈ ਰਾਜੈ ਬਣਾਯੋ ।
ਮਹਾਰਾਜੀਏ ਔ ਸਾਬੋ ਕੇ ਵਾਲ । ਕਾਲੇਕੋ ਗਿਲ ਮੌੜ ਸੁ ਦਾਰ ।੩੩।
phauj nâhnîôn bahu râjô layâyô. pagg badal bhâî râjai banâyô.
mahârâjîç au sâbô kç vâl. kâlçkô gil maurd su dâr.33.

ਸਿੰਘਪੁਰੀਏ ਝਬ ਸੱਦੇ ਆਏ । ਹੁਤੇ ਤਊ ਥੇ ਨੇਮ ਬੰਧਾਏ ।
ਔਰ ਗਿਰਦੈ ਕੈ ਛੋਟ ਸ੍ਰਦਾਰ । ਰਹਿ ਨਹਿਂ ਸਕਯੋ ਜੁ ਹੁਤੋ ਅਵਾਰ ।੩੪।
singhpurîç jhab saddç âç. hutç taû thç nçm bandhâç.
aur girdai kai chhôt sardâr. rahi nahin sakyô ju hutô avâr.34.

ਕਈ ਕੁਸ਼ਾਮਦੀ ਕਈ ਸਾਕ ਸੁ ਦਾਰ । ਸਭ ਚੱਲ ਆਏ ਕਿਨ ਕਰੀ ਨ ਟਾਰ ।
ਬਿਨ ਸੱਦੇ ਆਏ ਖਾਣੇਵਾਰ । ਘਿਓ ਖੰਡ ਕੈ ਚਲਾ ਦਏ ਖਾਰ ।੩੫।
kaî kushâmdî kaî sâk su dâr. sabh chall âç kin karî na târ.
bin saddç âç khânçvâr. ghiô khand kai chalâ daç khâr.35.

ਦੋਹਰਾ : ਰਾਜੇ ਨਦਰੋ ਜੋ ਲਈ ਫੌਜ ਉਪਰ ਘੋੜਨ ਚੜ੍ਹਾਇ ।
ਆਯੋ ਗਰਰੋ ਦੇਖ ਬਡ ਫੌਜ ਰਹੀ ਭੂਮ ਛਾਇ ।੩੬।
dôhrâ : râjç nadrô jô laî phauj upar ghôrdan chardhâi.
âyô garrô dçkh bada phauj rahî bhûm chhâi.36.

ਚੌਪਈ : ਬਹੁ ਬਜੈਂ ਨਗਾਰੇ ਬਡ ਘਮਘੋਰ ਪਾਈ । ਦਲ ਤੈ ਚੌਗੁਨ ਕਹੈ ਲੁਕਾਈ ।
ਫਿਰ ਦੇਖਯੋ ਖਾਨੋ ਜੰਬੂਰ । ਛਲਕ ਕਰੀ ਤੌ ਰਹਯੋ ਕਾਸ ਪੂਰ ।੩੭।
chaupaî : bahu bajain nagârç bada ghamghôr pâî. dal tai chaugun kahai lukâî.
phir dçkhyô khânô jambûr. chhalak karî tau rahyô kâs pûr.37.

Dohra : As S. Amar Singh[18] got the news about this development,
Hardly did he feel alarmed in his heart.
He bragged that as he attacked with his massive army,
Definitely would he occupy whole of Baghel Singh's territory. (29)

With many an initiative did he organise his army,
Many a messenger did he despatch to invite support.
To all his relatives and acquaintances did he ask,
Must all of them reach his fort at the earliest. (30)

All the fraternal Phulkian[19] feudal chiefs reached,
So did his relations of Bhai[20] dynasty arrive soon.
The Rai Mian of Jagraon too did rush to rally round him,
After making a strategic deal with the rulers of Malerkotla. (31)

Chaupai : As S. Paakhar Singh Manshahia arrived with a massive force,
So did S. Maha Singh came in a body from Mudki.
These two feudal chiefs being Amar Singh's brothers-in-law,
They were deployed to lead the massive force from the front. (32)

A big force did the Nahan chief bring from Nahan,
Whom S. Amar Singh had made his brother through exchange of turbans.
Chiefs of Mehraj and Saboki Talwandi did arrive with a force,
Along with them came the Kaleke, Gill and Maur chiefs. (33)

Soon did the Singhpuria chiefs arrive at Amar Singh's support,
With whom had they entered into several written deals.
And all the petty chiefs from the surrounding areas,
Arrived along with all those idlers who had nothing to do. (34)

Many other sycophants and distant relatives too arrived,
All sorts of people gathered around without delay.
Many came uninvited just for feasting themselves freely,
As the Patiala chief had started a lavish community kitchen. (35)

Dohra : As the Patiala chief made an inspection of his troops,
After mounting his soldiers on horses in full battle gear,
Highly arrogant did he feel as he inspected his troops,
As this massive army stood ready on a vast area. (36)

Chaupai : A very loud roar arose with the beat of war drums,
Four times larger than the Khalsa Dal did his army appear.
Then as he inspected his battery of artillery guns,
The whole sky was overcast as they fired those guns. (37)

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ਫਿਰ ਦੇਖਨ ਪੈਦਲ ਮੰਗਾਯੋ । ਦੇਖ ਉਨੈ ਬਹੁ ਦਿਲ ਹੁਲਸਾਯੋ ।
ਤੋਪਖਾਨਨ ਕੀ ਛਲਕ ਕਰਵਾਈ । ਡੇਰੋ ਦੀਨੋ ਬਾਹਰ ਲਵਾਈ ।੩੮।
phir dçkhan paidal mangâyô. dçkh unai bahu dil hulsâyô.
tôpkhânan kî chhalak karvâî. daçrô dînô bâhar lavâî.38.

ਦੋਹਰਾ : ਦੇਖ ਫੌਜ ਨ੍ਰਿਪ ਖ਼ੁਸ਼ ਭਯੋ ਕਰ ਬੋਲਯੋ ਮੁਖੋਂ ਹੰਕਾਰ ।
ਕਯਾ ਵਸਤੂ ਬਘੇਲ ਸਿੰਘ ਏਕਲੋ ਸਭ ਪੰਥ ਲੜੈ ਜਾਇ ਹਾਰ ।੩੯।
dôhrâ : dçkh phauj narip khush bhayô kar bôlyô mukhôn hankâr.
kayâ vasatû baghçl singh çklô sabh panth lardai jâi hâr.39.

ਹਮਰੀ ਗੱਲ ਮੁਖ ਇਕ ਬਿਖੈ ਖਾਲਸੈ ਮੁੱਖ ਹਜ਼ਾਰ ।
ਸੁਨ ਕਹੈਂ ਖੁਸ਼ਾਮਦੀ ਲੋਕ ਤਹਿਂ ਜਾਇ ਨ ਆਇ ਘਰ ਹਾਰ ।੪੦।
hamrî gall mukh ik bikhai khâlsai mukkh hazâr.
sun kahain khushâmdî lôk tahin jâi na âi ghar hâr.40.

ਚੌਪਈ : ਜੋ ਘੱਲੇ ਰਾਜੇ ਥੋ ਗੋਪ ਹਲਕਾਰੇ । ਸੋ ਆਏ ਕਰ ਸਿੰਘਨ ਸੁਮਾਰੇ ।
ਹਜ਼ਾਰ ਚਾਰ ਉਨ ਬੰਦੂਕ ਬਤਾਈ । ਖੁਦ ਮਿਸਲ ਸੁਧੀ ਬਘੇਲ ਸਿੰਘ ਲਿਖਾਈ ।੪੧।
chaupaî : jô ghallç râjç thô gôp halkârç. sô âç kar singhan sumârç.
hazâr châr un bandûk batâî. khud misal sudhî baghçl singh likhâî.41.

ਇਕ ਹਜ਼ਾਰ ਆਈ ਮਿਸਲੋਂ ਪਰਾਈ । ਪੰਜ ਹਜ਼ਾਰ ਉਨ ਸਭੋ ਸੁਨਾਈ ।
ਔਰ ਨਾਗੜਬੂਦੀ ਦੀ ਕਯਾ ਕਹੌਂ ਗੱਲ । ਜੋ ਅਏ ਲੁਟੇਰੇ ਹੁਤ ਬਹੁ ਚੱਲ ।੪੨।
ik hazâr âî mislôn parâî. pañj hazâr un sabhô sunâî.
aur nâgrdabûdî dî kayâ kahaun gall. jô aç lutçrç hut bahu chall.42.

ਦੋਹਰਾ : ਯਹ ਸੁਨ ਰਾਜਾ ਖ਼ੁਸ਼ ਭਯੋ ਫੌਜ ਕਾਬੂ ਕੀ ਹਮ ਆਹਿ ।
ਉਨ ਤੇ ਚੌਗੁਨ ਹਮ ਢਿਗੈ ਹਮ ਲੱਯਗੁ ਉਸੈ ਫੜਵਾਇ ।੪੩।
dôhrâ : yah sun râjâ khush bhayô phauj kâbû kî ham âhi.
un tç chaugun ham dhigai ham layygu usai phardvâi.43.

ਚੌਪਈ : ਕਹਿ ਬਘੇਲ ਸਿੰਘ ਕਿਤ ਨਠ ਜਾਊਗੁ । ਦਿੱਲੀ ਮਾਝੇ ਮੱਧ ਲੁਕਨ ਨ ਪਾਊਗੁ ।
ਪੰਜ ਹਜ਼ਾਰ ਕੁੱਲ ਉਸ ਸੰਗ ਘੋੜਾ । ਹਮਰੇ ਸੰਗ ਹਜ਼ਾਰ ਬਾਰਹ ਜੋੜਾ ।੪੪।
chaupaî : kahi baghçl singh kit nath jâûgu. dillî mâjhç maddh lukan na pâûgu.
pañj hazâr kull us sang ghôrdâ. hamrç sang hazâr bârah jôrdâ.44.

ਤੋਪ ਜੰਬੂਰੋ ਉਸ ਸੰਗ ਨ ਕੋਈ । ਆਪਣੇ ਸੰਗ ਹਮ ਬਹੁਤੀ ਜੋਈ ।
ਹਮ ਦੀਨੇ ਬਹੁ ਖਜ਼ਾਨੇ ਖੁਲ੍ਹਵਾਇ । ਸਿੰਘਨ ਦਲ ਕਿਛ ਲੁਟੈ ਤੌ ਖਾਹਿ ।੪੫।
tôp jambûrô us sang na kôî. âpanç sang ham bahutî jôî.
ham dînô bahu khazânç khulhvâi. singhan dal kichh lutai tau khâhi.45.

ਦੁਲਚਾ ਸਿੰਘ ਸੁਨ ਚਿੰਤਾ ਭਾਰੀ । ਮਤ ਕਤ ਸਿੰਘਨ ਲੜਾਇ ਜਾਇ ਮਾਰੀ ।
ਇਤੈ ਕਰਤ ਬਹੁ ਫੌਜ ਭਈ ਆਇ । ਮਤ ਦੇਵੈ ਹਮ ਫੌਜ ਵਿਚ ਲਾਇ ।੪੬।
dulchâ singh sun chintâ bhârî. mat kat singhan lardâi jâi mârî.
itai karat bahu phauj bhaî âi. mat dçvai ham phauj vich lâi.46.

Thereafter, as he inspected the infantry soldiers,
Extremely excited and proud did he feel.
After ordering the artillery guns to open fire,
Outside his fort did he get these guns deployed. (38)

Dohra : Highly overjoyed did the Patiala chief feel after inspecting his troops,
In a highly arrogant vein did he utter these remarks:
Leave aside a single Khalsa Misl chief Baghel Singh,
Even the whole Khalsa Panth force would get defeated. (39)

He had his whole army under his single-hand command,
Whereas Khalsa Panth force had too many commanders.
Hearing this, the sycophants did burst out in applause,
Never would he return home after suffering defeat. (40)

Chaupai : The intelligence gatherers whom the Patiala chief had sent secretly,
The strength of S. Baghel Singh's force had they assessed.
Four thousand musketeers had they reported in number,
Who belonged to S. Baghel Singh's Misl alone. (41)

As one thousand musketeers had joined from other Misls,
Five thousand in total strength had they reported.
There were many other hangers on who needed to be mentioned,
Who had joined this force for the sake of plundering. (42)

Dohra : Hearing these news, delighted did S. Amar Singh feel,
That he had a disciplined army under his command.
As he had four times more troops under his command,
Surely would he be able to capture S. Baghel Singh. (43)

Chaupai : Where could S. Baghel Singh flee, he remarked,
Won't he be able to seek shelter in Majha or Delhi.
Only five thousand horse-mounted cavalry he had,
Whereas he (Amar Singh) commanded twelve thousand men. (44)

No artillery guns did S. Baghel Singh possess,
Whereas he (Amar Singh) possessed a large number of guns.
Lavishly had he disbursed money among his troops,
Whereas S. Baghel Singh's soldiers survived on loot and plunder. (45)

Hearing these reports, S. Dulcha Singh[21] did feel highly concerned,
Lest the Khalsa Panth forces should get defeated in battle.
As such a massive force had S. Amar Singh gathered there,
Lest he should disintegrate the Khalsa Panth force. (46)

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ਦੋਹਰਾ : ਮੁਲਕ ਮੇਰੋ ਹੈ ਨਿਕਟ ਇਨ ਤੋ ਇਹ ਲੇਹਿ ਛੁਡਾਇ ।
ਬਿਨਾ ਲੜੇ ਮਲਵੱਈਅਨ ਕਿਮ ਲੀਜੈ ਮੁਲਕ ਛੁਡਾਇ ।੪੭।
dôhrâ : mulak mçrô hai nikat in tau ih lçhi chhudaâi.
binâ lardç malvaîîan kim lîjai mulak chhudaâi.47.

ਚੌਪਈ : ਬਘੇਲ ਸਿੰਘ ਉਸ ਹੱਸ ਕਰ ਕਹਯੋ । ਮੁਲਕ ਲੜੇ ਬਿਨ ਕਿਨ ਛਡ ਦਯੋ ।
ਤੁਮ ਡਰ ਰਖਤ ਮਤ ਜਾਯੋ ਹਾਰ । ਮੈਂ ਆਣ ਭਿੜਾਊਂ ਦੱਖਣ ਕੰਧਾਰ ।੪੮।
chaupaî : baghçl singh us hass kar kahyô. mulak lardç bin kin chhada dayô.
tum daar rakhat mat jâyô hâr. main ân bhirdâûn dakkhan kandhâr.48.

ਵੱਲ ਪਟਯਾਲੇ ਦਯੋ ਡੇਰੋ ਤੁਰਤ ਤੁਰਵਾਇ । ਸੁਨ ਰਾਜੈ ਦਿਲ ਕ੍ਰੋਧ ਭਯੋ ਆਇ ।
ਸੱਦ ਸ੍ਰਕਾਰੀਅਨ ਹੁਕਮ ਕਰ ਦਯੋ । ਮਾਰ ਸਿੰਘਨ ਕਢਿ ਘੋੜੇ ਲੈ ਅਯੋ ।੪੯।
vall patyâlç dayô daçrô turat turvâi. sun râjai dil karôdh bhayô âi.
sadd sarkârîan hukam kar dayô. mâr singhan kadahi ghôrdç lai ayô.49.

ਵਕੀਲ ਰਾਜੈ ਹੁਤ ਚੈਨ ਸਿੰਘ ਜੋਊ । ਪਾਸ ਬਘੇਲ ਸਿੰਘ ਰਹਿਤ ਥੋ ਸੋਊ ।
ਉਨ ਸੁਨ ਭੇਜੀ ਹਲਕਾਰਨ ਜੋੜੀ । ਲੜਯੋ ਨ ਸਿੰਘਨ ਲਖ ਫੌਜ ਥੋੜੀ ।੫੦।
vakîl râjai hut chain singh jôû. pâs baghçl singh rahit thô sôû.
un sun bhçjî halkâran jôrdî. lardyô na singhan lakh phauj thôrdî.50.

ਰਾਜੈ ਕਹੀ ਤੂੰ ਵਖਤੋਂ ਖੁੰਝਾਵੈਂ । ਫਿਰ ਯਹਿ ਵੇਲੋ ਹਮ ਕਬ ਪਾਵੈਂ ।
ਸਦ ਛਿੜਵਾਲ ਔ ਫੁਲਵੈਣ ਸ੍ਰਦਾਰ । ਪੁਛੀ ਸਲਾਹ ਸਭ ਭਾਈਚਾਰ ।੫੧।
râjai kahî tûn vakhtôn khuñjhâvain. phir yahi vçlô ham kab pâvain.
sad chhirdvâl au phulvain sardâr. puchhî salâh sabh bhâîchâr.51.

ਦੋਹਰਾ : ਜੋ ਜੋ ਅਏ ਦਨਾਉ ਤਹਿਂ ਸਭ ਕਹਿਤ ਆਏ ਮਾਰ ਮਾਰ ।
ਵਕੀਲ ਰਲਯੋ ਸਾਥ ਸਿੰਘਨ ਕੈ ਵਹਿ ਚਹਿਤ ਤੁਹਾਰੀ ਹਾਰ ।੫੨।
dôhrâ : jô jô aç danâu tahin sabh kahit âç mâr mâr.
vakîl ralyô sâth singhan kai vahi chahit tuhârî hâr.52.

ਚੌਪਈ : ਤੁਮ ਲੜਨੋ ਹਮ ਹੀ ਕੋ ਕਹੋ । ਆਪ ਬੈਠ ਤੁਮ ਪਟਯਾਲੇ ਰਹੋ ।
ਹਮ ਫੜ ਲਯਾਵੈਂ ਸਿੰਘ ਬਘੇਲੋ । ਵਕੀਲ ਕਹੇ ਕਿਮ ਚੁਕਤ ਹੈ ਵੇਲੋ ।੫੩।
chaupaî : tum lardnô ham hî kô kahô. âp baith tum patyâlç rahô.
ham phard layâvain singh baghçlô. vakîl kahç kim chukat hai vçlô.53.

ਉਨ ਲੈਣ ਕੀਨੋ ਕੁਛ ਸਿੰਘਨ ਕੋਲੈ । ਛਿੜਵਾਲ ਫੁਜਦਾਰ ਇਮ ਕਹਿ ਬੋਲੈ ।
ਬੁਰੇ ਦਿਵਸ ਉਨ ਲੋਕਨ ਆਏ । ਅਪਨੀ ਮੌਤ ਉਨ ਆਪ ਸਦਾਏ ।੫੪।
un lain kînô kuchh singhan kôlai. chhirdvâl phujdâr im kahi bôlai.
burç divas un lôkan âç. apnî maut un âp sadâç.54.

ਯਹਿ ਸੁਨ ਵਕੀਲੈ ਫਿਰ ਲਿਖ ਦਯੋ । ਜੌ ਮਿਟੋ ਨਹੀਂ ਤੌ ਦੂਰ ਨ ਅਯੋ ।
ਤੌ ਲੋਕੀ ਇਮ ਹਾਸੀ ਉਚਾਰੀ । ਵਕੀਲ ਕੀਆ ਰਾਜੈ ਕਯਾ ਭਾਰੀ ।੫੫।
yahi sun vakîlai phir likh dayô. jau mitô nahîn tau dûr na ayô.
tau lôkî im hâsî uchârî. vakîl kîâ râjai kayâ bhârî.55.

Dohra : His (Dulcha Singh's) own territory being adjacent to Patiala state,
Lest Amar Singh should annex his own territory.
In that eventuality, how could he take back his area,
Except after fighting a battle against the Malwa forces. (47)

Chaupai : In a lighter vein did S. Baghel Singh tell S. Dulcha Singh,
Nobody vacated an occupied territory without a fight.
As S. Dulcha Singh apprehended lest they should be defeated,
S. Baghel Singh would leave no stone unturned to win the battle. (48)

As S. Baghel Singh ordered his troops to march towards Patiala,
Highly incensed did S. Amar Singh feel at his rival's audacity.
Instantly did he order his state troops to move forward,
Must they seize all their horses after killing the Singhs. (49)

S. Chain Singh who had been S. Amar Singh's ambassador,
He had been staying with S. Baghel Singh as S. Amar Singh's representative.
Immediately did he send a couple of his deputies to S. Amar Singh,
Never should S. Amar Singh fight against the Singhs underestimating their strength. (50)

(But) the Patiala chief accused him of using delaying tactics,
A better opportunity than the present one would he never get.
Thereafter, calling an assembly of hawks and Phulkian chiefs,
He asked the opinion of his fraternity about the fight. (51)

Dohra : Whosoever considered himself wise among those invited,
Immediate launching of an attack did they all advise.
They accused the state advisor of joining the Singhs' camp,
As he wished the Patiala chief to get defeated. (52)

Chaupai : They insisted on fighting this battle on his behalf,
Let him (S. Amar Singh) stay put in his Patiala fort.
They bragged of capturing and presenting S. Baghel Singh alive,
While the state ambassador wished to put off the fighting. (53)

He (S. Chain Singh) must have made a deal with the Singhs,
Thus did the hawkish Phulkian chiefs allege.
As destiny had ordained them to be doomed,
Themselves were they inviting their own disaster. (54)

Hearing this, the state ambassador once again advised,
They must not move too far if they were bent upon fighting.
At this remark, the people made him a butt of ridicule,
That what a funny advisor had the Patiala chief employed. (55)

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ਤੌ ਛਿੜਵਾਲ ਇਮ ਕਰੀ ਸਲਾਹੋ । ਬਿਨ ਪੂਛੇ ਰਾਜੇ ਲੁਟ ਸਿੰਘਨ ਕੋ ਖਾਹੋ ।
ਜਿਨ ਹੁਤੀ ਨ ਦੇਖੀ ਸਿੰਘਨ ਲੜਾਈ । ਪੋਚ ਪੋਚ ਬਰਛੀ ਤੇ ਕਹੈਂ ਚਮਕਾਈ ।੫੬।
tau chhirdvâl im karî salâhô. bin pûchhç râjç lut singhan kô khâhô.
jin hutî na dçkhî singhan lardâî. pôch pôch barchhî tç kahain chamkâî.56.

ਦੋਹਰਾ : ਜਿੱਕਾਂ ਮਝੈਲੇ ਬੋਟੜੇ ਅਸਾਂ ਅਜ ਅੱਡੇ ਆਹਿ ।
ਘ੍ਰੈ ਘੋੜੀ ਉਨ ਟੋਡ ਬਹੁ ਬਰਛੀ ਮੱਧ ਪਿਠੇ ਗਡਾਹਿਂ ।੫੭।
dôhrâ : jikkân majhailç bôtrdç asân aj adadaç âhi.
gharai ghôrdî un tôda bahu barchhî maddh pithç gadaâhin.57.

ਚੌਪਈ : ਕੋਈ ਕਹੈ ਹਮ ਘੋੜੀ ਲਯਾਵੈਂ । ਕਿੱਲੇ ਬਧਰ ਹਮ ਘਰ ਜਾਇ ਪਾਵੈਂ ।
ਕੋਊ ਕਹੈ ਮੈਂ ਭਲ ਸੌਣ ਆਯੋ । ਆਵੌਂ ਮਾਲ ਜੁ ਮਨ ਮਹਿਂ ਭਾਯੋ ।੫੮।
chaupaî : kôî kahai ham ghôrdî layâvain. killç badhar ham ghar jâi pâvain.
kôû kahai main bhal saun âyô. âvaun mâl ju man mahin bhâyô.58.

ਕੋਊ ਕਹੈ ਮੋਇ ਮਿਲਯੋ ਬਘਯਾੜੋ । ਕੋਊ ਕਹੈ ਮੋਹਿ ਮਿਲਯੋ ਸਪ ਕਾਰੋ ।
ਥੀ ਦੇਖੀ ਜਿਨ ਸਿੰਘਨ ਲੜਾਈ । ਕਹਿਂ ਮਲਵੱਈਅਨ ਮਿਲ ਅਏ ਹੋ ਮਾਈ ।੫੯।
kôû kahai môi milyô baghyârdô. kôû kahai môhi milyô sap kârô.
thî dçkhî jin singhan lardâî. kahin malvaîîan mil aç hô mâî.59.

ਜੇ ਨਹਿਂ ਮਿਲੇ ਤਾਂ ਅਬ ਮਿਲ ਆਵੋ । ਸਿੰਘਨ ਲੜ ਫਿਰ ਮਿਲਨ ਨ ਪਾਵੋ ।
ਐਸੀ ਐਸੀ ਕਹਿ ਬਾਤ ਹੰਸਾਹਿਂ । ਕਰੈਂ ਖਿਲੀ ਸੁ ਮਝੈਲਨ ਸੁਨਾਹਿਂ ।੬੦।
jç nahin milç tân ab mil âvô. singhan lard phir milan na pâvô.
aisî aisî kahi bât hansâhin. karain khilî su majhailan sunâhin.60.

ਅਬ ਆਗੈ ਸੁਨੋ ਸਿੰਘਨ ਕੀ ਬਾਤ । ਉਨ ਸੁਨਯੋ ਆਏ ਮਲਵਈ ਬਹੁ ਧਾਂਤ ।
ਭਈ ਬਹੀਰੀਅਨ ਮਨ ਸੰਕਾਇ । ਕਈਅਨ ਦੀਨੀ ਚੀਜੈ ਮੁੜਵਾਇ ।੬੧।
ab âgai sunô singhan kî bât. un sunyô âç malvaî bahu dhânt.
bhaî bahîrîan man sankâi. kaîan dînî chîjai murdvâi.61.

ਦੋਹਰਾ : ਕਹਿਂ ਥੋੜੇ ਸਿੰਘ ਹਮ ਆਇ ਫਸੇ ਦੇਸ਼ ਉਨ੍ਹੈਂ ਕੈ ਮਾਂਹਿ ।
ਜੌ ਆਇ ਸ੍ਰਕਾਰੈ ਘੇਰ ਹੈ ਹਮ ਫੇਰ ਨ ਨਿਕਸਨ ਪਾਂਹਿ ।੬੨।
dôhrâ : kahin thôrdç singh ham âi phasç dçsh unhain kai mânhi.
jau âi sarkârai ghçr hai ham phçr na niksan pânhi.62.

ਚੌਪਈ : ਐਸੀ ਸੋਚ ਇਤ ਦਲ ਮਧ ਭਈ । ਨਹਿਂ ਢਿਗ ਬਘੇਲ ਸਿੰਘ ਡਰ ਕਿਨ ਕਹੀ ।
ਇਕ ਦੁਲਚਾ ਸਿੰਘ ਇਮ ਆਨ ਉਚਾਰੀ । ਬਹੁ ਅਏ ਮਲਵਈ ਅਬ ਕਰ ਫੌਜ ਭਾਰੀ ।੬੩।
chaupaî : aisî sôch it dal madh bhaî. nahin dhig baghçl singh daar kin kahî.
ik dulchâ singh im ân uchârî. bahu aç malvaî ab kar phauj bhârî.63.

ਤੁਸੀਂ ਮਿਸਲ ਕੋਈ ਸਾਥ ਨ ਲਈ । ਤੁਮ ਹਮ ਪੁਛੈ ਬਿਨ ਕਾਹਲ ਕਈ ।
ਅਬ ਦਸ ਪੰਜ ਦਿਨ ਧੀਰ ਧਰਾਵੋ । ਮੁੜ ਡੇਰਾ ਦੇਸ਼ ਅਪਨੇ ਲਾਵੋ ।੬੪।
tusîn misal kôî sâth na laî. tum ham puchhai bin kâhal kaî.
ab das pañj din dhîr dharâvô. murd daçrâ dçsh apnç lâvô.64.

Thereafter, the hawks confabulated among themselves,
Must they ransack the Singhs even without asking the king.
Those who had never seen the Singhs fighting a battle,
In vain did they sharpen their spears for a fight. (56)

Dohra : The way these sons of Majhails (from Majha),
Had they, perchance, fallen into Phulkian forces hands that day,
They would stab too many daggers, in their backs,
As they would be fleeing the field on their horses and camels. (57)

Chaupai : A horse from the battle would he bring, dreamt someone,
With fine leather strap would he leash the horse at home.
On a most auspicious moment had he left home, said another,
A treasure of his own choice would he bring home. (58)

Still another had spotted a lion as he departed from home,
A snake had been spotted by another, both being signs of violence.
Those who had witnessed the Majhail Singhs fighting advised,
The Malwai Singhs had better met their mothers before departure. (59)

They must embrace their mothers in case they have missed earlier,
Who knows they may not return alive to meet their mothers.
Indulging into such verbal pranks and loose talk,
Did they try to spread such canards about the Majhail Singhs. (60)

Now listen further to account of (Majhail) Singhs,
As they heard about the large concentration of Malwa forces.
With a sense of scare running across the Khalsa Dal ranks,
Many among them attempted to send back their valuables. (61)

Dohra : Some felt that besides being smaller in number,
Had they really been trapped in an alien land.
In the event of state troops laying a siege around them,
Hardly would they be able to break through the siege. (62)

Chaupai : Though such being the sense of fear among the Khalsa ranks,
But none did dare to share it with S. Baghel Singh.
S. Dulcha Singh alone shared it with S. Baghel Singh,
That the Malwais had concentrated in a large strength. (63)

Neither had S. Baghel Singh sought assistance from another Misl,
Nor had he consulted him (S. Dulcha Singh) being in haste,
Now he must keep patience for five ten days,
Thereafter, their Khalsa Dal force must beat a retreat. (64)

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ਤੌ ਹਸ ਬਘੇਲ ਸਿੰਘ ਐਸ ਉਚਾਰੀ । ਅਬ ਮੁੜ ਚਲੇ ਕਯਾ ਰਹੂਗੁ ਤੁਮਾਰੀ ।
ਮਗਰੇ ਡੇਰਾ ਮਲਵਈ ਚਲਾਵੈਂ । ਯਹ ਪੰਥ ਮਧ ਕਯਾ ਹਾਸੀ ਕਰਾਵੈਂ ।੬੫।
tau has baghçl singh ais uchârî. ab murd chalç kayâ rahûgu tumârî.
magrç daçrâ malvaî chalâvain. yah panth madh kayâ hâsî karâvain.65.

ਤਉ ਕਹੀ ਸਿੰਘ ਬਜਾਓ ਨਗਾਰੇ । ਕਰੂਗੁ ਗੁਰੂ ਜੋ ਉਸੈ ਭਾਵੈ ਕਾਰੇ ।
ਸਦ ਸ੍ਰਦਾਰਨ ਦੀਵਾਨ ਲਗਾਯੋ । ਜੰਗ ਕਰਨ ਕੋ ਮਤੋ ਮਤਾਯੋ ।੬੬।
tau kahî singh bajâô nagârç. karûgu gurû jô usai bhâvai kârç.
sad sardâran dîvân lagâyô. jang karan kô matô matâyô.66.

ਦੋਹਰਾ : ਖਾਲਸੇ ਸੋਊ ਮੰਨ ਲਈ ਕਹੀ ਜੁ ਸਿੰਘ ਬਘੇਲ ।
ਹਮ ਲਰਨੋ ਮਰਨੋ ਕਿਮ ਸੰਗੈਂ ਯਹ ਹੈ ਹਮਰੀ ਨਿਤ ਖੇਲ ।੬੭।
dôhrâ : khâlsç sôû mann laî kahî ju singh baghçl.
ham larnô marnô kim sangain yah hai hamrî nit khçl.67.

ਚੌਪਈ : ਤੌ ਦੁਲਚੈ ਸਿੰਘ ਕੋ ਥੰਨੋ ਸੌਪਾਯੋ । ਸੁੱਖੂ ਸਿੰਘ ਸੱਦ ਮੁਹਰੈ ਲਾਯੋ ।
ਸਯਾਮ ਸਿੰਘ ਸਲੀਨੀਏ ਮਨੇ ਮਾਜਰੀਏ । ਰਸੂਲਪੂਰੀਏ ਚੋਲੀਏ ਚੁਭਾਲੀਏ ।੬੮।
chaupaî : tau dulchai singh kô thannô saupâyô. sukkhû singh sadd muhrai lâyô.
sayâm singh salînîç manç mâjrîç. rasûlpûrîç chôlîç chubhâlîç.68.

ਏ ਸਭ ਲਏ ਸੱਜੀ ਓਰ । ਕਲਸੀਏ ਦਏ ਖੱਬੀ ਵਲ ਤੋਰ ।
ਬਘੇਲ ਸਿੰਘ ਕਹੀ ਉਨ੍ਹੈਂ ਸ੍ਰਦਾਰਨ । ਹੈ ਤੁਮ ਹੀ ਕੋ ਲਜਾ ਜਿੱਤਨ ਹਾਰਨ ।੬੯।
ç sabh laç sajjî ôr. kalsîç daç khabbî val tôr.
baghçl singh kahî unhain sardâran. hai tum hî kô lajâ jittan hâran.69.

ਔਰ ਮਿਸਲ ਭੀ ਰਲੀ ਕਛੂ ਆਇ । ਕਹਯੋ ਉਨ੍ਹੈਂ ਰਹਯੋ ਬਹੀਰੋ ਦਾਇ ।
ਰਹੋ ਸੁਚੇਤ ਕਰੋ ਤਕੜਾਈ । ਸ਼ਸਤਰ ਪਕੜੋ ਕਰੋ ਲੜਾਈ ।੭੦।
aur misal bhî ralî kachhu âi. kahyô unhain rahyô bahîrô dâi.
rahô suchçt karô takrdâî. shastar pakrdô karô lardâî.70.

ਦੋਹਰਾ : ਔਰ ਦੁਆਬੀਏ ਜੋ ਹੁਤੋ ਤੇ ਰਾਖੇ ਨਿਜ ਸਾਥ ।
ਦੇ ਦੇ ਦਿਲਾਸੇ ਸਭਨ ਕੋ ਕਹਯੋ ਅਬ ਕਰੋ ਮਲਵਈਅਨ ਸੋਂ ਹਾਥ ।੭੧।
dôhrâ : aur duâbîç jô hutô tç râkhç nij sâth.
dç dç dilâsç sabhan kô kahyô ab karô malvaîan sôn hâth.71.

ਚੌਪਈ : ਇਕ ਔਰ ਬਚ ਸ੍ਰਦਾਰਨ ਕਰਯੋ । ਜਿਨ ਛਕਯੋ ਨ ਪ੍ਰਸ਼ਾਦ ਸੋਊ ਛਕ ਤੁਰਯੋ ।
ਚਾਰ ਪਹਿਰ ਕੀ ਹੋਗੁ ਲਰਾਈ । ਹੋਨ ਮਿਲੁਗੁ ਨ ਡੇਰੋ ਬਿਨ ਫਤੈ ਪਾਈ ।੭੨।
chaupaî : ik aur bach sardâran karyô. jin chhakyô na parshâd sôû chhak turyô.
châr pahir kî hôgu larâî. hôn milugu na daçrô bin phatai pâî.72.

ਸੋਊ ਸ੍ਰਦਾਰਨ ਮੰਨ ਲਈ ਸੱਭ । ਲਰਨ ਪਹਿਰ ਚਾਰ ਕਰ ਲਯੋ ਢੱਬ ।
ਤੁਰੇ ਘਨੌਰੋਂ ਮੋਰਚੇ ਉਠਾਇ । ਚੜ੍ਹ ਤੁਰੇ ਨਿਸ਼ਾਨਚੀ ਪਟਯਾਲੇ ਦਾਇ ।੭੩।
sôû sardâran mann laî sabbh. laran pahir châr kar layô dhabb.
turç ghanaurôn môrachç uthâi. chardah turç nishânchî patyâlç dâi.73.

At this S. Baghel Singh remarked in the same smiling vein,
With what face would they retreat at that stage.
As the Malwais would come after them in hot pursuit,
Would their Misl not become a butt of ridicule among the Panth? (65)

Thereafter did S. Baghel Singh ordered the war drum to be beaten,
So would it happen what the Divine Guru willed it to be.
Calling an assembly of Misl chiefs, he held a congregation,
At a resolution did they arrive to fight a battle. (66)

Dohra : The whole Khalsa Panth Misl agreed to obey,
Whatever had been proposed by S. Baghel Singh.
From fighting and being killed had they never shirked,
As that had been their occupation everyday. (67)

Chaupai : Thereafter S. Dulcha Singh was made the chief commander,
S Sukhu Singh[22] was made to lead from the front.
S. Shyam Singh Salinia, the Manimajra chief was taken along,
Along with the chiefs of Rasulpur, Chola Sahib and Jhabbal. (68)

As he deployed their forces on the right hand flank,
The Kalsia chief's force was deployed on the left flank.
Then S. Baghel Singh, exhorting all his chiefs, remarked,
That the Misl's victory or defeat depended on their grit. (69)

As a few other Singh Misls also arrived to join them,
They were asked to march with the main body.
Must all of them remain alert and determined,
Must they fight in the battle by wielding their swords. (70)

Dohra : Moreover, the Singhs who had arrived from Doaba region,
S. Baghel Singh kept those Singhs under his own command.
Keeping their morale high through his repeated exhortations,
He exhorted his troops to settle scores with the Malwais. (71)

Chaupai : Another instruction did he pass to his chief commanders,
Must all of them take their meals if not taken already.
As the battle was likely to last for twenty four hours,
A moment's rest would they not get till they won the battle. (72)

The same instructions did the Singh chief's accept,
All preparations for a twenty-four hours battle did they make.
Moving their camps from the town of Ghanaur[23],
The Khalsa force marched towards Patiala with their standards. (73)

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ਬਜੇ ਨਗਾਰੇ ਪਈ ਘਮਘੋਰ । ਗਿਰਦ ਪਟਯਾਲੇ ਬਹੁ ਪੜ ਗਯੋ ਸ਼ੋਰ ।
ਚਾਰ ਤਰਫ ਭਈ ਆਓ ਆਈ । ਭਯੋ ਗਰਦ ਮੈਂ ਸੂਰਜ ਛਾਈ ।੭੪।
bajç nagârç paî ghamghôr. girad patyâlç bahu pard gayô shôr.
châr taraph bhaî âô âî. bhayô garad main sûraj chhâî.74.

ਦੋਹਰਾ : ਰਾਜੇ ਦੇਖੀ ਗਰਦ ਦਲ ਉੱਪਰ ਬੈਠ ਮਹੱਲ ।
ਦੈ ਬਾਰੂਦ ਸਿੱਕੋ ਸਭਨ ਕਹੀ ਲੜੋ ਅਬ ਚੱਲ ।੭੫।
dôhrâ : râjç dçkhî garad dal uppar baith mahall.
dai bârûd sikkô sabhan kahî lardô ab chall.75.

ਚੌਪਈ : ਰਾਜੇ ਸ੍ਰਕਾਰੀਅਨ ਦਯੋ ਫੁਰਮਾਈ । ਮਾਰੋ ਸਿੰਘਨ ਦਿਹੋ ਘੋੜੇ ਲਯਾਈ ।
ਲਿਹੋ ਦੁਸ਼ਾਲੇ ਕੰਗਣ ਪਾਇ । ਯੌ ਕਹਿ ਭੇਜੇ ਤਿਨ ਦਿਲ ਵਧਾਇ ।੭੬।
chaupaî : râjç sarkârîan dayô phurmâî. mârô singhan dihô ghôrdç layâî.
lihô dushâlç kangan pâi. yau kahi bhçjç tin dil vadhâi.76.

ਦੋਹਰਾ : ਦਲ ਤੈ ਚੌਗੁਨ ਘੋਰ ਕਰ ਅਸਬੀ ਸ਼ੁਤਰੀ ਬਜਵਾਇ ।
ਉਡੀ ਧੂਰ ਰਵ ਗੁੰਮ ਗਯੋ ਨਹਿੰ ਆਪਨ ਸੁਝੈ ਪਰਾਇ ।੭੭।
dôhrâ : dal tai chaugun ghôr kar asbî shutrî bajvâi.
udaî dhûr rav gumm gayô nahin âpan sujhai parâi.77.

ਚੌਪਈ : ਦੇਖ ਫੌਜ ਰਾਜੋ ਖੁਸ਼ ਭਯੋ । ਬਕੀਲ ਝੂਠ ਹੁਤ ਹਮ ਸੋਂ ਕਹਯੋ ।
ਹਮਰੀ ਫੌਜ ਆਹਿ ਅਤਿ ਭਾਰੀ । ਅਬ ਲਿਓਗੁ ਦਲ ਸਿੰਘਨ ਕੈ ਮਾਰੀ ।੭੮।
chaupaî : dçkh phauj râjô khush bhayô. bakîl jhûth hut ham sôn kahyô.
hamrî phauj âhi ati bhârî. ab liôgu dal singhan kai mârî.78.

ਸ੍ਰਕਾਰ ਖਾਸ ਦਈ ਪ੍ਰਿਥਮ ਚੜ੍ਹਾਇ । ਛੇੜ ਰੱਖੀ ਢਿਗ ਰਾਜੇ ਵਾਇ ।
ਉਨ ਜਾਇ ਸਿੰਘਨ ਕੋ ਮੁਹਰੋ ਲਿਯੋ । ਇਕ ਬਾਰ ਪਰ ਲੜਖੜ ਦਲ ਕਰਯੋ ।੭੯।
sarkâr khâs daî paritham chardhâi. chhçrd rakkhî dhig râjç vâi.
un jâi singhan kô muhrô liyô. ik bâr par lardkhard dal karyô.79.

ਦੋਊ ਵਲ ਤਹਿ ਸਸਤ੍ਰ ਚਲਾਵੈਂ । ਗਿਰੈਂ ਖੜੈਂ ਮੁੜ ਹਿਲ ਚਲ ਧਾਵੈਂ ।
ਢੁਕ ਢਿਗ ਬਰਛੀ ਮਲਵਈ ਚਲਾਹਿਂ । ਓਇ ਢਿਗ ਬੰਦੂਕੀਅਨ ਢੁਕਨ ਨ ਪਾਂਹਿ ।੮੦।
dôû val tahi sasatar chalâvain. girain khardain murd hil chal dhâvain.
dhuk dhig barchhî malvaî chalâhin. ôi dhig bandûkîan dhukan na pânhi.80.

ਕੁਵਾਇਤ ਸੋਂ ਸਿੰਘ ਬਰਛੀ ਬਚਾਵੈਂ । ਮਾਰ ਗੋਲੀ ਉਨ੍ਹੈਂ ਦੂਰੋਂ ਗਿਰਾਵੈਂ ।
ਖੈਂਚ ਤੇਗ ਸੋਊ ਮਾਰਨ ਆਵੈਂ । ਮਾਰ ਗੋਲੀ ਉਨ੍ਹੈ ਦੂਰੋਂ ਗਿਰਾਵੈਂ ।੮੧।
kuvâit sôn singh barchhî bachâvain. mâr gôlî unhain dûrôn girâvain.
khaiñch tçg sôû mâran âvain. mâr gôlî unhai dûrôn girâvain.81.

ਦੋਹਰਾ : ਘੋੜ ਚੜੇ ਉਨ ਮੱਧ ਭਲੇ ਬਹੁ ਲਾਏ ਸਿੰਘਨ ਭੀ ਹਾਥ ।
ਟਰੇਂ ਨ ਸ਼ਸਤਰ ਫੇਟਿਓਂ ਮਰ ਗਿਰੇ ਗੋਲੀਅਨ ਸਾਥ ।੮੨।
dôhrâ : ghôrd chardç un maddh bhalç bahu lâç singhan bhî hâth.
tarçn na shastar phçtiôn mar girç gôlîan sâth.82.

As there rose a lot of din and noise with the beat of war drums,
There spread a great/terrible panic around the city of Patiala.
As rumours flew thick and fast from all the sides,
The sun seemed to have been eclipsed by the rising dust. (74)

Dohra : The Patiala chief (S. Amar Singh) observed the din and dust,
From the ramparts of his fort where he sat.
Ordering for the supply of ammunition to all his guns,
He ordered his troops to get ready for the fight. (75)

Chaupai : The king, making a royal official proclamation to wage a war,
He ordered his troops to kill the Singhs and snatch their horses.
Promising to reward the winners with robes and gold bracelets,
He tried to boost the morale of his state troops. (76)

Dohra : Ordering the beating of drums loaded on horses and camels,
Four times louder the din they raised than the Khalsa drums.
As the sun got eclipsed by the rising din and dust,
Difficult did it become to distinguish a friend from a foe. (77)

Chaupai : Looking at his massive force delighted did the king feel,
Wrongly had his ambassador reported Khalsa forces strength.
His own force being far greater in strength than the Khalsa force,
Surely would his army defeat the Khalsa Dal force. (78)

His royal strike force did he order to make the first attack,
Rest of his rural crowd did he keep near his fort.
As the royal strike force confronted the Khalsa force,
For a moment did it succeed in destabilising the Singhs. (79)

As both the sides mounted an attack on each other,
The soldiers advanced, staggered, fell and stood up again.
As Malwai soldiers attempted to hit with their daggers,
The Singh musketeers fired at them to keep them at bay. (80)

Being trained in protecting themselves against a dagger attack,
From a distance would the Singhs shoot at Malwa soldiers.
With long-drawn swords as the state soldiers advanced,
By firing bullets would the Singhs shoot them down. (81)

Dohra : The best state soldiers who were mounted on their horses,
To them also did the Singhs teach a good lesson.
As these horse-mounted soldiers kept on attacking the Singhs,
They, too, were shot down with bullets from their muskets. (82)

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ਚੌਪਈ : ਸੁ ਦੁਰਾਇ ਪਠਾਣੀ ਫੌਜੈ ਪਾਹਿ । ਕਹਯੋ ਉਨ੍ਹੈਂ ਮਾਰੋ ਤੁਸੀਂ ਪਾਛੈ ਜਾਇ ।
ਸੋਊ ਫੌਜ ਪਰ ਬਹੀਰੈ ਪੜੀ । ਉਸ ਅਗਯੋਂ ਫੌਜ ਦੁਲਚੈ ਸਿੰਘ ਅੜੀ ।੮੩।
chaupaî : su durâi pathânî phaujai pâhi. kahyô unhain mârô tusîn pâchhai jâi.
sôû phauj par bahîrai pardî. us agyôn phauj dulchai singh ardî.83.

ਉਸ ਉਪਰ ਪਯੋ ਦੇਖਯੋ ਜੋਰ । ਭੇਜਯੋ ਬਘੇਲ ਸਿੰਘ ਤੁੰਮਣੋ ਹੋਰ ।
ਕਿਛ ਸੁੱਖੂ ਸਿੰਘ ਵਲ ਘੱਲੇ ਸ੍ਰਦਾਰ । ਜਿਤਨ ਕੁ ਦੇਖਿਆ ਉਨ ਵਲ ਭਾਰ ।੮੪।
us upar payô dçkhyô jôr. bhçjyô baghçl singh tummnô hôr.
kichh sukkhû singh val ghallç sardâr. jitan ku dçkhiâ un val bhâr.84.

ਦੋਹਰਾ : ਦੋਊ ਵਲ ਫੌਜੈਂ ਲਰੈਂ ਕਰ ਕਰ ਮਨ ਵਡ ਚਾਉ ।
ਜਾਂਕੋ ਪਗ ਪਾਛੈ ਮੁੜੈ ਰਹੂਗੁ ਨ ਤਿਸੈ ਹਿਯਾਉ ।੮੫।
dôhrâ : dôû val phaujain larain kar kar man vada châu.
jânkô pag pâchhai murdai rahûgu na tisai hiyâu.85.

ਚੌਪਈ : ਘੜੀ ਦੋਇਕ ਤਹਿਂ ਐਸੇ ਲੜੇ । ਪਿੱਛੈ ਪਾਉਂ ਨ ਕਿਸ ਕੇ ਪੜੇ ।
ਜਿਮ ਜਿਮ ਸ਼ਸਤਰ ਤਨ ਗਏ ਚੀਰ । ਤਿਮ ਤਿਮ ਬਿਹਬਲ ਭਏ ਸਰੀਰ ।੮੬।
chaupaî : ghardî dôik tahin aisç lardç. pichchhai pâun na kis kç pardç.
jim jim shastar tan gaç chîr. tim tim bihbal bhaç sarîr.86.

ਸਿੰਘ ਫਟੇ ਤਹਿਂ ਹੀ ਥਾਂ ਬਹੇ । ਮਲਵਈ ਫਟੇ ਵਲ ਪਿੱਛੇ ਧਏ।
ਇਕ ਨੂੰ ਚੱਕ ਦੁਇ ਚਾਰ ਮੁੜਾਂਹਿ । ਗਏ ਗਏ ਸਿੰਘ ਉਨ੍ਹੈਂ ਅਖਾਹਿਂ ।੮੭।
singh phatç tahin hî thân bahç. malvaî phatç val pichchhç dhaç.
ik nûn chakk dui châr murdânhi. gaç gaç singh unhain akhâhin.87.

ਉਹਾਂ ਕਲਾ ਕਿਛ ਐਸੀ ਭਈ । ਮਲਵੱਯਨ ਫੌਜ ਵਲ ਦੋਊ ਹਿਲ ਗਈ ।
ਸੁੱਖੂ ਸਿੰਘ ਤਹਿਂ ਗੈਲ ਦਬਾਈ । ਦੁਲਚੈ ਸਿੰਘ ਦਯੋ ਬਹੀਰ ਧਕਾਈ ।੮੮।
uhân kalâ kichh aisî bhaî. malvayyan phauj val dôû hil gaî.
sukkhû singh tahin gail dabâî. dulchai singh dayô bahîr dhakâî.88.

ਬਘੇਲ ਸਿੰਘ ਤਹਿਂ ਸ਼ੁਤਰੀ ਬਜਾਇ । ਹੌਲੀ ਹੌਲੀ ਦਯੋ ਧੱਕੋ ਲਗਾਇ ।
ਰਾਜੈ ਦੇਖੀ ਫਿਰੀ ਲੜਾਈ । ਰੁਹੇਲ ਪਯਾਦ ਦਏ ਪ੍ਰਬਤੀ ਤੁਰਾਈ ।੮੯।
baghçl singh tahin shutrî bajâi. haulî haulî dayô dhakkô lagâi.
râjai dçkhî phirî lardâî. ruhçl payâd daç parbtî turâî.89.

ਦੋਹਰਾ : ਨੱਠ ਭੱਜ ਕਿਛ ਜਾ ਪੁਜੇ ਦਈ ਇਕ ਇਕ ਬੰਦੂਖ ਚਲਾਇ ।
ਦੇਖ ਅਗੇ ਨਠ ਆਵਤੇ ਉਨ ਤਹਿਂ ਲਗੇ ਨ ਪਾਇ ।੯੦।
dôhrâ : natth bhajj kichh jâ pujç daî ik ik bandûkh chalâi.
dçkh agç nath âvtç un tahin lagç na pâi.90.

ਚੌਪਈ : ਫੌਜ ਅਸਵਾਰੀ ਤਹਿਂ ਤੁਰ ਗਈ । ਬਹੁਤ ਮਾਰ ਪੈਦਲ ਪਰ ਭਈ ।
ਜਿਨ ਕੇ ਪੈਰ ਕਾਜ ਕਰ ਗਏ । ਬਚੇ ਸੋਊ ਔਰ ਮਾਰ ਖੋਸ ਲਏ ।੯੧।
chaupaî : phauj asavârî tahin tur gaî. bahut mâr paidal par bhaî.
jin kç pair kâj kar gaç. bachç sôû aur mâr khôs laç.91.

Chaupai : Sudhrai who had Pathan soldiers under his command,
Patiala chief asked him to attack the Singhs from the rear.
As this Pathan contingent attacked the Khalsa force,
S. Dulcha Singh's contingent rushed to block their passage. (83)

As this Singh contingent also appeared to be over powered,
S. Baghel Singh sent another contingent for his rescue.
Some more soldiers did he despatch towards S. Sukhu Singh,
As S. Baghel Singh noticed him coming under pressure. (84)

Dohra : Mightily did both the armies clash with each other,
In high spirits and morale were both the combatants.
Whosoever blinked and thought of retracing his steps first,
In prestige and reputation would he lose indeed. (85)

Chaupai : For a couple of hours both the forces clashed so fiercely,
That none did seem to be tracing their feet back.
As the sharp weapons pierced and cut through their bodies,
Much did they writhe and grieve in severe pain. (86)

As the wounded Singhs kept sitting on the ground,
The wounded Malwai soldiers rushed back to their camps.
As four Malwai soldiers would withdraw carrying a single wounded man,
The Singhs would taunt them for deserting the field. (87)

Such being the will of providence that prevailed there,
Malwa forces got uprooted on both the battle fronts.
As Sukhu Singh went after the retreating force in hot pursuit,
S. Dulcha Singh ordered the Khalsa force to push forward. (88)

As S. Baghel Singh ordered the camel-loaded war-drum beating,
Gradually his Khalsa Panth force kept pushing the enemy back.
As the Patiala chief observed the battle being lost,
He brought forth the Rohela and hill chiefs infantry. (89)

Dohra : Dashing and running some of them reached the battle front,
A few odd shots did they try to fire from their muskets.
Finding their own troops running and deserting the battlefield,
They themselves could not hold the ground for long. (90)

Chaupai : As the horse-mounted Patiala cavalry had deserted,
The infantry troops came under a heavy attack.
As only those who were nimble-footed could escape,
The rest of them were dispossessed and brutally beaten. (91)

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ਇਸੀ ਤੌਰ ਭਜ ਵੜੇ ਪਟਯਾਲੇ । ਲਏ ਅੜਾਇ ਪਟ ਪਟਣ ਵਾਲੇ ।
ਕੋਊ ਖੰਦਕ ਕੋਊ ਖਾਈਅਨ ਮਾਂਹਿ । ਗਿਰੇ ਪਰੇ ਤਹਿਂ ਜਾਨ ਬਚਾਹਿਂ ।੯੨।
isî taur bhaj vardç patyâlç. laç ardâi pat patan vâlç.
kôû khandak kôû khâîan mânhi. girç parç tahin jân bachâhin.92.

ਦੋਹਰਾ : ਤਬੈ ਰਾਜੈ ਅਗਯੋਂ ਕਹਯੋ ਕਰੋ ਤੋਪਨ ਕੀ ਮਾਰ ।
ਧੂੰਓਂ ਧਾਰ ਬਹੁ ਮਚਿ ਗਯੋ ਨਹਿਂ ਆਪਨ ਪ੍ਰਾਏ ਸਾਰ ।੯੩।
dôhrâ : tabai râjai agyôn kahyô karô tôpan kî mâr.
dhûnôn dhâr bahu machi gayô nahin âpan parâç sâr.93.

ਚੌਪਈ : ਮਹਾਂ ਸਿੰਘ ਕੋ ਤਹਿਂ ਸੁਤ ਮੁਯੋ । ਪਾਖਰ ਸਿੰਘ ਭੀ ਜ਼ਖਮੀ ਹੁਯੋ ।
ਔਰ ਲੋਕਨ ਕੀ ਕਹਾਂ ਸੁਨਾਈਐ । ਗ੍ਰੰਥ ਬਢੈ ਜੌ ਨਾਮ ਲਿਖਾਈਐ ।੯੪।
chaupaî : mahân singh kô tahin sut muyô. pâkhar singh bhî zakhmî huyô.
aur lôkan kî kahân sunâîai. garnth badahai jau nâm likhâîai.94.

ਲਾਹਲ ਬਡੂੰਗਰ ਢਿਗ ਗ੍ਰਾਮ ਜੋਊ । ਲਏ ਬਹੀਰੀਅਨ ਤਹਿਂ ਲੁਟ ਦੋਊ ।
ਤਹਿ ਬਘੇਲ ਸਿੰਘ ਪੈ ਚੈਨ ਸਿੰਘ ਆਯੋ । ਟਪ ਘੋੜਯੋਂ ਹਥ ਸਿੰਘ ਵਾਗ ਪਾਯੋ ।੯੫।
lâhal badaûngar dhig garâm jôû. laç bahîrîan tahin lut dôû.
tahi baghçl singh pai chain singh âyô. tap ghôrdyôn hath singh vâg pâyô.95.

ਬਸ ਕਰ ਅਬ ਸਿੰਘ ਜੀ ਬਹੁ ਭਈ । ਤੈ ਹਮ ਤੈ ਦਸ ਗੁਣ ਕਰ ਲਈ ।
ਦੁਲਚੈ ਸਿੰਘ ਭੀ ਆ ਸਮਝਾਯੋ । ਫਤੇ ਲਈ ਅਬ ਜੋਖੋ ਮਤ ਖਾਯੋ ।੯੬।
bas kar ab singh jî bahu bhaî. tai ham tai das gun kar laî.
dulchai singh bhî â samjhâyô. phatç laî ab jôkhô mat khâyô.96.

ਮੁੜਯੋ ਸਿੰਘ ਜੀ ਡੇਰੋ ਕਰਾਯੋ । ਮਧ ਪਿੰਡਨ ਦੋਊ ਝੰਡਾ ਗਡਾਯੋ ।
ਘਲਯੋ ਚੈਨ ਸਿੰਘ ਉਤ ਸਮਝਾਇ । ਤੋਪ ਚਲਨੀ ਜਾਇ ਹਟਵਾਇ ।੯੭।
murdyô singh jî daçrô karâyô. madh pindan dôû jhandâ gadaâyô.
ghalyô chain singh ut samjhâi. tôp chalnî jâi hatvâi.97.

ਦੋਹਰਾ : ਤੌ ਰਾਜੇ ਸੋਂ ਚੈਨ ਸਿੰਘ ਕਹੀ ਜਾਇ ਹਥ ਜੋੜ ।
ਮੈਂ ਲਿਖ ਭੇਜਯੋ ਹੁਤ ਪ੍ਰਿਥਮ ਮਤ ਲੜੋ ਪੰਥ ਲਖ ਥੋੜ ।੯੮।
dôhrâ : tau râjç sôn chain singh kahî jâi hath jôrd.
main likh bhçjyô hut paritham mat lardô panth lakh thôrd.98.

ਚੌਪਈ : ਪੰਥ ਮੱਧ ਹੈ ਗੁਰ ਕੀ ਸ਼ਕਤਿ । ਪੰਥ ਮੱਧ ਜਪਿ ਤਪੀਏ ਭਗਤ ।
ਆਦ ਪੰਥ ਕੈ ਨਿਗਾਰੇ ਨਿਸ਼ਾਨ । ਤੁਮ ਬਡੇ ਮਨਤ ਥੇ ਤਿਨ ਕੀ ਆਨ ।੯੯।
chaupaî : panth maddh hai gur kî shakti. panth maddh japi tapîç bhagat.
âd panth kai nigârç nishân. tum badaç manat thç tin kî ân.99.

ਰਾਜੇ ਕਹੀ ਔਰ ਰਖੋ ਸਿਪਾਹਿ । ਲੇਹੁ ਬਠਿੰਡੇ ਤੇ ਖਜਾਨੇ ਮੰਗਵਾਇ ।
ਰੁਪੱਯਾ ਕਾਠੀ ਦੇਹੁ ਲਗਾਇ । ਉਨ ਹੀ ਕੀ ਫੌਜ ਲਿਹੁ ਤੁੜਵਾਇ ।੧੦੦।
râjç kahî aur rakhô sipâhi. lçhu bathindç tç khajânç mangvâi.
rupyyâ kâthî dçhu lagâi. un hî kî phauj lihu turdvâi.100.

Thus did the whole Patiala army rushed back to Patiala,
The Fort gates did they shut after entering the fort.
Some of them fell into wayside ditches as they deserted,
In the ditches did they keep lying to save their lives. (92)

Dohra : Then did the Patiala chief issued further orders,
That the Khalsa Panth force be pounded by artillery-fire.
So much smoke and darkness did engulf the area,
That it became difficult to distinguish between friend and foe. (93)

Chaupai : The son of S. Mahan Singh died in this battle,
S. Pakhar Singh also got wounded in this encounter.
So many others were killed in this great battle,
That recording their names would make this epic too large. (94)

The two villages of Lehal and Bandugar in the vicinity of Patiala,
These two were ransacked by the Khalsa Panth force.
Thereupon, did S. Chain Singh (ambassador) approach Baghel Singh,
Jumping ahead, he caught the reigns of S. Baghel Singh's horse. (95)

He pleaded with Baghel Singh to put an end to fighting,
As ten times more had his forces beaten the Patiala force.
S. Dulcha Singh also arrived to persuade S. Baghel Singh,
That he must not take any more risk after this victory. (96)

Thereupon, S. Baghel ordered his army to retreat,
After planting his flags on the land of those two villages.
He sent back the ambassador with the instructions,
That the Patiala chief must stop the artillery firing. (97)

Dohra : Then did S. Chain Singh tell the Patiala chief,
With folded hands did he humbly submit.
He had already conveyed in writing to Patiala chief,
Never should he fight the Khalsa, be they in minority. (98)

Chaupai : Guru's power is vested in the Khalsa Panth,
Khalsa Panth abounds in sages and savants.
Khalsa Panth is known for its emblems of war,
Patiala chief's ancestors had acknowledged Panth's superiority. (99)

(But) Patiala ruler favoured recruiting more troops,
More funds did he plan to bring from Bathinda treasury.
A lot of money did he wish to spend on recruitment,
With money did he wish to cause divisions in Khalsa Panth. (100)

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ਇਹ ਤੌ ਬਾਤ ਅਚਾਨਕ ਭਈ । ਮੈਂ ਬਿਨ ਫੌਜ ਇਕੱਲੀ ਨਠ ਅਈ ।
ਔਰ ਮਿਸਲ ਦੋ ਚਾਰ ਮੰਗਈਏ । ਜੇ ਹੁਤੀ ਬਘੇਲ ਸਿੰਘ ਤੇਊ ਸੁਵਈਏ ।੧੦੧।
ih tau bât achânak bhaî. main bin phauj iklîî nath aî.
aur misal dô châr mangîç. jç hutî baghçl singh tçû suvaîç.101.

ਚੈਨ ਸਿੰਘ ਤਊ ਕਹੀ ਬਿਚਾਰੇ । ਹਮ ਦੋ ਵਲ ਘਰ ਕਿਮ ਕਰੈਂ ਖਵਾਰੇ ।
ਮਝੈਲ ਮਲਵਈ ਸਭ ਇਕੋ ਭਾਈ । ਅੰਦਰੋਂ ਬਾਹਰੋਂ ਰਲ ਹਮ ਲੁਟ ਖਾਈ ।੧੦੨।
chain singh taû kahî bichârç. ham dô val ghar kim karain khavârç.
majhail malvaî sabh ikô bhâî. andarôn bâhrôn ral ham lut khâî.102.

ਲੜਨ ਭਿੜਨ ਮੈ ਹੈ ਦੋਊ ਗਲ । ਕੋਊ ਖੜੈ ਕੋਊ ਜਾਇ ਸੁ ਚਲ ।
ਕਈ ਬਾਰ ਹਮ ਉਨ੍ਹੈਂ ਭਜਾਵੈਂ । ਕਈ ਬਾਰ ਹਮ ਉਨ ਤੇ ਨਠ ਆਵੈਂ ।੧੦੩।
lardan bhirdan mai hai dôû gal. kôû khardai kôû jâi su chal.
kaî bâr ham unhain bhajâvain. kaî bâr ham un tç nath âvain.103.

ਦੋਹਰਾ : ਸਾਮ ਦਾਮ ਦੰਡ ਭੇਦ ਜੋ ਕਹੈਂ ਉਪਾਇ ਜੁ ਚਾਰ ।
ਤਾਂਕੀ ਵਰਤਨ ਵਰਤ ਕੈ ਦਏ ਦੇਸੋਂ ਗ਼ਨੀਮ ਨਿਕਾਰ ।੧੦੪।
dôhrâ : sâm dâm dand bhçd jô kahain upâi ju châr.
tânkî vartan varat kai daç dçsôn ghanîm nikâr.104.

ਚੌਪਈ : ਕਹੀ ਰਾਜੇ ਤੂੰ ਸੁਯਾਨੋ ਆਹੀ । ਤੁਮਰੀ ਬਾਤ ਹਮ ਮੋੜੈਂ ਨਾਹੀਂ ।
ਮੁੜ ਅਯੋ ਚੈਨ ਸਿੰਘ ਸਿੰਘ ਜੀ ਪਾਸ । ਮੁਲਕ ਮੋੜ ਉਸ ਦੀਨੋ ਖਾਸ ।੧੦੫।
chaupaî : kahî râjç tûn suyânô âhî. tumrî bât ham môrdain nâhîn.
murd ayô chain singh singh jî pâs. mulak môrd us dînô khâs.105.

ਨਜ਼ਰ ਨਜ਼ਰਾਨੋ ਔ ਮਾਮਲੋ ਆਹਿ । ਸੋ ਸਬ ਦੀਨੋ ਉਹਾਂ ਪੁਚਾਇ ।
ਔਰ ਜੁ ਮਿਸਲ ਸੰਗ ਸਿੰਘ ਜੀ ਆਈ । ਸਭਨ ਲੀਨੋ ਮਾਮਲੋ ਭਰਵਾਈ ।੧੦੬।
nazar nazrânô au mâmlô âhi. sô sab dînô uhân puchâi.
aur ju misal sang singh jî âî. sabhan lînô mâmlô bharvâî.106.

ਦੋਹਰਾ : ਤਿਸ ਹੀ ਦਿਨ ਬਘੇਲ ਸਿੰਘ ਸਭ ਮਿਸਲਨ ਕੰਮ ਸਰਵਾਇ ।
ਨਜਰ ਨਜਰਾਨੋ ਦਿਵਾਇਕੈ ਚੜ੍ਹਯੋ ਡੰਕ ਬਜਵਾਇ ।੧੦੭।
dôhrâ : tis hî din baghçl singh sabh mislan kamm sarvâi.
najar najrânô divâikai chardhyô daank bajvâi.107.

ਚੌਪਈ : ਤਊ ਚੈਨ ਸਿੰਘ ਬਾਤ ਬਿਚਾਰੀ । ਗਰਬਤ ਸਿੰਘ ਸੋਂ ਨਹਿਂ ਖੁਲ੍ਹੀ ਹਮਾਰੀ ।
ਹੈ ਬਘੇਲ ਸਿੰਘ ਬਡੋ ਉਪਾਈ । ਮਤ ਹਮ ਦਏ ਕੋਈ ਖਰਾਬੀ ਪਾਈ ।੧੦੮।
chaupaî : taû chain singh bât bichârî. garbat singh sôn nahin khulhî hamârî.
hai baghçl singh badaô upâî. mat ham daç kôî kharâbî pâî.108.

ਅਮਰ ਸਿੰਘ ਹਮ ਮਿਲਿਓ ਨਾਂਹੀ । ਚੜ੍ਹਤ ਹੋਤ ਇਮ ਗਯੋ ਸੁਣਾਈ ।
ਰਾਜੈ ਕਹਯੋ ਉਸ ਖੜਾਯੋ ਤੂੰ ਮੋੜ । ਹਮ ਸੋਂ ਉਸ ਕੋ ਕਰਾ ਦਿਹੁ ਜੋੜ ।੧੦੯।
amar singh ham miliô nânhî. chardaht hôt im gayô sunâî.
râjai kahyô us khardâyô tûn môrd. ham sôn us kô karâ dihu jôrd.109.

It was by chance that his army got defeated, he alleged,
His army had deserted the battlefield in his absence.
A few more Khalsa contingents should he invite in his support,
The Khalsa contingents which were bigger than S. Baghel Singh's Misl. (101)

Then did S. Chain Singh remark after a thorough analysis,
How could he dare to cause divisions in the Khalsa Panth.
Both Majhail and Malwai Singhs constituted a Singh fraternity,
Both had been ransacking inner and outer territories together. (102)

There were always two sides to a fight,
One combatant won the field the other got defeated.
Many a time had Patiala forces defeated the Khalsa,
Many a time had they been defeated by the Khalsa. (103)

Dohra : There are four accepted strategies in politics,
These strategies being 'Saam', 'Daam', 'Dand' and 'Bhaid'[24].
The enemy can be driven out from one's country,
By using anyone or all of these strategies one by one. (104)

Chaupai : Declaring S. Chain Singh to be a wise counsellor,
The Patiala ruler promised to follow his advice.
Thereafter, did S. Chain Singh return to the Khalsa Panth,
Instantly did he return the occupied territory to the Khalsa. (105)

Whatever desirable ransom and revenues accrued to the Khalsa,
The whole amount did he handover to the Singhs.
The other Singh Misls who had come in support,
These two were compensated with ransom and revenues. (106)

Dohra : The same day did S. Baghel Singh depart from there,
After resolving all the issues and revenues of his Misl.
With great pomp and show did he turn back,
After collecting all the ransom and the revenues. (107)

Chaupai : Thereupon, did S. Chain Singh ponder over the whole situation,
There had not been any harmonious reconciliation between the two chiefs.
As S. Baghel Singh was believed to be a great strategist,
Lest he should devise a plan to harm the Patiala chief. (108)

S. Baghel Singh had remarked while mounting his steed,
That S. Amar Singh had not cared to meet him.
Thereupon, the Patiala chief did beseech S. Chain Singh to stop him,
That he must bring about reconcilliation between them. (109)

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ਜਾ ਚੈਨ ਸਿੰਘ ਸਿੰਘ ਜੂ ਸੋਂ ਕਹਯੋ । ਤੁਮ ਚੜ੍ਹ ਤੁਰੇ ਮਿਲਨ ਰਾਜੋ ਥੋ ਅਯੋ ।
ਕਿਛਕੁ ਅਗਯੋਂ ਸਿੰਘ ਗੁੱਸੇ ਹੋਯੋ । ਟਪ ਘੋੜਯੋਂ ਫੜ ਚੈਨ ਸਿੰਘ ਖਲੋਯੋ ।੧੧੦।
jâ chain singh singh jû sôn kahyô. tum chardah turç milan râjô thô ayô.
kichhku agyôn singh gussç hôyô. tap ghôrdyôn phard chain singh khalôyô.110.

ਸੋ ਮੋੜ ਲੈ ਗਯੋ ਰਾਜੈ ਚੜ੍ਹਵਾਇ । ਨਜ਼ਰ ਨਜ਼ਰਾਨੋ ਬਹੁ ਫਿਰ ਦਯੋ ਵਾਇ ।
ਸਾਥ ਬੇਟੋ ਥੋ ਰਾਜੈ ਲੈ ਗਯੋ । ਸੋਊ ਬਘੇਲ ਸਿੰਘ ਕੁਛੜ ਪਾ ਦਯੋ ।੧੧੧।
sô môrd lai gayô râjai chardhvâi. nazar nazrânô bahu phir dayô vâi.
sâth bçtô thô râjai lai gayô. sôû baghçl singh kuchhard pâ dayô.111.

ਦੋਹਰਾ : ਦੇ ਪਾਹੁਲ ਤਿਸ ਸਿੰਘ ਕੀਓ ਭਯੋ ਅਤੀ ਤਬ ਗੱਠ ।
ਬਹੁਤ ਕਾਮ ਉਨ ਭਲ ਕੀਓ ਕਰ ਕਰ ਸਿੰਘ ਜੀ ਨੱਠ ।੧੧੨।
dôhrâ : dç pâhul tis singh kîô bhayô atî tab gatth.
bahut kâm un bhal kîô kar kar singh jî natth.112.

ਚੌਪਈ : ਹੋਰ ਮਿਸਲ ਜੋ ਕਰੈ ਦੁਸ਼ਟਾਈ । ਆਇ ਬਘੇਲ ਸਿੰਘ ਉਨ ਕਰੈ ਸਹਾਈ ।
ਨਿਜ ਘਰ ਤੈ ਉਨ ਭਲ ਘਰ ਜਾਨੈ । ਓਇ ਰਾਖੈ ਉਸ ਪਰ ਬਡ ਮਾਨੈ ।੧੧੩।
chaupaî : hôr misal jô karai dushtâî. âi baghçl singh un karai sahâî.
nij ghar tai un bhal ghar jânai. ôi râkhai us par bada mânai.113.

ਅਮਰ ਸਿੰਘ ਜਬ ਹੀ ਮਰ ਗਯੋ । ਉਨ ਮਿਸਲਨ ਤਿਸ ਰਾਜ ਮਲ ਲਯੋ ।
ਸਿੰਘ ਪੁਰੀਅਨ ਲਈ ਬਨੂੜ ਸਬ ਮੱਲ । ਸੰਗਤ ਸਿੰਘਨ ਲਯੋ ਮੂਲੇਪੁਰ ਰੱਲ ।੧੧੪।
amar singh jab hî mar gayô. un mislan tis râj mal layô.
singh purîan laî banûrd sab mall. sangat singhan layô mûlçpur rall.114.

ਭਏ ਪਟਯਾਲੇ ਦਰ ਦਰਬੰਦ । ਭਯੋ ਸਾਹਬ ਸਿੰਘ ਕੰਮ ਬਹੁ ਮੰਦ ।
ਲਯਾਇ ਮਰਹਟੇ ਦਯੋ ਮੁਲਕ ਛੁਡਾਇ । ਕਰ ਲੜਾਈ ਦਈ ਮਿਸਲ ਕਢਾਇ ।੧੧੫।
bhaç patyâlç dar darband. bhayô sâhab singh kamm bahu mand.
layâi marhatç dayô mulak chhudaâi. kar lardâî daî misal kadahâi.115.

ਫੇਰ ਨਾਨੂ ਦੀਵਾਨ ਆਕੀ ਭਯੋ । ਜਪਤ ਖਪਤ ਕਰ ਤਿਸ ਦਰ ਕਯੋ ।
ਫੇਰ ਭਟੀਅਨ ਦਯੋ ਮੁਲਕ ਉਜਾੜ । ਜਾਇ ਬਘੇਲ ਸਿੰਘ ਸੋ ਦਏ ਮਾਰ ।੧੧੬।
phçr nânû dîvân âkî bhayô. japat khapat kar tis dar kayô.
phçr bhatîan dayô mulak ujârd. jâi baghçl singh sô daç mâr.116.

ਬੂਹੈ ਰਾਇ ਬੁਲਾਡੋ ਦਏ ਦੋਊ ਰੁਕਾਇ । ਸਰਸਯੋਂ ਰਾਣੀਓਂ ਦਏ ਭੱਟੀ ਕਢਾਇ ।
ਹਾਂਸੀ ਹਿਸਾਰ ਅਠ ਖੇੜਨ ਤਾਈਂ । ਸੰਗ ਦਈ ਫੌਜ ਕਰਵਾਈ ਉਗ੍ਰਾਹੀ ।੧੧੭।
bûhai râi bulâdaô daç dôû rukâi. sarsayôn rânîôn daç bhattî kadahâi.
hânsî hisâr ath khçrdan tâîn. sang daî phauj karvâî ugrâhî.117.

ਦੋਹਰਾ : ਔਰ ਬਾਤ ਬਹੁ ਕਯਾ ਲਿਖੋਂ ਨਿਭ ਗਈ ਉਨ ਸੰਗ ਦੇਹ ।
ਬਚਨਨ ਕੇ ਪੂਰੇ ਪੁਰਸ਼ ਪਾਲਤ ਤੇਊ ਸਨੇਹ ।੧੧੯।
dôhrâ : aur bât bahu kayâ likhôn nibh gaî un sang dçh.
bachnan kç pûrç purash pâlat tçû sançh.119.

Thereupon, S. Chain Singh approached S. Baghel Singh and told,
That S. Amar Singh was on his way to see him as he departed.
As S. Baghel Singh somewhat frowned upon this belated move,
Instantly did S. Chain Singh catch hold of the reigns of Singh's horse. (110)

Thus did S. Chain Singh escort S. Baghel Singh to the Patiala chief,
Once again did he present many gifts to S. Baghel Singh.
Patiala chief's son whom his father had taken along with himself,
Him did he offer to Baghel Singh for adoption. (111)

Dohra : As the young prince was made a Singh after initiation,
A close family bond got established between the two.
Thereafter, many a favour did S. Baghel Singh shower,
On the Patiala chief in quick succession of each other. (112)

Chaupai : Whenever any other Misl cast an evil eye on the Patiala chief,
Instantly would S. Baghel Singh rush to rally round him.
Dearer than his own Misl did he regard the Patiala State,
Even as S. Amar Singh valued his support extremely. (113)

The moment S. Amar Singh, the Patiala ruler, breathed his last,
The same moment did other Misl chiefs occupy his territory.
As Singhpuria Misl[25] occupied the Banur area of Patiala,
S. Sangat Singh's Misl occupied the area of village Mulaiypur. (114)

As the Patiala State was encroached upon from all sides,
The power of the Patiala chief's Sahib Singh[26] declined very low.
As his enemies invited the Marhattas to occupy his territory,
S. Baghel Singh turned them out after a good fight. (115)

Thereafter, as Dewan Nanu Mal[27] defied the Patiala chief,
S. Baghel Singh turned him out after confiscating his property.
Thereafter, as the Bhattis ransacked the Patiala state,
S. Baghel Singh arrived and killed all the invaders. (116)

Boha and Budhladha which were occupied were vacated,
From Sirsa and Rania were the Bhattis evicted.
Thereafter, sending his force for collecting land revenues,
They collected revenues from the eight villages of Hansi and Hissar. (117)

Dohra : What more should the author narrate about such a person,
Who devoted his whole life to uphold the family bondage.
Such are those great personages who keep their word,
In order to honour and uphold their solemn pledges. (118)

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੧੬੧. ਪੰਥ ਕੀ ਔਰ ਸਾਖੀ
ਸਾਖੀ ਬਘੇਲ ਸਿੰਘ ਕੀ ਜਿਸ ਦਿਲੀ ਮਧ ਛਿਆਨੀ ਲਾਈ ਅਰ ਗੁਰਦੁਆਰੇ ਪ੍ਰਗਟਾਇ। ('ਤੁਰਕਨ ਘਰ ਸੋਗੋ ਭਯੋ ਔ ਸਿੰਘਨ ਮਨ ਸੁਖ ਪਾਇ')
161. panth kî aur sâkhî
sâkhî baghçl singh kî jis dilî madh chhiânî lâî ar gurduârç pargtâi
('turkan ghar sôgô bhayô au singhan man sukh pâi')

ਦੋਹਰਾ : ਸੁਨੋ ਸਾਖੀ ਤੌਰ ਸਿੰਘਨ ਕੀ ਜਿਨ ਕੀਨੋ ਬਿਪ ਉਪਕਾਰ ।
ਦਿੱਲੀ ਢਿਗ ਜ਼ੁਲਮੀ ਹੁਤੀ ਜਾਇ ਸੱਯਦ ਦੀਨੋ ਮਾਰ ।੧।
dôhrâ : sunô sâkhî taur singhan kî jin kînô bip upkâr.
dillî dhig zulmî hutî jâi sayyad dînô mâr.1.

ਚੌਪਈ : ਸ਼ਹਰ ਲੁਹਾਰੀ ਜਲਾਲੈਬਾਦ । ਸੱਯਦ ਹੁਤੋ ਮਸਤ ਬਹੁ ਆਦ ।
ਉਨ੍ਹੈ ਬਾਮਨ ਬੇਟੀ ਫੜ ਲਈ । ਉਸੈ ਅਦਾਲਤ ਨ ਕਿਨਹੂੰ ਦਈ ।੨।
chaupaî : shahar luhârî jalâlaibâd. sayyad hutô masat bahu âd.
unhai bâman bçtî phard laî. usai adâlat na kinhûn daî.2.

ਪੂਰਬ ਦੱਖਨ ਵੂਹ ਫਿਰ ਥੱਕਾ । ਉਨ੍ਹੈਂ ਆਇ ਫਿਰ ਗੁਰ ਪੰਥ ਤੱਕਾ ।
ਹੁਤੋ ਪੰਥ ਥੋ ਮਾਝੈ ਮਾਂਹਿ । ਉਸੈ ਫਰਯਾਦ ਕਰੀ ਆਇ ਤਾਂਹਿ ।੩।
pûrab dakkhan vuh phir thakkâ. unhain âi phir gur panth takkâ.
hutô panth thô mâjhai mânhi. usai pharyâd karî âi tânhi.3.

ਸਭੋ ਹਕੀਕਤ ਪੰਥ ਸੁਨਾਈ । ਕਰੋ ਉਪਰਾਲਾ ਨਹੀਂ ਮਰ ਰਹੋਂ ਯਾਹੀ ।
ਤੁਮ ਪਰਸ੍ਵਾਰਥੀ ਹੋ ਜਗ ਮਾਂਹੀ । ਤੁਮ ਬਿਨ ਕੋ ਛੱਤ੍ਰੀ ਜਗ ਨਾਂਹੀ ।੪।
sabhô hakîkat panth sunâî. karô uprâlâ nahîn mar rahôn yâhî.
tum parsavârthî hô jag mânhî. tum bin kô chhattrî jag nânhî.4.

ਹੁਤੀ ਪੱਗ ਥੀ ਉਸ ਸਿਰ ਨਾਂਹਿ । ਸਿਰ ਫੂਲਯੋ ਫਿਰੈ ਸੁ ਪੰਥੈ ਪਾਹਿ ।
ਕੋਊ ਕਹੈ ਵਹਿ ਜਾਗਾ ਦੂਰ । ਕੋਈ ਕਹੈ ਵਹਿ ਦਿੱਲੀ ਹਜ਼ੂਰ ।੫।
hutî pagg thî us sir nânhi. sir phûlyô phirai su panthai pâhi.
kôû kahai vahi jâgâ dûr. kôî kahai vahi dillî hazûr.5.

ਦੋਹਰਾ : ਊਹਾਂ ਲੜਾਈ ਬਹੁਤ ਹੈ ਹੈ ਉਤ ਬਡੀ ਸਿਪਾਹ ।
ਊਹਾਂ ਜਾਵੈ ਪੁਰਸ਼ ਸੋ ਜਿਨ ਮਿਲਨ ਨ ਹੋਵੈ ਮਾਇ ।੬।
dôhrâ : ûhân lardâî bahut hai hai ut badaî sipâh.
ûhân jâvai purash sô jin milan na hôvai mâi.6.

ਸ਼ਹੀਦ ਨਿਹੰਗ ਭੁਜੰਗੀਅਨ ਕਹਿ ਨਗਾਰੇ ਦਏ ਬਜਾਇ ।
ਹਮ ਤੌ ਜ਼ਰੂਰਹਿ ਜਾਇੰਗੇ ਔਰ ਕੋਈ ਜਾਇ ਨ ਜਾਇ ।੭।
shahîd nihang bhujngîan kahi nagârç daç bajâi.
ham tau zarûrhi jâingç aur kôî jâi na jâi.7.

ਚੌਪਈ : ਔਰ ਪੰਥ ਭੀ ਨਗਾਰੇ ਬਜਾਏ । ਸੁਨ ਪਰਸ੍ਵਾਰਥ ਹਟਯੋ ਨ ਕਾਏ ।
ਯੌ ਕਹਿ ਲੰਘੇ ਸਤ੍ਦਰ ਦਰਯਾਇ । ਜਾਇ ਉਤਰੇ ਢਿਗ ਜਮਨਾ ਵਾਇ ।੮।

Episode 161
Another Episode About Khalsa Panth
Episode about S. Bhagel Singh
How he imposed levy on Delhi and Demarcated Sikh Shrines
(As a pall of gloom descended over the homes of the Muslims, The Singhs felt comforted after this development)

Dohra : Listen to another episode about the Singhs and the way,
They performed an act of benefaction for a Brahmin.
There lived a tyrant Muslim Sayyad near Delhi,
Against whom the Khalsa proceeded and killed him. (1)

Chaupai : There is a town known as Luhari Jalalabad[1] ,
Where there lived a licentious Sayyad since long.
As he abducted the daughter of a Brahmin,
No law court did justice to the aggrieved father. (2)

After running from pillar to post everywhere for justice,
He sought to seek protection of the Khalsa Panth.
As the Khalsa Panth was camping in the Majha region then,
He arrived and petitioned to the Khalsa Panth. (3)

Narrating his tale of woe in full to the Khalsa Panth,
He begged them to recover his daughter else he would commit suicide.
Declaring the Khalsa Panth as the greatest benefactors of mankind,
He considered them as the greatest warriors in the world. (4)

(Being dishonoured) he had no turban on his head,
Bare headed with ruffled hairs was he begging before the Panth.
As someone remarked the place was too far to reach,
Another remarked it was too near to Delhi for a fight. (5)

Dohra : A war-ravaged country was it indeed,
With a large army was the region filled.
He alone would dare to enter that region,
Who wished to depart from his family forever. (6)

Thereupon, the young Nihang Singhs eager to be martyrs,
Spontaneously did they start beating war drums.
Somebody else may or may not proceed with them,
Definitely would they proceed to meet that challenge. (7)

Chaupai : Thereupon, the rest of the Khalsa Panth also beat the war drums,
As they could not resist avoiding that act of beneficence.

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chaupaî : aur panth bhî nagârç bajâç. sun parsavârath hatyô na kâç.
yau kahi langhç satrdar daryâi. jâi utrç dhig jamnâ vâi.8.

ਉਤ ਵਲ ਖਬਰ ਤੁਰਕਨ ਭੀ ਭਈ । ਉਨੈਂ ਤਕੜਾਈ ਆਪਨ ਕਈ ।
ਚਕਰ ਬੰਦੀ ਗਿਰਦ ਸ਼ਹਿਰੇ ਕਈ । ਨਈ ਪੁਰਾਣੀ ਫੌਜ ਰਖ ਲਈ ।੯।
ut val khabar turkan bhî bhaî. unain takrdâî âpan kaî.
chakar bandî girad shahirç kaî. naî purânî phauj rakh laî.9.

ਲੰਘੇ ਜਮਨਾ ਕਰੀ ਪੰਥੈ ਦੌੜ । ਭਯੋ ਬ੍ਰਾਹਮਣ ਭੀ ਮੂਹਰੇ ਧੌੜ ।
ਆਇ ਤੁਰਕ ਤਬ ਦੂਰਹੁੰ ਲੜੇ । ਕੁਛਕੁ ਸਿੰਘ ਤਹਿੰ ਹੋ ਰਹੇ ਖੜੇ ।੧੦।
langhç jamnâ karî panthai daurd. bhayô barâhman bhî mûhrç dhaurd.
âi turak tab dûrhun lardç. kuchhku singh tahin hô rahç khardç.10.

ਤੌ ਲੌ ਆਇਕੈ ਪੁਜਯੋ ਬਹੀਰ । ਤੌ ਠਟੀ ਖਾਲਸੇ ਕਰਨ ਜੁਧ ਤਤਬੀਰ ।
ਝੰਡੇ ਬੈਰਕ ਦਈ ਖੁਲ੍ਹਾਇ । ਦਏ ਨਗਾਰਨ ਕੋ ਡੰਕੇ ਲਾਇ ।੧੧।
tau lau âikai pujyô bahîr. tau thatî khâlsç karan judh tatbîr.
jhandç bairak daî khulhâi. daç nagâran kô daankç lâi.11.

ਦੋਹਰਾ : ਕਰ ਹੱਲਾ ਫਿਰ ਸਿੰਘੋਂ ਨੇ ਦੀਓ ਐਸੇ ਕਰ ਅਰਦਾਸ ।
ਪਰਸ੍ਵਾਰਥ ਕੇ ਕਾਰਨੈ ਲਹੋ ਸ਼ਹੀਦੀ ਖਾਸ ।੧੨।
dôhrâ : kar hallâ phir singhôn nç dîô aisç kar ardâs.
parsavârath kç kârnai lahô shahîdî khâs.12.

ਚੌਪਈ : ਦਈ ਨਗਾਰਨ ਘਮਘੋਰ ਪਾਇ । ਤੁਰਕਨ ਹੋਏ ਪੈਰ ਹਿਲਾਇ ।
ਅਗੈ ਤੁਰਕ ਤੇ ਪਿਛੈ ਸਿੰਘੋੜ । ਜਿਮ ਮਿਰਗਨ ਮੈਂ ਸਿੰਘ ਪੜੇ ਦੌੜ ।੧੩।
chaupaî : daî nagâran ghamghôr pâi. turkan hôç pair hilâi.
agai turak tç pichhai singhôrd. jim mirgan main singh pardç daurd.13.

ਜਿਉਂ ਜਿਉਂ ਤੁਰਕ ਸ਼ਸਤ੍ਰ ਅਗਯੋਂ ਚਲਾਇਂ । ਤਿਉਂ ਤਿਉਂ ਸਿੰਘ ਕਛੂ ਨ ਸੰਕਾਇ ।
ਖੋਲ ਦਰਵਾਜੇ ਤੁਰਕ ਅੰਦਰ ਵੜ ਗਏ । ਨਹਿਂ ਸਿੰਘਨ ਫਿਰ ਭੇੜਨ ਦਏ ।੧੪।
jiun jiun turak shastar agyôn chalâin. tiun tiun singh kachhû na sankâi.
khôl darvâjç turak andar vard gaç. nahin singhan phir bhçrdan daç.14.

ਸਾਥ ਲੋਥਨ ਦਰਵਾਜੇ ਭਰ ਗਏ । ਇਮ ਕਰ ਬਾਰ ਅੜਨ ਤੇ ਰਹੇ ।
ਬਹੁ ਬੰਦੂਕਨ ਛਲਕ ਸਿੰਘ ਮਾਰੈਂ । ਫਟੇ ਚਟੇ ਤੁਰਕ ਨਠੈਂ ਅਗਾਰੇ ।੧੫।
sâth lôthan darvâjç bhar gaç. im kar bâr ardan tç rahç.
bahu bandûkan chhalak singh mârain. phatç chatç turak nathain agârç.15.

ਅਗੇ ਖਾਲਸੈ ਕੋਊ ਸਕੇ ਨ ਅੜਨ । ਕਿਤੇ ਦਰਵਾਜੈ ਕਿਤੇ ਕੰਧ ਟਪ ਵੜਨ ।
ਸਿੰਘਨ ਕੈ ਮਨ ਵਧਯੋ ਉਤਸ਼ਾਹ । ਸਿੰਘਨ ਜਾਪੇ ਤਰਫ ਚਾਰ ਰਾਹ ।੧੬।
agç khâlsai kôû sakç na ardan. kitç darvâjai kitç kandh tap vardan.
singhan kai man vadhyô utshâh. singhan jâpç taraph châr râh.16.

Thus, did the Khalsa Panth force, after crossing the Satluj,
They put up a camp near the bank of the river Yamuna. (8)

As the news about the Khalsa Panth force reached the Mughals,
They too beefed up their security (to face the challenge).
Fortifying their whole city from all the directions,
The Sayyad Muslims gathered all the old and new army inside. (9)

Crossing the river Yamuna, the Khalsa Panth force invaded,
With the (aggrieved) Brahmin leading them from the front.
As the Muslim troops rushed to fight from a distance,
A small battery of Singhs stood blocking their way. (10)

As the main body of the Khalsa force also reached by then,
The Khalsa Panth chalked out their war strategy.
Unfurling the Khalsa flags and hoisting those aloft,
The Khalsa Panth started beating their war drums. (11)

Dohra : The Khalsa Panth force launched an attack,
With a prayer on their lips to this effect:
May they be able to make the supreme sacrifice,
For accomplishing an act of welfare for others. (12)

Chaupai : As the din and noise arose from beating of war drums,
The Muslim soldiers started shaking and trembling in fear.
They ran back panicked with Singhs in hot pursuit,
Much like the Panicked deer being chased by a lion. (13)

The more the Muslim soldiers attacked with their weapons,
The more emboldened did the Singhs feel to repulse them.
As the Muslims barged in to seek shelter inside,
The Singhs did not allow them to shut the doors. (14)

As their dead bodies piled up in the entrances,
They obstructed the doors from being shut from inside.
As the Singhs opened a volley of bullets on them,
Wounded and bruised did they keep on withdrawing. (15)

As they failed to bear the brunt of Khalsa attack,
Desperately did they seek shelter behind walls and doors.
As the Singhs felt more emboldened by this success,
Delightedly did they feel winning an all round victory. (16)

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ਦੋਹਰਾ : ਉੱਪਰ ਹੇਠੈ ਹੋਇ ਉਨ ਵੜਯੋ ਪੰਥ ਤਹਿਂ ਨਾਲ ।
ਘੜੀ ਚਾਰ ਕੇ ਭੀਤਰੇ ਹੋ ਗਯੋ ਹੋਲੀ ਸੋਂ ਖਯਾਲ ।੧੭।
dôhrâ : uppar hçthai hôi un vardyô panth tahin nâl.
ghardî châr kç bhîtarç hô gayô hôlî sôn khayâl.17.

ਚੌਪਈ : ਹੁਤੀ ਪ੍ਰਿਥਮ ਸਿੰਘਨ ਕਰ ਲਈ ਅਰਦਾਸ । ਬਿਨ ਮਾਰੇ ਤੁਰਕ ਲੁਟ ਨ ਖਾਸ ।
ਤੌ ਸਿੰਘਨ ਫੜ ਲਈ ਤਲਵਾਰ । ਸ਼ਸਤਰ ਵਾਰਨ ਫੜ ਦਏ ਮਾਰ ੧੮।
chaupaî : hutî paritham singhan kar laî ardâs. bin mârç turak lut na khâs.
tau singhan phard laî talvâr. shastar vâran phard daç mâr 18.

ਬਿਨ ਬੋਦੀ ਸਿਰ ਜਿਸ ਦਿਸ ਆਇ । ਮਾਰ ਟੋਲ ਤਿਸ ਦੇਹਿਂ ਗਿਰਾਇ ।
ਲਗੇ ਤੁਰਕਨ ਕੀ ਲੋਥਨ ਢੇਰ । ਬਹੁ ਨਠ ਗਏ ਔਰ ਦਰਵਾਜਨ ਕੇਰ ।੧੯।
bin bôdî sir jis dis âi. mâr tôl tis dçhin girâi.
lagç turkan kî lôthan dahçr. bahu nath gaç aur darvâjan kçr.19.

ਕਈ ਬਚੇ ਲੈ ਮੁਖ ਮਧ ਘਾਹਿ । ਹੁਤੋ ਦਯਾਵੰਤ ਸਿੰਘਨ ਸੁਭਾਇ ।
ਬੋਦੀ ਵਾਰਨ ਰਛਯਾ ਦੇਵਤ । ਨਠੇ ਭਜੇ ਕੋ ਪੀਛਾ ਨ ਲੇਵਤ ।੨੦।
kaî bachç lai mukh madh ghâhi. hutô dayâvant singhan subhâi.
bôdî vâran rachhyâ dçvat. nathç bhajç kô pîchhâ na lçvat.20.

ਦੋਹਰਾ : ਸੋ ਸੱਯਦ ਵੜ ਭੋਹਰੇ ਬੈਠੋ ਮੱਧ ਲੁਕਾਇ ।
ਢੂੰਡ ਰਹੇ ਸਿੰਘ ਬਹੁ ਉਸੈ ਵਹਿ ਕਿਤ ਨਦਰ ਨ ਆਇ ।੨੧।
dôhrâ : sô sayyad vard bhôhrç baithô maddh lukâi.
dhûnd rahç singh bahu usai vahi kit nadar na âi.21.

ਚੌਪਈ : ਤੌ ਦਿਜ ਨੈ ਜਾਇ ਧੀਅ ਬੁਲਾਈ । ਕਹੁ ਪਾਪਨ ਵਹਿ ਜੁਲਮੀ ਜਿਹ ਥਾਈ ।
ਤੌ ਉਨ ਭੋਹਰੋ ਦਯੋ ਬਤਾਇ । ਦੌੜ ਸਿੰਘਨ ਫੜ ਕੱਢਯੋ ਵਾਇ ।੨੨।
chaupaî : tau dij nai jâi dhîa bulâî. kahu pâpan vahi julmî jih thâî.
tau un bhôhrô dayô batâi. daurd singhan phard kadadahyô vâi.22.

ਗੇਰ ਮੰਜੈ ਸੋ ਉਪਰ ਨਰੜਾ । ਬਾਂਧ ਜੇਵੜਨ ਸੋਂ ਦੀਨੋ ਕਰੜਾ ।
ਤਹਿਂ ਛਪਰ ਲਯੋ ਫੂਸ ਨਿਕਾਰ । ਦਈ ਅਗਨ ਤਿਸ ਹੇਠੈ ਜਾਰ ।੨੩।
gçr mañjai sô upar narrdâ. bândh jçvardan sôn dînô karardâ.
tahin chhapar layô phûs nikâr. daî agan tis hçthai jâr.23.

ਫਿਰ ਬ੍ਰਹਮਨ ਇਮ ਪੰਥੈ ਕਹਯੋ । ਏਕ ਕਲਾਲ ਇਸ ਅੱਗੈ ਅਹਯੋ ।
ਧੀ ਪਰਾਈ ਵਹੁ ਇਸੈ ਬਤਾਵੈ । ਤੌ ਵਹ ਫੜ ਕਰ ਪਿਛੋਂ ਮੰਗਾਵੈ ।੨੪।
phir barhman im panthai kahyô. çk kalâl is aggai ahyô.
dhî parâî vahu isai batâvai. tau vah phard kar pichhôn mangâvai.24.

ਸੋ ਬੀ ਸਿੰਘਨ ਫੜ ਤੁਰਤ ਮੰਗਾਯਾ । ਪਾਇ ਰੱਸਾ ਉਸ ਫਾਹੈ ਟੰਗਾਯਾ ।
ਜੈ ਜੈ ਕਾਰ ਤਹਿਂ ਪੰਥੇ ਭਏ । ਬਹੁ ਤੁਰਕਨ ਘਰ ਸਯਾਪੇ ਪਏ ।੨੫।
sô bî singhan phard turat mangâyâ. pâi rassâ us phâhai tangâyâ.
jai jai kâr tahin panthç bhaç. bahu turkan ghar sayâpç paç.25.

Dohra : Thus fighting with the Muslims inside and outside,
The Khalsa Panth Singhs also entered into their hideouts.
So much bloodshed had occurred within a few hours,
As if they had been celebrating 'Holi'[2] with each other. (17)

Chaupai : The Singhs had resolved before entering into this fight,
They would not loot and plunder before killing the Muslims.
Therefore, the Singhs, after taking out their swords,
They started killing the Muslims with their weapons. (18)

Whosoever without a tuft of hair on his head was found,
Him did the Singhs kill after hunting him down.
As their dead bodies lay piled up on each other,
Many of them managed to run out through other doors. (19)

Many of the Muslims who pleaded with the Singh for mercy,
Them did the Singhs spare, being compassionate and kind.
While they provided protection to the devout Hindus,
They never ran in hot pursuit of those who deserted. (20)

Dohra : The Sayyed Muslim (who had abducted the Brahmins' daughter),
Himself had he taken shelter in the underground celler.
As many Singhs went in search of this Sayyed Muslim,
He was nowhere to be found by the Singhs. (21)

Chaupai : Thereupon, the Brahmins sent for his abducted daughter,
Must she disclose the hiding place of the wicked Sayyad.
Thereafter, as the girl directed them to an underground cellar,
The Singhs rushed and took him out of his hideout. (22)

Upon a cot did the Singhs put him down,
With a rope was his body tightly tied from all sides.
Thereafter, pulling out some reeds from a thatched roof,
The Singhs torched the Sayyad alive with the reeds. (23)

Thereafter, the Brahmin did tell the Khalsa Panth Singhs,
A wine-seller had the Sayyad kept in his employment.
This procurer first informed the Sayyad about others' daughters,
Thereafter, the Sayyad abducted and molested those girls. (24)

Him also did the Singhs capture in an instant,
He too was hanged with a rope from the nearest post.
As the Khalsa Panth's name and fame soared very high,
Sorrow and grief descended on the homes of Muslims. (25)

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ਦੋਹਰਾ : ਸੁਨੋਂ ਕਹਾਨੀ ਬਾਮਨੀ ਬੇਟੀ ਬ੍ਰਾਹਮਨ ਜੋਇ ।
ਪੰਥ ਸੱਦ ਪੁਛ ਉਸ ਕਰੀ ਕਹੌਂ ਹਕੀਕਤ ਸੋਇ ।੨੬।
dôhrâ : sunôn kahânî bâmnî bçtî barâhman jôi.
panth sadd puchh us karî kahaun hakîkat sôi.26.

ਚੌਪਈ : ਪੁੱਛੀ ਪੰਥ ਸੱਦ ਬ੍ਰਾਹਮਨ ਧੀਅ । ਕਹੁ ਅਬ ਤੇਰੇ ਕਯਾ ਮੱਧ ਜੀਅ ।
ਉਨੈ ਕਹਯੋ ਮੈਂ ਵੱਸ ਪਰੀ ਪਰਾਇ । ਮੈਂ ਕਰ ਸੱਕੀ ਨ ਪ੍ਰਾਨ ਉਡਾਇ ।੨੭।
chaupaî : puchchhî panth sadd barâhman dhîa. kahu ab tçrç kayâ maddh jîa.
unai kahyô main vass parî parâi. main kar sakkî na parân udaâi.27.

ਬਦੋ ਬਦੀ ਉਨ ਮੈਂ ਸੰਗ ਕਯੋ । ਸੋਊ ਨਤੀਜਾ ਪੰਥ ਉਸ ਦਯੋ ।
ਕਹਯੋ ਪੰਥ ਤੂੰ ਬੇਟੀ ਹਮਾਰੀ । ਦਯੁਗੁ ਮਿਲਾਇ ਅਬ ਦੋ ਕੁਲ ਥਾਰੀ ।੨੮।
badô badî un main sang kayô. sôû natîjâ panth us dayô.
kahyô panth tûn bçtî hamârî. dayugu milâi ab dô kul thârî.28.

ਸੱਦ ਪੰਥ ਉਸ ਪਿਤਾ ਪੁਛਾਯਾ । ਉਨ ਉਸ ਪਿੰਡ ਸੁਸਰਾਰ ਬਤਾਯਾ ।
ਸੁਨਤ ਪੰਥ ਦਏ ਹਲਕਾਰੇ ਤੋਰ । ਕਹੀ ਪੰਥ ਹਮ ਆਵੈਂ ਤੁਮ ਕੋਰ ।੨੯।
sadd panth us pitâ puchhâyâ. un us pind susrâr batâyâ.
sunat panth daç halkârç tôr. kahî panth ham âvain tum kôr.29.

ਇਕੈ ਤੂੰ ਹਮ ਸੰਗ ਕਰੋ ਲਰਾਈ । ਇਕੈ ਤੂ ਬੇਟੀ ਲਿਹੋ ਪੰਥ ਰਲਾਈ ।
ਇਹ ਬੇਟੀ ਅਬ ਪੰਥਹ ਭਈ । ਅਬ ਤੁਮ ਲੇਹੋ ਇਸੈ ਰਲਾਈ ।੩੦।
ikai tûn ham sang karô larâî. ikai tû bçtî lihô panth ralâî.
ih bçtî ab panthah bhaî. ab tum lçhô isai ralâî.30.

ਦੋਹਰਾ : ਯੋ ਕਹਿ ਕੈ ਤਹਿਂ ਪੰਥ ਭੀ ਡੰਕੇ ਦੀਏ ਲਗਾਇ ।
ਦੌੜ ਦਿਪੌੜੇ ਕਰ ਤਬੀ ਪਹੁੰਚਯੋ ਤਿਸ ਪਿੰਡ ਜਾਇ ।੩੧।
dôhrâ : yô kahi kai tahin panth bhî daankç dîç lagâi.
daurd dipaurdç kar tabî pahuñchyô tis pind jâi.31.

ਚੌਪਈ : ਉਸੀ ਪਿੰਡ ਕੇ ਪੈਂਚ ਬੁਲਾਏ । ਦੀਨੀ ਉਨ ਸਭ ਗਲ ਸਮਝਾਏ ।
ਸੋਊ ਬਾਤ ਪੰਚਨ ਮੰਨ ਲਈ । ਚਹੁ ਬਰਨੀ ਪੰਚਾਇਤ ਬਿਪ ਸੰਗ ਅਈ ।੩੨।
chaupaî : usî pind kç paiñch bulâç. dînî un sabh gal samjhâç.
sôû bât pañchan mann laî. chahu barnî panñchâit bip sang aî.32.

ਚਹੁੰ ਬਰਨਨ ਇਮ ਲਈ ਠਹਿਰਾਏ । ਵਹਿ ਕਰੈ ਰਸੋਈ ਹਮ ਲੇਹਿਂ ਖਾਏ ।
ਸਸੁਰਾਰ ਪੇਈਏ ਦੁਇ ਟੱਬਰ ਜੋਰ । ਖੁਲਾਇ ਰਸੋਈ ਦਏ ਘਰ ਕੋ ਤੋਰ ।੩੩।
chahun barnan im laî thahirâç. vahi karai rasôî ham lçhin khâç.
sasurâr pçîç dui tabbar jôr. khulâi rasôî daç ghar kô tôr.33.

ਸਦ ਭਰਤੇ ਉਸ ਬਾਂਹ ਫੜਵਾਈ । ਔਰ ਬਾਤ ਤਊ ਪੰਥ ਜੀਅ ਆਈ ।
ਕਹਯੋ ਉਨ੍ਹੈਂ ਦਯੋ ਕੰਬਲੀ ਇਕ ਡਾਲ । ਕੰਨਯਾ ਦਾਨ ਤਹਿਂ ਪੰਥ ਦੈਗੁ ਘਾਲ ।੩੪।
sad bhartç us bânh phardvâî. aur bât taû panth jîa âî.
kahyô unhain dayô kambalî ik daâl. kannyâ dân tahin panth daigu ghâl.34.

Dohra : Now listen to the plight of that unfortunate girl,
Who was the daughter of that supplicant Brahmin.
Khalsa Panth called her to their presence,
Must she really narrate her tale of woe. (26)

Chaupai : Thereafter, Khalsa Panth asked that Brahmin's daughter,
What kind of life did she intend to lead in future?
She narrated she was helpless as she fell into a stranger's hands,
Nor could she end her life to save her honour. (27)

She had to share the Sayyad's bed under duress,
For which he had been punished by the Khalsa Panth.
Thereafter, declaring her a daughter of the Khalsa Panth,
The Khalsa Panth resolved to unite her with her in-laws. (28)

Thereafter, the Khalsa Panth summoned the Brahmin girl's father,
Must he tell them the address of his daughter's in-laws.
Thereafter, the Khalsa Panth sent messengers to her in-laws,
That soon would the Khalsa Panth approach their family. (29).

Either her inlaws could fight it out with the Khalsa Panth,
Or they could accept the Khalsa Panth's daughter into their family.
As that Brahmin girl was daughter of the Khalsa Panth,
Must they now accept her as their own daughter-in-law. (30)

Dohra : After despatching this message to her in-laws,
The Khalsa Panth once again beat the war-drum.
Thereafter, marching with a dash from there,
They arrived at the village of her in-laws. (31)

Chaupai : Thereafter, calling an assembly of the village elders,
The Singhs narrated the whole sequence of events.
The village elders agreed to what the Khalsa proposed,
As all-caste delegation had accompanied the Brahmin. (32)

As this all-inclusive assembly had resolved,
Her in-laws family agreed to accept this girl.
Thus, after uniting the two parental and in-laws families,
They were given a farewell after serving them meals. (33)

As the bridegroom and bride were united in wedlock,
The Khalsa Panth thought of another bridal obligation.
Asking for a bed-sheet to be spread on ground,
They asked everyone to contribute towards the girl's dowry. (34)

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ਇਸੈ ਪੰਥ ਨਿਜ ਬੇਟੀ ਕਹਯੋ । ਇਸ ਕੋ ਚਹੀਅਤ ਦਾਜ ਭੀ ਦਯੋ ।
ਜਬ ਉਸ ਨੇ ਦਯੋ ਕਪੜੋ ਡਾਲ । ਲਗੇ ਚੁਤਰਫੋਂ ਪੜਨੈਂ ਮਾਲ ।੩੫।
isai panth nij bçtî kahyô. is kô chahîat dâj bhî dayô.
jab us nç dayô kaprdô daâl. lagç chutraphôn pardnain mâl.35.

ਦੋਹਰਾ : ਕਿਨੈ ਰੁਪੱਯੋ ਕਿਨ ਮੋਹਰੈਂ ਪੈਸੋ ਕੌਡੀ ਅਪਾਰ ।
ਬਹੁਤ ਦਰਬ ਇਕਠੀ ਭਈ ਵਹਿ ਬਿੱਪਰ ਭਯੋ ਨਿਹਾਲ ।੩੬।
dôhrâ : kinai rupyyô kin môhrain paisô kaudaî apâr.
bahut darab ikthî bhaî vahi bippar bhayô nihâl.36.

ਮਾਰਯੋ ਸੱਯਦ ਜਬ ਖਾਲਸੇ ਤੌ ਭਇਓ ਤੁਰਕਨ ਥਰਥੱਲ ।
ਪੂਰਬ ਦੱਖਨ ਲਗ ਮਕੈ ਗਈ ਗੱਲ ਯਹ ਚੱਲ ।੩੭।
mâryô sayyad jab khâlsç tau bhaiô turkan tharthall.
pûrab dakkhan lag makai gaî gall yah chall.37.

ਚੌਪਈ : ਹਿੰਦੂ ਕਹੈਂ ਪੰਥ ਨਿਹਕਲੰਕ ਕੋ ਆਯੋ । ਇਸੀ ਪੰਥ ਹੋਵਗੁ ਪ੍ਰਗਟਾਯੋ ।
ਤੁਰਕ ਕਹੈਂ ਖਰਜੰਦਾਲ ਪੰਥ ਹੈ ਏਊ । ਐਸੋ ਚਰਿਤ੍ਰ ਜਗ ਭਯੋ ਤੇਊ ।੩੮।
chaupaî : hindû kahain panth nihkalank kô âyô. isî panth hôvgu pargtâyô.
turak kahain kharjandâl panth hai çû. aisô charitar jag bhayô tçû.38.

ਦੋਹਰਾ : ਸੱਯਦ ਫੂਕਯੋ ਪੰਥ ਜਬ ਫਿਰ ਭਏ ਦਿੱਲੀ ਗਿਰਦ ਖਾਸ ।
ਮੱਧ ਦਿੱਲੀ ਚਿੰਤਾ ਪਰੀ ਘਰ ਘਰ ਬੀਤਯ ਤ੍ਰਾਸ ।੩੯।
dôhrâ : sayyad phûkyô panth jab phir bhaç dillî girad khâs.
maddh dillî chintâ parî ghar ghar bîtay tarâs.39.

ਚੌਪਈ : ਤੁਰਕਨ ਮੱਧ ਥਰਥੱਲਾ ਪਰਾ । ਜਿਹ ਕਿਨ ਸੁਨੀ ਤਹੀਂ ਤੁਰਕ ਡਰਾ ।
ਕਹੈ ਤੁਰਕ ਯਹ ਖਰਜੰਦਾਲ ਪੰਥ । ਹਮ ਜਾਪਤ ਹੈ ਯਹੀ ਮਤੰਤ ।੪੦।
chaupaî : turkan maddh tharthallâ parâ. jih kin sunî tahîn turak daarâ.
kahai turak yah kharjandâl panth. ham jâpat hai yahî matant.40.

ਪਾਤਸ਼ਾਹ ਦਿੱਲੀਪਤ ਖੌਫ ਖਾਯੋ । ਉਨ ਅਪਨੋਂ ਸਭ ਦੀਨ ਬੁਲਾਯੋ ।
ਹਮ ਕੋ ਛੋਡੇ ਯੇਹ ਪੰਥ ਨਾਹੀਂ । ਗਿਰਦ ਦਿੱਲੀ ਸਭ ਇਨ ਲੁਟ ਖਾਈ ।੪੧।
pâtshâh dillîpat khauph khâyô. un apnôn sabh dîn bulâyô.
ham kô chhôdaç yçh panth nâhîn. girad dillî sabh in lut khâî.41.

ਅਬ ਨੌਬਤ ਹੈ ਹਮ ਪਰ ਆਈ । ਲੜਨ ਜੋਗ ਫੌਜ ਹਮ ਪੈ ਨਾਹੀਂ ।
ਬਿਨਾਂ ਫੌਜ ਹਮ ਨਾਹਿਂ ਬਚਾਈਂ । ਅਬ ਇਨ ਕੇ ਹਮ ਆਏ ਦਾਈ ।੪੨।
ab naubat hai ham par âî. lardan jôg phauj ham pai nâhîn.
binân phauj ham nâhin bachâîn. ab in kç ham âç dâî.42.

ਹਮ ਬਡਿਅਨ ਇਨ ਗੁਰਸੁਤ ਮਾਰੇ । ਹਮ ਬਡਿਅਨ ਇਨ ਹਿਸਾਨ ਬਿਸਾਰੇ ।
ਜਿਮ ਜਿਮ ਇਨਕੋ ਹਮ ਦੁਖ ਦਯੋ । ਤਿਮ ਤਿਮ ਚਹੈਂ ਏ ਬਦਲੋ ਲਯੋ ।੪੩।
ham badaian in gursut mârç. ham badaian in hisân bisârç.
jim jim inkô ham dukh dayô. tim tim chahain ç badlô layô.43.

As the Khalsa Panth had accepted her as their own daughter,
She deserved to be endowed with an adequate dowry.
So the moment the bed sheet was spread by the bridegroom,
Instantly did people start throwing coins from all sides. (35)

Dohra : As someone threw rupee coins and gold coins,
Others contributed in smaller denominations.
As a lot of money got collected in this manner,
Highly obliged and delighted did the Brahmin feel. (36)

As this (wicked) Sayyad was slaughtered by the Kahlsa,
There was a lot of commotion among the Mughals.
As this news spread far and wide to the South and the East,
The news reached as far as the Mecca Madina. (37)

Chaupai : The Hindus averred that Khalsa Panth was Nihkalank's[3] incarnation,
The new prophet had manifested in the form of the Khalsa Panth.
The Muslims averred that it was a very violent sect,
Which had manifested itself though violent acts. (38)

Dohra : After torching the (wicked) Sayyad at (Luhari-Jalalabad),
The Khalsa Panth moved to the area surrounding Delhi.
As a Delhi ruler felt concerned at this development,
A sense of panick gripped the inhabitants of Delhi. (39)

Chaupai : As commotion and havoc spread among the Mughals,
Whosoever heard about the Khalsa felt sacred.
Declaring the Khalsa as the violent "Kharanjdal" sect,
The Muslims felt it had all the signs of that sect. (40)

As the Mughal ruler of Delhi felt highly scared,
He called an assembly of all the Islamic sects.
The Khalsa Panth would not spare the Mughals, said he,
As they had ransacked the entire territory around Delhi. (41)

It was now the turn of the Mughals to face adversity,
As they did not have an adequate army to fight the Khalsa.
Without the army how could they survive and be safe,
Truly had the Mughals fallen into the Khalsa hands. (42)

As the Mughal ancestors had slaughtered the Guru's sons,
Their ancestors had been ungrateful to the Sikh Gurus.
The way the Mughals had been torturing the Khalsa Panth,
So would the Singhs wish to pay them in the same coin. (43)

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ਦੋਹਰਾ : ਇਕੈ ਤਾਂ ਦਿੱਲੀ ਛਡ ਤੁਰੋ ਇਕੈ ਤਾਂ ਕਰੋ ਉਪਾਇ ।
ਜਿਮ ਸਸੋ ਅੰਧੇਰੀ ਮੱਧ ਮਰੈ ਮਤ ਇਮ ਹੀ ਮਰ ਜਾਇਂ ।੪੪।
dôhrâ : ikai tân dillî chhada turô ikai tân karô upâi.
jim sasô andhçrî maddh marai mat im hî mar jâin.44.

ਚੌਪਈ : ਤੌ ਦਾਨਾ ਉਨ ਕਰੀ ਸਲਾਹ । ਹਮ ਦਿੱਲੀ ਛਡ ਅਬ ਬਚਤੇ ਨਾਂਹਿ ।
ਹੈ ਬੇਗਮ ਸਿਮਰੂ ਕੀ ਆਹਿ । ਅਬ ਉਸ ਕੀ ਪੁਛ ਲੇਹੁ ਸਲਾਹਿ ।੪੫।
chaupaî : tau dânâ un karî salâh. ham dillî chhada ab bachtç nânhi.
hai bçgam simarû kî âhi. ab us kî puchh lçhu salâhi.45.

ਸੋਊ ਤੁਰਤ ਲਈ ਸ਼ਾਹਿ ਬੁਲਾਇ । ਸਭ ਦੀਨੀ ਉਸ ਬਾਤ ਸੁਨਾਇ ।
ਸੁਨ ਕਰ ਬੇਗ਼ਮ ਸੀਸ ਹਿਲਾਯਾ । ਬੁਰਾ ਵਖਤ ਕਹਿ ਬੇਗਮ ਸੁਨਾਯਾ ।੪੬।
sôû turat laî shâhi bulâi. sabh dînî us bât sunâi.
sun kar bçgham sîs hilâyâ. burâ vakhat kahi bçgam sunâyâ.46.

ਦੋਹਰਾ : ਤੌ ਬੇਗਮ ਐਸੇ ਕਹੀ ਛੋਡੀਏ ਨਾਂਹਿ ਉਪਾਇ ।
ਸਾਮ ਦਾਮ ਦੰਡ ਭੇਦ ਕੈ ਬਨੈ ਸੁ ਲਿਓ ਬਨਾਇ ।੪੭।
dôhrâ : tau bçgam aisç kahî chhôdaîç nânhi upâi.
sâm dâm dand bhçd kai banai su liô banâi.47.

ਚੌਪਈ : ਹੈਂ ਸਿੰਘਨ ਮੱਧ ਬਹੁ ਸਰਦਾਰ । ਲੇਹੁ ਕਿਸੀ ਸੋਂ ਬਾਤ ਬਿਚਾਰ ।
ਪਤਸ਼ਾਹਿ ਕਹੀ ਹਮ ਪਤਯਾਵੈਂ ਨਾਹੀਂ । ਮਤ ਮਾਰੈ ਹਮ ਦਗੋ ਕਮਾਹੀ ।੪੮।
chaupaî : hain singhan maddh bahu sardâr. lçhu kisî sôn bât bichâr.
patshâhi kahî ham patyâvain nâhîn. mat mârai ham dagô kamâhî.48.

ਕਹਿ ਬੇਗਮ ਸਭ ਇਕਸਰ ਨਾਹੀ । ਹਮ ਦੇਖੇ ਸਭ ਹੀ ਪਤਿਆਈ ।
ਬਘੇਲ ਸਿੰਘ ਮੈਂ ਬਨਾਓਂ ਭਾਈ । ਤੁਮਰੀ ਬਾਂਹ ਦਯੋਂ ਤਿਸੈ ਫੜਾਈ ।੪੯।
kahi bçgam sabh iksar nâhî. ham dçkhç sabh hî patiâî.
baghçl singh main banâôn bhâî. tumrî bânh dayôn tisai phardâî.49.

ਸ਼ਾਹ ਕਹੀ ਅਬ ਦੇਰ ਮਤ ਕਰੋ । ਹਮਰੀ ਬਾਂਹਿ ਅਬ ਉਸ ਹਥ ਧਰੋ ।
ਤੌ ਬੇਗਮ ਤੁਰਕ ਘੱਲੇ ਵਕੀਲ । ਲੈ ਲੈ ਪਾਲਕਣ ਔ ਬਡ ਫੀਲ ।੫੦।
shâh kahî ab dçr mat karô. hamrî bânhi ab us hath dharô.
tau bçgam turak ghallç vakîl. lai lai pâlkan au bada phîl.50.

ਜਾਇ ਬਘੇਲ ਸਿੰਘ ਜੀ ਲਯਾਇ । ਢਿਗ ਦਿੱਲੀ ਦਏ ਡੇਰੇ ਕਰਵਾਇ ।
ਤੌ ਬੇਗਮ ਸਿੰਘ ਜੀ ਪਹਿ ਆਏ । ਦਈ ਛਯਾਨੀ ਪਤਿਸ਼ਾਹ ਲਿਖਾਏ ।੫੧।
jâi baghçl singh jî layâi. dhig dillî daç daçrç karvâi.
tau bçgam singh jî pahi âç. daî chhayânî patishâh likhâç.51.

ਦੋਹਰਾ : ਕਸਮ ਨੇਮ ਦੇਊ ਓਰ ਤੇ ਬੇਗਮ ਦਏ ਕਰਾਇ ।
ਡੇਹਰੇ ਸੱਤ ਚਿਣਵਾਵਿਣੇ ਸਿੰਘ ਜੀ ਲਏ ਲਿਖਾਇ ।੫੨।
dôhrâ : kasam nçm dçû ôr tç bçgam daç karâi.
daçhrç satt chinvâvinç singh jî laç likhâi.52.

Dohra : Either the Mughals must abdicate the Delhi throne,
Or must they devise ways to combat the Khalsa.
Else would the Mughals perish as timidily,
As a timid rabbit dies being scared of darkness. (44)

Chaupai : Thereupon, the Mughal elders deliberated in a council,
Never wouldthe Mughals survive if they vacated Delhi.
As they had the (shrewd) Begum Samru[4] amongst them,
Must her sane advice be sought by them. (45)

Immediately did the Mughal ruler send for her,
The entire situation did he unfold before her.
Dejectedly did she nod her head in sorrow,
Truly had the Mughals fallen on bad times. (46)

Dohra : Thereupon, did Begam Samru remark,
Must not they abandon their efforts at any cost.
By using the strategies of "Saam, Daam, Dand Bhed"[5],
Must they try to resolve all the issues. (47)

Chaupai : As there were so many chiefs among the Singhs,
Must the Mughals confabulate with some of them.
The Mughal ruler remarked he did not trust the Singhs,
Lest they should kill him in the guise of peace. (48)

All chiefs were not chips of the same block, said the Begum,
Truly had she tested the character of Sikh chiefs.
S. Baghel Singh would she take as her brother,
The Mughal ruler would she place under his protection. (49)

No longer should the Begum delay that proposal,
Must she put him under Baghel Singh's protection, he said.
Thereafter, did Begum Samru send the messengers,
To Beghel Singh with elephants loaded with palanquins of gold. (50)

As the Mughal messengers brought S. Baghel Singh along with them,
S. Baghel Singh's forces put up their camp near Delhi.
As the Begum Samru came to S. Baghel Singh for negotiations,
She got a 'Chhiani'[6] sanctioned out of Delhi's state revenues. (51)

Dohra : Thus was Begum Samru instrumental in negotiating a deal,
Between S. Baghel Singh and the Delhi ruler with solemn vows.
S. Baghel Singh got a written deal signed by the king,
That he would permit the construction of seven (ancient) Sikh shrines. (52)

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ਸਿੰਘ ਜੀ ਕੌ ਪਤਿਸ਼ਾਹਿ ਨੇ ਘੱਲਿਓ ਐਸ ਅਖਵਾਇ ।
ਮੋੜੋ ਪਾਛੈ ਦਲ ਕਿਮੈਂ ਹੁਇ ਨਿਜ ਦੇਸ਼ ਬਚਾਇ ।੫੩।
singh jî kau patishâhi nç ghalliô ais akhvâi.
môrdô pâchhai dal kimain hui nij dçsh bachâi.53.

ਚੌਪਈ : ਬਘੇਲ ਸਿੰਘ ਤੌ ਬੇਗਮ ਫੁਰਮਾਯੋ । ਕਹਿ ਪਤਸ਼ਾਹਿ ਡੇਰਾ ਬਾਹਰ ਕਰਾਯੋ ।
ਮਾੜ ਮੋਟ ਜੋ ਤੁਮਰੇ ਪਾਹਿ । ਦਿਓ ਬਾਹਰ ਤੂੰ ਝੰਡੋ ਗਡਵਾਇ ।੫੪।
chaupaî : baghçl singh tau bçgam phurmâyô. kahi patshâhi daçrâ bâhar karâyô.
mârd môt jô tumrç pâhi. diô bâhar tûn jhandô gadavâi.54.

ਸੋਊ ਬਾਤ ਪਤਿਸ਼ਾਹ ਮੰਨ ਲਈ । ਦੀਨੇ ਝੰਡੇ ਬਾਹਰ ਗਡਈ ।
ਤੌ ਸਿੰਘ ਜੀ ਹਲਕਾਰੇ ਵਲ ਪੰਥ ਘੱਲੇ । ਜਾ ਕਹਯੋ ਪੰਥ ਬਿਖਬਰ ਕਹਾਂ ਤੁਮ ਚੱਲੇ ।੫੫।
sôû bât patishâh mann laî. dînç jhandç bâhar gadaaî.
tau singh jî halkârç val panth ghallç. jâ kahyô panth bikhbar kahân tum challç.55.

ਪਾਤਸ਼ਾਹ ਡੇਰਾ ਬਾਹਰ ਪਾਯੋ । ਬਹੁਤ ਦਖਣ ਤੇ ਮਰਹਟੋ ਮੰਗਾਯੋ ।
ਚੋਰ ਘੋੜੀ ਉਨ ਮੁਹਰੇ ਤੋਰੀ । ਤੁਮ ਮੁੜ ਜਾਵੋ ਤੁਮ ਪਹਿ ਫੌਜ ਥੋੜੀ ।੫੬।
pâtshâh daçrâ bâhar pâyô. bahut dakhan tç marhatô mangâyô.
chôr ghôrdî un muhrç tôrî. tum murd jâvô tum pahi phauj thôrdî.56.

ਸੁਨਤ ਸਿੰਘ ਮੁੜ ਹਟੇ ਪਿਛਾਂਹਿ । ਸੁਨੀ ਖਬਰ ਤੁਰਤ ਯਿਹ ਪਤਿਸ਼ਾਹਿ ।
ਕਹਯੋ ਸਿੰਘ ਯਹ ਬਡੋ ਦਨਾਯੋ । ਰਖੀ ਦਿੱਲੀ ਔ ਮੁਲਕ ਬਚਾਯੋ ।੫੭।
sunat singh murd hatç pichhânhi. sunî khabar turat yih patishâhi.
kahyô singh yah badaô danâyô. rakhî dillî au mulak bachâyô.57.

ਦੋਹਰਾ : ਸਬਜ਼ੀ ਮੰਡੀ ਡੇਰਾ ਲਾਇਓ ਔ ਚਬੂਤਰਯੋਂ ਛਯਾਨੀ ਆਇ ।
ਹੁਕਮ ਦਿੱਲੀ ਮਧ ਸਿੰਘ ਤੁਰੇ ਮਿਲੇ ਸੂਬੇ ਬਹੁ ਆਇ ।੫੮।
dôhrâ : sabzî mandî daçrâ lâiô au chabûtrayôn chhayânî âi.
hukam dillî madh singh turç milç sûbç bahu âi.58.

ਚੌਪਈ : ਤੌ ਸਿੰਘ ਜੀ ਕੰਮ ਡੇਹਰਨ ਤੋਰਾ । ਪ੍ਰਿਥਮ ਕੀਓ ਜੁ ਹੁਤੋ ਕੰਮ ਥੋੜਾ ।
ਜਹਾਂ ਮਾਤ ਥੀ ਦੋਊ ਰਹੀ । ਜਗਾ ਪੀਹੜੇ ਕੀ ਤਹਿਂ ਬਨਵਈ ।੫੯।
chaupaî : tau singh jî kamm daçhran tôrâ. paritham kîô ju hutô kamm thôrdâ.
jahân mât thî dôû rahî. jagâ pîhrdç kî tahin banvaî.59.

ਹੁਤੀ ਸਾਹਬ ਦਈ ਔ ਸੁੰਦ੍ਰੀ ਮਾਤ । ਗੁਰ ਪਤਨੀ ਸਭ ਜਗ ਬਿਖਯਾਤ ।
ਸ੍ਰੀ ਹਰਿ ਕ੍ਰਿਸ਼ਨ ਸਮਾਧ ਆਦ ਜਹੀਂ । ਜਮਨਾ ਢਿਗ ਗੱਡੇ ਝੰਡੇ ਤ੍ਰੈ ਤਹੀਂ ।੬੦।
hutî sâhab daî ô sundrî mât. gur patnî sabh jag bikhyât.
sarî hari karishan samâdh âd jahîn. jamnâ dhig gaddaç jhandç tarai tahîn.60.

ਪੰਜਵੋਂ ਝੰਡੋਂ ਹਰਿ ਕ੍ਰਿਸ਼ਨ ਜੀ ਜਹਿਂ ਬਹੇ । ਜੈ ਸਿੰਘ ਪੁਰੇ ਮਧ ਬੰਗਲੋ ਜੀ ਅਹੇ ।
ਸੁਗਮ ਭਾਂਤ ਪੰਜ ਡੇਹਰੇ ਭਏ । ਗੱਡ ਝੰਡੇ ਪੰਜ ਕੜਾਹ ਕਰ ਦਏ ।੬੧।
pañjvôn jhandôn hari karishan jî jahin bahç. jai singh purç madh banglô jî ahç.
sugam bhânt pañj daçhrç bhaç. gadda jhandç pañj kardâh kar daç.61.

Thereafter, the Delhi ruler sent a message to S. Baghel Singh,
The following message did he send through his messengers:
Would S. Baghel Singh be kind enough to send back the Khalsa Dal force,
So that the State of Delhi be saved from loot and plunder. (53)

Chaupai : Thereupon S. Baghel Singh informed the king through Begum Samru,
That the king must move his forces out of Delhi.
Whatever little force the king had been left with,
Must it be stationed and deployed outside Delhi. (54)

The same advice of S. Baghel Singh did the king accept,
Planting his army's flags around a camp outside Delhi.
Thereafter, S. Baghel Singh sent messengers to the Khalsa Dal,
Asking them were they unaware of the Muslim forces' concentration. (55)

They informed the Khalsa Dal about emperor's camping outside Delhi,
As well as about his invitation to the Marathas for support.
As the king's intelligence men were on the trail of Khalsa Dal.
Khalsa Dal must return for being smaller in strength. (56)

Hearing this, as the Khalsa Dal beat a hasty retreat,
Instantly did this news of their return reach the Delhi ruler.
Truly was S. Baghel Singh a great man of wisdom,
Who had saved Delhi and the region from loot and plunder. (57)

Dohra : Thereafter as S. Baghel Singh put up his camp at Subzi Mandi[7] ,
The agreed revenue share started pouring into his coffers.
As S. Baghel Singh's writ began to run throughout Delhi,
Many of the Mughal custodians paid obeisance to him. (58)

Chaupai : Thereafter, as S. Baghel Singh started construction of Sikh shrines,
First of all he took up the projects of smaller size.
The place where the two wives of the tenth Guru had stayed,
There did he raise a memorial in their memory. (59)

It was here that Mata Sahib Dewan and Mata Sundari had stayed,
Well-known were they as two wives of the tenth Guru.
The site where Guru Harkrishan had been cremated,
Three Khalsa flags did he plant there on the Yamuna bank. (60)

The fifth Khalsa flag was planted where Guru Harkrishan had his seat,
Where Gurdwara Bangla Sahib was raised at Jai Singh Pura.
Quite easily did he identify five sacred Sikh shrines,
Where sacred *Karah Parshad* was distributed after planting five Khalsa flags. (61)

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ਹੁਤੀ ਤੇਗ ਬਹਾਦਰ ਜਾਗਾ ਦੋਊ । ਉੱਪਰ ਮਸੀਤ ਚਿਣ ਰਖੀ ਥੀ ਸੋਊ ।
ਸਿੰਘ ਜੀ ਕਹਯੋ ਮਸੀਤ ਹੋਵੈ ਗੇਰ । ਤੌ ਡੇਹਰੌ ਬਨਾਵੈਂਗੇ ਫੇਰ ।੬੨।
hutî tçg bahâdar jâgâ dôû. uppar masît chin rakhî thî sôû.
singh jî kahyô masît hôvai gçr. tau daçhrau banâvaingç phçr.62.

ਦੋਹਰਾ : ਸੁਨ ਤੁਰਕਨ ਤਹਿਂ ਅਗ ਲਗੀ ਗਿਰਨ ਮਸੀਤਨ ਨਾਇ ।
ਗੇਰ ਮਸੀਤੈਂ ਕਿਮ ਜੀਏਂ ਜਹਿਂ ਬੈਸ ਨਿਮਾਜ਼ ਪੜ੍ਹਾਇਂ ।੬੩।
dôhrâ : sun turkan tahin ag lagî giran masîtan nâi.
gçr masîtain kim jîçn jahin bais nimâz pardhâin.63.

ਚੌਪਈ : ਮਿਲ ਸਭ ਤੁਰਕ ਗਏ ਸ਼ਾਹਿ ਕੋਲ । ਸਭੀ ਮੁਲਾਣੇ ਸਦ ਲਏ ਬੋਲ ।
ਭਯੋ ਕਾਫਰ ਕਹਿਂ ਅਬ ਪਤਸ਼ਾਹਿ । ਆਖੇ ਮਸੀਤ ਦੁਏ ਦਿਹੋ ਗਿਰਾਇ ।੬੪।
chaupaî : mil sabh turak gaç shâhi kôl. sabhî mulânç sad laç bôl.
bhayô kâphar kahin ab patshâhi. âkhç masît duç dihô girâi.64.

ਹਮ ਜੀਵਤ ਕਿਮ ਮਸੀਤ ਗਿਰਨ ਦੇਹਿਂ । ਬਿਨਾਂ ਦਿੱਲੀ ਕਰਵਾਏ ਥੇਹ ।
ਪਤਸ਼ਾਹ ਕਹੀ ਤੁਮ ਅਗੈ ਨ ਕਹੀ । ਹਮ ਦਈ ਲਿਖਾਇ ਅਬ ਔਖੀ ਭਈ ।੬੫।
ham jîvat kim masît giran dçhin. binân dillî karvâç thçh.
patshâh kahî tum agai na kahî. ham daî likhâi ab aukhî bhaî.65.

ਜੌ ਹਮ ਲਿਖਤ ਚਹੈਂ ਅਬ ਮੋੜੀ । ਬਘੇਲ ਸਿੰਘ ਸੋਂ ਹੋ ਜਾਇ ਤੋੜ ਵਿਛੋੜੀ ।
ਡੇਰਾ ਪਾਉਗੁ ਚਕ ਹਮ ਦੇਸ਼ ਮਾਂਹਿ । ਔ ਕਸਮ ਕੌਲ ਤੇ ਹਮ ਝੂਠੇ ਬਣ ਜਾਹਿ ।੬੬।
jau ham likhat chahain ab môrdî. baghçl singh sôn hô jâi tôrd vichhôrdî.
daçrâ pâugu chak ham dçsh mânhi. au kasam kaul tç ham jhûthç ban jâhi.66.

ਵਹਿ ਤੁਰਤ ਦੇਵੈ ਮੁਲਖ ਉਜਾੜ । ਕਯਾ ਜਾਣੈਂ ਲੇ ਦਿੱਲੀ ਹੀ ਮਾਰ ।
ਹਮ ਕੋ ਤੁਮ ਖਰਾਬ ਕਰਵਾਵੋ । ਦੁਊ ਜਹਾਨੋਂ ਹਮੈਂ ਗੁਵਾਵੋ ।੬੭।
vahi turat dçvai mulakh ujârd. kayâ jânain lç dillî hî mâr.
ham kô tum kharâb karvâvô. duû jahânôn hamain guvâvô.67.

ਦੋਹਰਾ : ਸਿੰਘ ਜੀ ਸਮਝਯੋ ਤੌਰ ਤਬ ਤੁਰਕ ਭਏ ਸੁ ਦੰਗੇਦਾਰ ।
ਅਬ ਕਿਛ ਮਸ਼ਟ ਸੁ ਮਾਰੀਏ ਫਿਰ ਲੈਯਨਗੈ ਸਵਾਰ ।੬੮।
dôhrâ : singh jî samjhayô taur tab turak bhaç su dangçdâr.
ab kichh mashat su mârîç phir laiynagai savâr.68.

ਚੌਪਈ : ਤੌ ਸਿੰਘ ਜੀ ਸਭ ਪੰਥ ਬੁਲਾਯੋ । ਦਿੱਲੀ ਗਿਰਦੈ ਤੁਰਤ ਝਾਕੋ ਲਵਾਯੋ ।
ਜਿਨ ਜਿਨ ਥੀ ਬਹੁ ਹੁੱਜਤ ਕਰੀ । ਮੁਲਕ ਉਨ੍ਹੈਂ ਲੁੱਟਯੋ ਉਸ ਘਰੀ ।੬੯।
chaupaî : tau singh jî sabh panth bulâyô. dillî girdai turat jhâkô lavâyô.
jin jin thî bahu hujjat karî. mulak unhain luttyô us gharî.69.

ਜੇ ਉਹ ਆਇ ਹੁਏ ਮਿੰਨਤਦਾਰ । ਉਸ ਮੁਲਕੋਂ ਦਏ ਸਿੰਘ ਨਿਕਾਰ ।
ਇਸੀ ਭਾਂਤ ਸਭ ਅਰਥੀ ਭਏ । ਲਿਖਾਇ ਸਭਨ ਤੇ ਕਾਗਜ਼ ਲਏ ।੭੦।
jç uh âi huç minnatdâr. us mulkôn daç singh nikâr.
isî bhânt sabh arthî bhaç. likhâi sabhan tç kâgaz laç.70.

Both the sites which were associated with Guru Tegh Bahadur,
Mosques had been constructed on those sites.
The mosques had to be razed to the ground, said Baghel Singh,
Thereafter would he raise a memorial at the sites. (62)

Dohra : Extremely infuriated did the Muslims feel at this,
That their mosques were going to be demolished.
How could they survive without their places of worship,
Where would they offer daily prayer without mosques? (63)

Chaupai : Thereupon, all the Muslims went to the king in a body,
All the Muslim clerics did they invite for support.
They accused the Mughal emperor of being a heretic,
Who wished both the mosques to be demolished. (64)

How could the mosques be demolished while they were alive,
Destroyed these would be only after whole of Delhi had been demolished?
Why had they not pointed it out earlier, the king asked,
Difficult would it be for him to recant after giving it in writing? (65)

If he recanted from what he had given in writing,
To a breach of trust would it lead between him and S. Baghel Singh.
Permanently would he occupy their own country,
Accused would the king stand of breaking his vows. (66)

Instantly would S. Baghel Singh ransack the whole country,
God knows he might occupy Delhi as well.
He accused the Muslim delegates of embarrasing him,
Discredited would the king stand in both the worlds. (67)

Dohra : Soon did S. Baghel Singh see through these developments,
Truly were the Muslims bent upon creating a fuss.
For the time being must he lie low, he felt,
Definitely would he set things right later on. (68)

Chaupai : Thereupon, did he call an assembly of the whole Khalsa Panth,
Around Delhi did he ask them to keep a vigil.
Those Muslims who had objected most against mosques' demolition,
Their territories were instantly ransacked by the Singhs'. (69)

As these subdued Muslims came begging for mercy,
The Khalsa Panth force was withdrawn from their areas.
In this way, all of them were humbled one by one,
Written affidavits were procured from them (for Musque's demolition). (70)

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ਜਿਨ ਕੋ ਹੁਤੋ ਨੁ ਮੁਲਖ ਜਗੀਰ । ਉਨ ਦੈ ਦਰਬ ਕੀਏ ਤਾਬੈਗੀਰ ।
ਕਿਸੇ ਲੜਾਈ ਕਿਸ ਵਿਚੇ ਭਿੜਾਇ । ਕਿਸੈ ਬੰਧ ਕਿਸ ਦੇਹ ਛੁਡਾਇ ।੭੧।
jin kô hutô nu mulakh jagîr. un dai darab kîç tâbaigîr.
kisç lardâî kis vichç bhirdâi. kisai bandh kis dçh chhudaâi.71.

ਪਾੜ ਝੀੜ ਲੀਰਾਂ ਕਰ ਦਏ । ਹੱਥ ਸਭਨ ਕੇ ਲਿਖਾਇ ਕਟ ਲਏ ।
ਕਿਸੈ ਖੁਹਾਇ ਕਿਸ ਦਿਵਾਵੈ ਜਗੀਰ । ਲਿਖਤ ਲਿਖਾਈ ਇਸ ਤਤਬੀਰ ।੭੨।
pârd jhîrd lîrân kar daç. hatth sabhan kç likhâi kat laç.
kisai khuhâi kis divâvai jagîr. likhat likhâî is tatbîr.72.

ਦੋਹਰਾ : ਜੋ ਉਨ ਲਿਖਤੈਂ ਥੀ ਲਿਖੀ ਸਿੰਘ ਸਭ ਇਕ ਥਾਂ ਕੀਨ ।
ਰਾਮ ਦਿਆਲ ਦਿਵਾਨ ਹਥ ਸ਼ਾਹ ਅੱਗੈ ਧਰ ਦੀਨ ।੭੩।
dôhrâ : jô un likhtain thî likhî singh sabh ik thân kîn.
râm diâl divân hath shâh aggai dhar dîn.73.

ਚੌਪਈ : ਦੇਖ ਸ਼ਾਹ ਬਹੁ ਖੁਸ਼ੀਆਂ ਭਯੋ । ਹਮੈਂ ਕਾਫਰ ਸਿੰਘ ਇਕਲੋ ਨ ਕੀਓ ।
ਹਮਰੇ ਸੰਗ ਤੁਮ ਬਹੁ ਮਿਲਵਾਏ । ਅਬ ਤੁਰਤ ਦੇਵੋ ਜਾਇ ਗਿਰਾਏ ।੭੪।
chaupaî : dçkh shâh bahu khushîân bhayô. hamain kâphar singh iklô na kîô.
hamrç sang tum bahu milvâç. ab turat dçvô jâi girâç.74.

ਯੌ ਲਿਖਵਾਇ ਦਿਵਾਨ ਲਿਆਯੋ । ਸਭ ਦਲ ਕੋ ਸਿੰਘ ਹੁਕਮ ਦਿਵਾਯੋ ।
ਦਿਓ ਮਸੀਤ ਅਬ ਬਡੀ ਗਿਰਾਇ । ਰਕਾਬ ਗੰਜ ਕੇ ਹੈ ਜੋ ਮਾਂਹਿ ।੭੫।
yau likhvâi divân liâyô. sabh dal kô singh hukam divâyô.
diô masît ab badaî girâi. rakâb gañj kç hai jô mânhi.75.

ਸੁਨ ਯਹ ਬਾਤ ਹਲਕਾਰੇ ਧਾਇ । ਮੁੰਗਲੀ ਮੇਖ ਔ ਕੁਹਾੜੇ ਫੜ ਆਇ ।
ਕਹੀ ਕੁਦਾਲ ਬਹੁ ਹਥੌੜੇ ਮੰਗਵਾਇ । ਭੰਨਨ ਪੱਟਨ ਸਭ ਲਾਗੇ ਜਾਇ ।੭੬।
sun yah bât halkârç dhâi. munglî mçkh au kuhârdç phard âi.
kahî kudâla bahu hathaurdç mangvâi. bhannan pattan sabh lâgç jâi.76.

ਹੁਤ ਪਥਰਨ ਬਹੁ ਚੂਨੇ ਧਾਰੀ । ਕਿਤੇ ਪੱਥਰ ਕਿਤੇ ਇੱਟ ਦਈ ਡਾਰੀ ।
ਪਹਿਰ ਦੋਇਕ ਮੈਂ ਸੋ ਦਈ ਢਾਇ । ਐਸੀ ਭਈ ਸਤਿਗੁਰੂ ਰਜਾਇ ।੭੭।
hut pathran bahu chûnç dhârî. kitç patthar kitç itt daî daârî.
pahir dôik main sô daî dahâi. aisî bhaî satigurû rajâi.77.

ਦੋਹਰਾ : ਸ੍ਰੀ ਤੇਗ਼ ਬਹਾਦਰ ਦੇਹ ਜਹਿਂ ਹੁਤੀ ਥੀ ਦਾਗੀ ਠੌਰ ।
ਡਿਹਰੋ ਛੇਵੋਂ ਤਹਿਂ ਰਚਯੋ ਝੰਡੋ ਗਡਯੋ ਕਰ ਧੌੜ ।੭੮।
dôhrâ : sarî tçgh bahâdar dçh jahin hutî thî dâgî thaur.
daihrô chhçvôn tahin rachyô jhandô gadayô kar dhaurd.78.

ਕਰ ਕੜਾਹ ਤਹਿਂ ਸਿੰਘਨ ਬਹੁ ਲਯਾਇ ਕਰ ਦੀਓ ਵਰਤਾਇ ।
ਤੁਰਕਨ ਘਰ ਸੋਗੋ ਭਯੋ ਔ ਹਿੰਦੂਅਨ ਮਨ ਸੁਖ ਪਾਇ ।੭੯।
kar kardâh tahin singhan bahu layâi kar dîô vartâi.
turkan ghar sôgô bhayô au hindûan man sukh pâi.79.

Those Muslims who had not any territorial rights over land,
Bribed in cash were they paid to fall in line.
Some through fighting, others through internecine divisions were subdued,
Some through captivity, others through release did he humble. (71)

In several factions did he divide all the Muslims,
Written affidavits did he take from all of them.
By dispossessing some and granting others the territorial rights,
Thus were all the Muslims made to give a written consent. (72)

Dohra : All these written assurances which those Muslims had given,
All of these affidavits did he compile in a single file.
Summoning the services of Ram Dyal[8] (a professional diplomat),
Were these writings placed before the Delhi ruler (73)

Chaupai : Highly delighted did the king feel seeing those writings,
Truly had S. Baghel Singh saved him from being singled out for heresy.
As many other Muslims had been made a party to his decisions,
Instantly could the Singh go and demolish the two mosques. (74)

As Dewan Ram Dyal brought back the king's written consent,
S. Baghel Singh read out this order to the whole Khalsa Panth.
He ordered that big mosque be demolished then,
Which had been constructed at the site of Rakab Ganj[9]. (75)

Hearing this, as the messengers spread out with the news,
With sledge hammers, crow bars and chisels did they return.
Ordering for many crowbars, sledge hammers and axes,
Demolishing and dismantling the mosque did they start. (76)

As this structure had been built of lime and stones,
All the stones and bricks did they throw here and there.
With in a few hours did they dismantle the whole structure,
Such being the will and grace of the Divine Guru. (77)

Dohra : There also was a site consecrated to Sri Guru Tegh Bahadur,
Where his mortal remains had been cremated.
The sixth Sikh shrine was constructed at this site,
After planting a Khalsa standard there immediately. (78)

A huge quantity of sacred *kharh-parshad* was prepared,
Which was distributed by the Singhs among the congregation.
As a pall of gloom descended over the homes of the Muslims,
The Hindus felt comforted after this development. (79)

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ਚੌਪਈ : ਰਹਯੋ ਸੱਤਵੋਂ ਸੀਸ ਸੁ ਗੰਜ । ਹੁਤੀ ਠੌਰ ਥੀ ਤਹਿਂ ਅਤਿਰੰਜ ।
ਇਕ ਵਲ ਖ਼ੂਹੀ ਇਕ ਵਲ ਮਸੀਤ । ਨਹਿਂ ਜਾਪੈ ਗੁਰ ਜਗਾ ਥੀ ਕੀਤ ।੮੦।
chaupaî : rahyô sattvôn sîs su gañj. hutî thaur thî tahin atirañj.
ik val khûhî ik val masît. nahin jâpai gur jagâ thî kît.80.

ਤੌ ਇਕ ਊਹਾਂ ਥੀ ਮਾਸ਼ਕਨ ਪੁਰਾਣੀ । ਸੋ ਸਿੰਘ ਜੀ ਸੱਦ ਪੁਛੀ ਸਿਆਨੀ ।
ਉਨੈ ਕਹੀ ਹਮ ਪਤਾ ਬਤਾਈਂ । ਹਿੰਦੂ ਪੀਰ ਈਹਾਂ ਚੌਂਕੀ ਡਸਾਈ ।੮੧।
tau ik ûhân thî mâshkan purânî. sô singh jî sadd puchhî siânî.
unai kahî ham patâ batâîn. hindû pîr îhân chaunkî daasâî.81.

ਮਸੀਤ ਕੰਧ ਤਹਿਂ ਉਪਰ ਚੌਥਾਈ । ਤਹਿਂ ਸਤਿਗੁਰ ਸਿਰ ਤੇਗ ਲਗਵਾਈ ।
ਪੂਰਬ ਵਲ ਥੇ ਮੁਖ ਕਰ ਬਹੇ । ਲਗੀ ਤੇਗ ਸਿਰ ਅਗੈ ਗਿਰ ਅਏ ।੮੨।
masît kandh tahin upar chauthâî. tahin satigur sir tçg lagvâî.
pûrab val thç mukh kar bahç. lagî tçg sir agai gir aç.82.

ਔਰ ਲੋਕ ਤਹ ਦੇਖਨ ਹੁਤ ਆਏ । ਹਮ ਪਿਤ ਹੁਤ ਤਹਿਂ ਮਸ਼ਕ ਭ੍ਰਵਾਏ ।
ਸੁਨ ਭੁਜੰਗੀ ਤੁਰਤ ਚਲੇ ਢਹਾਵਨ । ਸੁਨ ਦੰਗੋ ਭਯੋ ਵਜ਼ੀਰ ਕੋ ਆਵਨ ।੮੩।
aur lôk tah dçkhan hut âç. ham pit hut tahin mashak bharvâç.
sun bhujngî turat chalç dahahâvan. sun dangô bhayô vazîr kô âvan.83.

ਦੋਹਰਾ : ਵਜ਼ੀਰ ਕਹੀ ਤੁਮ ਅਬ ਥੰਮ੍ਹੋ ਹਮ ਆਵੈਂ ਕਲ ਸਿੰਘ ਕੋਲ ।
ਜਿਮ ਸਿੰਘ ਜੀ ਆਖੈਂ ਤਿਮ ਕਰੈਂ ਕਿਮ ਕਹੈਂ ਬ੍ਰਿਥੋ ਅਬ ਬੋਲ ।੮੪।
dôhrâ : vazîr kahî tum ab thammhô ham âvain kal singh kôl.
jim singh jî âkhain tim karain kim kahain barithô ab bôl.84.

ਚੌਪਈ : ਪ੍ਰਾਤ ਭਈ ਤੌ ਅਯੋ ਵਜ਼ੀਰ । ਆਇ ਸਿੰਘ ਪੈ ਕਰੀ ਤਤਬੀਰ ।
ਕਿਛਕੁ ਮਸੀਤ ਕੀ ਪਿਛਵਾਰੀ ਤੁੜਾਈ । ਕਿਛਕ ਅਗਯੋਂ ਭੀ ਰਖੀ ਬਨਾਈ ।੮੫।
chaupaî : parât bhaî tau ayô vazîr. âi singh pai karî tatbîr.
kichhku masît kî pichhvârî turdâî. kichhak agyôn bhî rakhî banâî.85.

ਮੱਧ ਦਿੱਲੀ ਲਯੋ ਦੇਹਰੋ ਚਿਣਵਾਇ । ਸਤਮੋਂ ਝੰਡੋ ਇਮ ਦੀਓ ਝੁਲਾਇ ।
ਬਜਾਇ ਨਗਾਰੇ ਕੜਾਹੁ ਕਰਾਏ । ਸਿਖ ਪਰਸੰਨ ਚੁਤਰਫੋਂ ਆਏ ।੮੬।
maddh dillî layô dçhrô chinvâi. satmôn jhandô im dîô jhulâi.
bajâi nagârç kardâhu karâç. sikh parsann chutraphôn âç.86.

ਸ੍ਰਦਾਰ ਬਘੇਲ ਸਿੰਘ ਇਮ ਗਢ ਮਾਰਾ । ਰਹੂਗੁ ਪ੍ਰਿਥੀ ਉਸ ਨਾਮ ਉਜਾਰਾ ।
ਐਸੀ ਕਰੀ ਉਨ ਗੁਰ ਕੀ ਕਾਰ । ਪਾਊ ਜਗਾ ਵਹਿ ਗੁਰ ਕੇ ਦ੍ਵਾਰ ।੮੭।
sardâr baghçl singh im gadh mârâ. rahûgu parithî us nâm ujârâ.
aisî karî un gur kî kâr. pâû jagâ vahi gur kç davâr.87.

Chaupai : There remained the seventh Sikh shrine Sis Ganj[10] to be reclaimed,
This site being located in a very congested locality.
With a well on one side and a mosque on the other,
The site of sacred shrine became difficult to be traced. (80)

However, there lived an old water-carrier[11] woman,
Her did the Singhs call, she being very wise.
She remarked that she could locate the site,
Where the Hindu *Pir* (Guru Tegh Bahadur) had sat on a stool. (81)

The spot which had been covered by one-fourth of Mosque wall,
That was the site where the revered Guru had been beheaded.
As the Guru sat at that spot with a face towards the East,
His head had rolled down face wards as the sword struck. (82)

As many people came to witness the tragic scene,
Her own father was filling his leather bucket with water.
As the young Singhs rushed to demolish the mosque wall soon after,
There ensued a communal riot with the arrival of a mediator (Ram Dyal). (83)

Dohra : The mediator (Ram Dyal) begged the Singhs to stop the demolition,
Next day would he come to S. Baghel Singh (For reconciliation).
Whatever S. Baghel Singh ordered that would be carried on,
So why should they indulge in slandering each other. (84)

Chaupai : Next morning, mediator Ram Dyal did come to S. Baghel Singh,
With him did he sort out the contentious issue.
Thereafter, some portion of mosque was demolished from the backside,
But a (symbolic) front portion of the mosque was also retained. (85)

After planting the seventh Khalsa flag at this site,
The sacred Sikh shrines were constructed by S. Baghel Singh.
As *Karah Parshad* was distributed with the beat of war drums,
The Sikhs converged happily at this place from all sides. (86)

Such a great historical landmark did S. Baghel Singh establish,
That his name would shine in history till eternity.
Such a great service did he render unto the Guru,
That surely would he stand honoured in the Divine Court. (87)

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੧੬੨. ਸਰਦਾਰ ਬਘੇਲ ਸਿੰਘ ਕੀ ਹੋਰ ਸਾਖੀ
('ਹਮਰੇ ਪੰਥ ਮੱਧ ਹੈ ਯਹਿ ਆਣ, ਨਹਿੰ ਸਿਰ ਧਰਨੋ ਹਥ ਤੁਰਕਨ ਜਾਣ')
162.sardâr baghçl singh kî hôr sâkhî
('hamrç panth maddh hai yahi ân, nahin sir dharnô hath turkan jân')

ਦੋਹਰਾ : ਸਾਖੀ ਸਿੰਘ ਬਘੇਲ ਕੀ ਔਰ ਭੀ ਦਿਊਂ ਸੁਨਾਇ ।
ਸੁ ਜੈਸੁ ਪਤਿਸ਼ਾਹੈ ਸੋ ਮਿਲਯੋ ਔ ਕਰ ਲੁਟ ਦਈ ਦਿਖਾਇ ।੧।
dôhrâ : sâkhî singh baghçl kî aur bhî diûn sunâi.
su jaisu patishâhai sô milyô au kar lut daî dikhâi.1.

ਜਬ ਪੰਥ ਆਵੈ ਵਲ ਦਿਲੀ ਅਗਯੋਂ ਸਿੰਘ ਜੀ ਦਏ ਮੁੜਾਇ ।
ਤੋਫੋ ਤੁਫਾਇਤ ਵਜ਼ੀਰ ਪਹਿ ਪਤਿਸ਼ਾਹਿ ਤੋਂ ਦਏ ਘਲਵਾਇ ।੨।
jab panth âvai val dilî agyôn singh jî daç murdâi.
tôphô tuphâit vazîr pahi patishâhi tôn daç ghalvâi.2.

ਚੌਪਈ : ਤੌ ਪਤਿਸ਼ਾਹ ਦਿਲ ਇਕ ਦਿਨ ਅਈ । ਹਮਸੋ ਮੁਲਾਕਾਤ ਨ ਸਿੰਘ ਕਬ ਭਈ ।
ਜੋ ਮੋਹਿ ਅੰਬੀਰ ਸਿੰਘ ਪਹਿ ਜਾਵੈਂ । ਬਹੁਤ ਖੂਬੀ ਉਸ ਮੋਹਿ ਸੁਨਾਵੈਂ ।੩।
chaupaî : tau patishâh dil ik din aî. hamsô mulâkât na singh kab bhaî.
jô môhi ambîr singh pahi jâvain. bahut khûbî us môhi sunâvain.3.

ਵਜ਼ੀਰ ਘੱਲਯੋ ਮੁਲਾਕਾਤ ਠਹਿਰਾਵਣ । ਜਿਮ ਆਵੈ ਤਿਮ ਕਰੋ ਲਿਆਵਣ ।
ਆਇ ਵਜ਼ੀਰ ਕਹੀ ਤਿਮ ਬਾਤ । ਸੱਦਯੋ ਸ਼ਾਹ ਤੁਸਾਂ ਕਰਨ ਮੁਲਾਕਾਤ ।੪।
vazîr ghallyô mulâkât thahirâvan. jim âvai tim karô liâvan.
âi vazîr kahî tim bât. saddyô shâh tusân karan mulâkât.4.

ਤੌ ਸਿੰਘ ਜੀ ਦਯੋ ਵਜੀਰੈ ਸੁਨਾਇ । ਹਮ ਕਠਨ ਕਰਨ ਮੁਲਾਕਾਤ ਹੈ ਸ਼ਾਹਿ ।
ਸ਼ਾਹਿ ਮਿਲਤ ਹੈਂ ਹਥ ਬੰਧ ਦੋਇ । ਕਰ ਹੈਂ ਕੁਨਸੋ ਝੁਕ ਝੁਕ ਸੋਇ ।੫।
tau singh jî dayô vajîrai sunâi. ham kathan karan mulâkât hai shâhi.
shâhi milat hain hath bandh dôi. kar hain kunsô jhuk jhuk sôi.5.

ਨਹਿੰ ਸ਼ਸਤਰ ਕੋਊ ਸਾਥ ਲਿਜਾਵੈ । ਹਮ ਬਿਨ ਸ਼ਸਤ੍ਰ ਨ ਪੈਰ ਉਠਾਵੈਂ ।
ਹਮਰੈ ਪੰਥ ਮੱਧ ਹੈ ਯਹਿ ਆਣ । ਨਹਿੰ ਸਿਰ ਧਰਨੋ ਹਥ ਤੁਰਕਨ ਜਾਣ ।੬।
nahin shastar kôû sâth lijâvai. ham bin shastar na pair uthâvain.
hamrai panth maddh hai yahi ân. nahin sir dharnô hath turkan jân.6.

ਦੋਹਰਾ : ਔ ਏਕਲ ਹਮ ਕਯਾ ਦੇਖਣੋ ਹਮ ਦੇਖਣ ਖੂਬ ਸਿਪਾਹਿ ।
ਇਮ ਕਰ ਹਮਰੀ ਨਹਿੰ ਬਨੈ ਮੁਲਾਕਾਤ ਪਾਤਿਸ਼ਾਹਿ ।੭।
dôhrâ : au çkal ham kayâ dçkhnô ham dçkhan khûb sipâhi.
im kar hamrî nahin banai mulâkât pâtishâhi.7.

ਚੌਪਈ : ਔ ਫੌਜ ਹਮਾਰੀ ਹੈ ਲੁਟਵਾਰੀ । ਮਤ ਕਰ ਜਾਵੈ ਕੋਊ ਖਵਾਰੀ ।
ਇਤੀ ਬਾਤ ਜੌ ਹੁਇ ਮਨਜ਼ੂਰ । ਤੌ ਮਲਾਕਾਤ ਹੋ ਜਾਵਗੁ ਜ਼ਰੂਰ ।੮।
chaupaî : au phauj hamârî hai lutvârî. mat kar jâvai kôû khavârî.
itî bât jau hui manzûr. tau malâkât hô jâvgu zarûr.8.

Episode 162
Another Episode About S. Baghel Singh
(A vow have the Singhs taken for being in Khalsa Panth, That never would a Singh bow before a Muslim)

Dohra : Another episode about S. Baghel Singh,
Let the (author) narrate (to dear devout readers).
The way he had a meeting with the Delhi's emperor,
And the way he demonstrated Khalsa's way of ransacking. (1)

Whenever the main Khalsa Panth forces advanced towards Delhi,
S. Baghel Singh would maneauver to send them back.
He would make the Delhi emperor appease the Khalsa Panth,
By sending expensive gifts and presents through his minister. (2)

Chaupai : Thereafter, a thought did cross the Delhi emperor's mind,
Never had S. Baghel Singh a personal meeting with him.
Whenever his ministers paid a visit to S. Baghel Singh,
Highly did they talk of S. Baghel Singh's manifold qualities. (3)

A minister of his court did he send to fix a meeting,
Must they arrange a visit by S. Baghel Singh at any cost.
With the royal message did the minister approach him,
Had the Delhi emperor expressed his wish to see him. (4)

Thereupon, S. Baghel Singh told the king's minister,
Difficult would it be for him to see the king.
With folded hands does the emperor meet his guests,
With bowing and saluting does he greet a visitor. (5)

Unarmed without any armour does he come forward,
Without arms never does a Singh lift his foot.
A vow have the Singhs taken for being in the Khalsa Panth,
That never would the Singhs bow before a Muslim. (6)

Dohra : Besides, what purpose would one to one meeting serve,
Must the emperor see him (S. Baghel Singh) with his force.
So for these differences in the observance of protocol,
There was no possibility of a personal meeting between them. (7)

Chaupai : Moreover, the Khalsa Panth, being in a hilarious mood,
Might they indulge in creating some sort of harassment.
Were the emperor ready to bear with such indiscretions,
Then alone would such a meeting definitely take place. (8)

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ਜਾਇ ਵਜ਼ੀਰ ਸਭ ਸ਼ਾਹਿ ਸੁਨਾਈ । ਘੜੀ ਕੁ ਸੋਚ ਦਿਲ ਸ਼ਾਹ ਭੀ ਆਈ ।
ਫੇਰ ਸ਼ਾਹ ਮੁਖ ਦੀਓ ਫੁਰਮਾਈ । ਜਿਮ ਆਖੈ ਤਿਮ ਲੇਹੁ ਬਣਾਈ ।੯।
jâi vazîr sabh shâhi sunâî. ghardî ku sôch dil shâh bhî âî.
phçr shâh mukh dîô phurmâî. jim âkhai tim lçhu banâî.9.

ਹਮ ਦੇਂ ਨਗਾਰੇ ਉਸ ਸੁਤਰੀ ਅਸਪੀ । ਦੈਂ ਮਹੀਮਰਾਤਬ ਸੰਗ ਸਭ ਵਸਬੀ ।
ਸਾਥ ਲਿਆਵੋ ਉਸ ਫੌਜ ਬਿਚਾਰੀ । ਗਲੀ ਕੂਚੈ ਕਿਸ ਕਰੈਂ ਨ ਖ੍ਵਾਰੀ ।੧੦।
ham dçn nagârç us sutarî aspî. dain mahîmrâtab sang sabh vasbî.
sâth liâvô us phauj bichârî. galî kûchai kis karain na khavârî.10.

ਰਾਮ ਦਯਾਲ ਸਦ ਸ਼ਾਹ ਸਮਝਾਯੋ । ਮੁਲਾਕਾਤ ਕੋ ਦਿਨ ਟਿਕਵਾਯੋ ।
ਔਰ ਬਾਤ ਵਹੁ ਆਯੋ ਸੁਨਾਇ । ਉਸ ਦਿਨ ਨਜ਼ਰ ਕੋਊ ਕਸਾਈ ਨ ਪਾਇ ।੧੧।
râm dayâl sad shâh samjhâyô. mulâkât kô din tikvâyô.
aur bât vahu âyô sunâi. us din nazar kôû kasâî na pâi.11.

ਦੋਹਰਾ : ਦੇਖ ਸਿੰਘ ਉਸ ਮਾਰ ਹੈਂ ਮਤ ਦੰਗੋ ਹੋ ਜਾਇ ।
ਦਿਨ ਨਹਿਂ ਆਵੇਂ ਬਜਾਰ ਮੱਧ ਸ਼ਾਹਿ ਹੋਕੋ ਦਯੋ ਫਿਰਾਇ ।੧੨।
dôhrâ : dçkh singh us mâr hain mat dangô hô jâi.
din nahin âvçn bajâr maddh shâhi hôkô dayô phirâi.12.

ਚੌਪਈ : ਆਇ ਰਾਮ ਦਯਾਲ ਸਭ ਸਿੰਘ ਜੀ ਸੁਨਾਯੋ । ਲੈਨ ਵਜ਼ੀਰ ਹੋਤ ਪ੍ਰਾਤੇ ਆਯੋ ।
ਕਹੀ ਵਜੀਰ ਤਬ ਸਿੰਘ ਜੀ ਪਾਸੋਂ ਆਇ । ਜਿਮ ਮਨ ਮਾਨੈ ਤਿਮ ਚੜ੍ਹਿਓ ਧਾਇ ।੧੩।
chaupaî : âi râm dayâl sabh singh jî sunâyô. lain vazîr hôt parâtç âyô.
kahî vajîr tab singh jî pâsôn âi. jim man mânai tim chardhiô dhâi.13.

ਤੌ ਸਿੰਘ ਫੌਜ ਥੋੜੀਓ ਚੜ੍ਹਾਈ । ਸੱਦ ਸ੍ਰਦਾਰ ਸਭ ਲਏ ਸਮਝਾਈ ।
ਤੌ ਸਿੰਘ ਜੀ ਫੌਜ ਦਈ ਤੁਰਾਈ । ਮੁਹਰੇ ਨਕੀਬ ਥੋ ਬੋਲਤੋ ਜਾਈ ।੧੪।
tau singh phauj thôrdîô chardhâî. sadd sardâr sabh laç samjhâî.
tau singh jî phauj daî turâî. muhrç nakîb thô bôltô jâî.14.

ਔਰ ਹਲਕਾਰੇ ਚੋਬਦਾਰ ਘਨੇ । ਅਗੈ ਅਗੈ ਸਿੰਘ ਸੋਊ ਜਾਇਂ ਭਨੇ।
ਅਤ੍ਰ ਪਤ੍ਰ ਥਿਰ ਸਿੰਘ ਜੀ ਛਾਜੈ । ਚੰਦ ਸੂਰਜ ਕੀ ਰਿਸ਼ਮ ਬਿਰਾਜੈ ।੧੫।
aur halkârç chôbdâr ghanç. agai agai singh sôû jâin bhanç.
atar patar thir singh jî chhâjai. chand sûraj kî risham birâjai.15.

ਅਗੈ ਭੱਟ ਬਿਰਦਾਵਲ ਪੜ੍ਹਤੇ ਜਾਹਿਂ । ਗੁਰੂ ਗ੍ਰੰਥ ਕੈ ਹੈ ਜੋਉ ਮਾਂਹਿ ।
ਸਿੰਘ ਚੜ ਤੁਰਯੋ ਫੀਲ ਅੰਬਾਰੀ । ਹਿਲੈ ਚੌਰ ਗੋਲ ਝਿਲ ਮਿਲਕਾਰੀ ।
ਘੋੜੇ ਕੋਤਲ ਅਗੇ ਤੁਰਾਏ । ਜਿਸੀ ਤੌਰ ਸਿੰਘ ਦਲੇ ਰਖਾਏ ।੧੬।
agai bhatt birdâval pardhtç jâhin. gurû garnth kai hai jôu mânhi.
singh chard turyô phîl ambârî. hilai chaur gôl jhil milkârî.
ghôrdç kôtal agç turâç. jisî taur singh dalç rakhâç.16.

ਦੋਹਰਾ : ਇਸੀ ਤੌਰ ਜਾਇ ਪਹੁੰਚਿਓ ਬਡੇ ਕਿਲੇ ਕੇ ਪਾਸ ।
ਬਜੀਰ ਸੁ ਅਗਯੋਂ ਸ਼ਾਹ ਘਲਯੋ ਇਸਤਕਬਾਲ ਕਰਨ ਖਾਸ ।੧੭।

As the minister delivered this message to the emperor,
For a moment did the emperor go into deep thought.
Thereafter, did the emperor tell his minister,
Must he fix a meeting on S. Baghel Singh's terms. (9)

Big war drums loaded on horses and camels would he present,
Great titles and honours would he confer on the Singhs.
The force S. Baghel Singh should bring with due care,
Lest they create a scene in streets and lanes. (10)

Summoning Ram Dyal[1], did the emperor brief him,
Timing and date did he fix for a personal meeting.
Another warning did Ram Dyal convey to the king,
Never should any butcher be seen around on that day. (11)

Dohra : Instantly would the Singhs butcher a butcher if seen,
To a street brawl or rioting was it likely to lead.
No butcher should venture into the market during the day,
Such a proclamation did the emperor make all around. (12)

Chaupai : The whole plan did Ram Dyal enfold before S. Baghel Singh,
A minister from the royal court did arrive in the morning.
Thereupon did the minister inform S. Baghel Singh,
The Singh chief was free to visit the way he liked. (13)

Thereafter, did S. Baghel Singh take a small force,
Calling his commanders did he brief them thoroughly.
Thereafter, he ordered his force to march on,
As a herald kept on announcing their approach. (14)

Ahead of them walked many ushers and standard bearers,
The Singh's arrival did they keep on announcing.
A plume and a canopy did shine over the Singh's head,
As brightly sparkling as rays of the sun and the moon. (15)

The singing minstrels kept singing hymns as they walked ahead,
Praising the glory of the Sikh Gurus from the Guru Granth.
As S. Baghel Singh moved mounted on a decorated elephant,
Brightly did shine the flywhisk waving around his head.
Horses of exotic breed did lead the procession,
These were the horses which were Khalsa'sprize possessions. (16)

Dohra : Marching thus majestically (in a procession),
Did S. Baghel Singh's contingent reach the royal fort.

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dôhrâ : isî taur jâi pahuñchiô badaç kilç kç pâs.
bajîr su agyôn shâh ghalyô istakbâl karan khâs.17.

ਚੌਪਈ : ਤਹਿਂ ਸਿੰਘ ਜੀ ਦਯੋ ਹਸਤੀ ਛੋਰੇ । ਤੌ ਚੜ੍ਹ ਤੁਰਯੋ ਨਿਜ ਖਾਸ ਘੋਰੇ ।
ਚੜ੍ਹੇ ਚੜ੍ਹਾਇ ਵੜੇ ਮੱਧ ਕਿਲੇ । ਹੁਤੇ ਜਨਕ ਥੇ ਅਗੇ ਰਲ ਮਿਲੇ ।੧੮।
chaupaî : tahin singh jî dayô hastî chhôrç. tau chardah turyô nij khâs ghôrç.
chardhç chardhâi vardç maddh kilç. hutç janak thç agç ral milç.18.

ਢੁਇ ਨੇੜੈ ਲਏ ਵਜੀਰ ਖੜਾਇ । ਭਲੀ ਠੌਰ ਲੀਓ ਸਿੰਘ ਉਤਰਾਇ ।
ਸਿੰਘ ਜੀ ਸਾਥ ਸਰਦਾਰ ਲਏ ਕਈ । ਦੁਲਚਾ ਸਿੰਘ ਸੱਦਾ ਸਿੰਘ ਜੁਈ ।੧੯ ।
dhui nçrdai lai vajîr khardâi. bhalî thaur lîô singh utrâi.
singh jî sâth sardâr laç kaî. dulchâ singh saddâ singh juî.19.

ਔਰ ਫੌਜ ਰਖਿ ਚੜ੍ਹੀ ਚੜ੍ਹਾਈ । ਪੰਜ ਸਤ ਸ੍ਰਦਾਰ ਲਏ ਉਤਰਾਈ ।
ਸ਼ਸਤ੍ਰ ਬਸਤ੍ਰ ਤਹਿਂ ਕਸੇ ਕਸਾਏ । ਬੇਸ਼ਕ ਸ਼ਾਹਿ ਵਲ ਤੁਰਤੇ ਗਏ ।੨੦।
aur phauj rakhi chardhî chardhâî. pañj sat sardâr laç utrâî.
shastar bastar tahin kasç kasâç. bçshak shâhi val turtç gaç.20.

ਅੱਗੈ ਸ਼ਾਹ ਖੂਬ ਲਾਈ ਕਚਹਿਰੀ । ਹਿੰਦੂ ਤੁਰਕ ਬੈਠੇ ਨਿਜ ਨਿਜ ਠਹਿਰੀ ।
ਤਹਿਂ ਹਿੰਦੂਅਨ ਸ਼ਾਹਿ ਇਮ ਫਰਮਾਯੋ । ਅੱਗੈ ਸਿੰਘਨ ਤੁਮ ਫਤੇ ਬੁਲਾਯੋ ।੨੧।
aggai shâh khûb lâî kachhirî. hindû turak baithç nij nij thahirî.
tahin hindûan shâhi im pharmâyô. aggai singhan tum phatç bulâyô.21.

ਦੋਹਰਾ : ਤੌ ਦੁਲਚੈ ਸਿੰਘ ਆਖਿਓ ਦਿਵਾਨ ਰਾਮ ਦਯਾਲ ਸਮੁਝਾਇ ।
ਤੂੰ ਤੋ ਆਪਨ ਵੱਲ ਤੇ ਕੁੰਨਸੋ ਕਰਤੋ ਜਾਇ ।੨੨।
dôhrâ : tau dulchai singh âkhiô divân râm dayâl samujhâi.
tûn tô âpan vall tç kunnsô kartô jâi.22.

ਚੌਪਈ : ਹੱਥ ਕਮਾਨ ਸਿਰਦਾਰਨ ਲਈ । ਚਲੇ ਸਨਮੁਖ ਹੋਇ ਪਤਿਸ਼ਾਹੈ ਪਈ ।
ਇਕ ਵਲ ਰਾਮ ਦਯਾਲ ਦੂਈ ਵਲ ਵਜੀਰ । ਕਰਤ ਕੁੰਨਸ ਤੁਰੇ ਅਪਨ ਤਤਬੀਰ ।੨੩।
chaupaî : hatth kamân sirdâran laî. chalç sanmukh hôi patishâhai paî.
ik val râm dayâl dûî val vajîr. karat kunnas turç apan tatbîr.23.

ਉਤ ਵਲ ਹਿੰਦੂ ਗੁਰ ਫਤੇ ਬੁਲਾਵੈਂ । ਊਚੈ ਸੁਨ ਸੁਨ ਸਿੰਘ ਅਗਯੋਂ ਮਨਾਵੈ ।
ਰਾਮ ਦਯਾਲ ਤੌ ਕੁੰਨਸ ਜਾਇ ਕਰੀ । ਸਿੰਘ ਜੀ ਮੁਖੋਂ ਗੁਰ ਫਤੇ ਉਚਰੀ ।੨੪।
ut val hindû gur phatç bulâvain. ûchai sun sun singh agyôn manâvai.
râm dayâl tau kunnas jâi karî. singh jî mukhôn gur phatç uchrî.24.

ਦੋਹਰਾ : ਦੇਖ ਸ਼ਾਹੁ ਬਹੁ ਖੁਸ਼ ਭਯੋ ਸੱਦ ਵਜ਼ੀਰ ਕਹੀ ਸਮਝਾਇ ।
ਸਿੰਘ ਕੋ ਕੁਰਸੀ ਤੁਮ ਦਯੋ ਔਰ ਅਮੀਰੈ ਤੇ ਦਿਵਾਇ ।੨੫।
dôhrâ : dçkh shâhu bahu khush bhayô sadd vazîr kahî samjhâi.
singh kô kurasî tum dayô aur amîrai tç divâi.25.

A minister had the emperor sent in advance,
For extending a hearty welcome to S. Baghel Singh. (17)

Chaupai : Then did S. Baghel Singh dismounting from his elephant,
Mounted his favourite horse before entering the fort.
Astride his horse so easily did he enter the fort,
As if he was already familiar with the fort guards. (18)

Singalling S. Baghel Singh to halt as he approached near,
A Minister helped him to dismount at a beautiful spot.
Quite a number of Singh chiefs had S. Baghel Singh taken along,
S. Dulcha Singh and S. Sadda Singh being two of them. (19)

As majority of Baghel Singh's force remained mounted on horses,
He beckoned only five to seven Singh chiefs to dismount.
Remaining fully armed with their weapons and armour,
Fearlessly did they keep marching torwards the emperor. (20)

As the Mughal emperor was holding his court majestically,
His Hindu and Muslim courtiers sat at their respective seats.
Thereupon, the emperor instructed his Hindu ministers,
Must they greet S. Baghel Singh with the Khalsa greetings. (21)

Dohra : Thereupon S. Dulcha Singh also instructed Ram Dyal,
Thoroughly did he brief him about the protocol.
Must he keep on bowing and saluting the king,
As he often did in his role of an ambassador. (22)

Chaupai : Holding aloft their bow did the Singh chiefs proceed,
Proudly did they present themselves before the king.
Flanked by Ram Dyal and the ministers did S. Baghel Singh' ride,
As Ram Dyal and the minister kept bowing and saluting the king. (23)

As the Hindu ministers kept on greeting with Khalsa greetings,
The Singh chiefs kept reciprocating their Khalsa greetings.
As Ram Dyal kept bowing and saluting the emperor,
S. Baghel Singh greeted the king with a Khalsa greeting. (24)

Dohra : Highly delighted did the emperor feel as S. Baghel Singh arrived,
Instantly did he brief his minister after summoning him.
Must the minister himself offer the chair to S. Baghel Singh,
Let other court dignitaries offer seats to the other chiefs. (25)

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ਚੌਪਈ : ਸਿੰਘ ਜੀ ਸ਼ਾਹੇ ਕਮਾਨ ਦਿਵਾਈ । ਲਈ ਸ਼ਾਹਿ ਦੁਇ ਹੱਥ ਉਠਾਈ ।
ਸ਼ਾਹਿ ਹੱਥ ਕੁਰਸੀ ਵਲ ਕਰਯੋ । ਪਰਸਨ ਮੁਖ ਸਿੰਘ ਅਗੈ ਬਹਿ ਰਹਯੋ ।੨੬।
chaupaî : singh jî shâhç kamân divâî. laî shâhi dui hatth uthâî.
shâhi hatth kurasî val karyô. parsan mukh singh agai bahi rahyô.26.

ਖੈਰ ਖਰੀਅਤ ਬਹੁ ਪੁਛੀ ਪਤਿਸ਼ਾਹਿ । ਕਰੀ ਗੱਲੈਂ ਜੋਊ ਦੋਸਤੀ ਰਾਹਿ ।
ਔਰ ਸ੍ਰਦਾਰਨ ਕੋ ਦਿਵਾਈ ਕਮਾਨ । ਦਿਵਾਇ ਕੁਰਸੀ ਦੀਯੋ ਬਹੁ ਮਾਨ ।੨੭।
khair kharîat bahu puchhî patishâhi. karî gallain jôû dôsatî râhi.
aur sardâran kô divâî kamân. divâi kurasî dîyô bahu mân.27.

ਦੋਹਰਾ : ਔਰ ਬਾਤ ਸਭ ਹੀ ਲਿਖੀ ਗ੍ਰੰਥ ਬਹੁਤ ਬਢ ਜਾਇ ।
ਸ਼ਾਹੀ ਮਰਾਤਬ ਬਹੁ ਬਡੋ ਸੋ ਸਿੰਘ ਜੀ ਦਯੋ ਪਤਿਸ਼ਾਹਿ ।੨੮।
dôhrâ : aur bât sabh hî likhî garnth bahut badah jâi.
shâhî marâtab bahu badaô sô singh jî dayô patishâhi.28.

ਚੌਪਈ : ਦਯੋ ਹਾਥੀ ਵਡ ਅੰਬਾਰੀ ਪਾਇ । ਸ਼ੁਤਰੀ ਅਸਬੀ ਦਈ ਇਹਾਂ ਬਜਾਇ ।
ਔਰ ਤੌਫੇ ਤੁਫਾਇਤ ਔ ਸਿਰੋ ਪਾਇ । ਸਾਥ ਸ੍ਰਦਾਰਨ ਖੂਬ ਲਈ ਪਾਇ ।੨੯।
chaupaî : dayô hâthî vada ambârî pâi. shutrî asbî daî ihân bajâi.
aur tauphç tuphâit au sirô pâi. sâth sardâran khûb laî pâi.29.

ਮੋਤੀ ਮਾਲ ਬਡ ਜ੍ਹਾਹਰਨ ਵਾਲੀ । ਔਰ ਦਏ ਬਡ ਮਨਸਬਦਾਰੀ ।
ਔਰ ਸਭ ਚੀਜ਼ ਕੋ ਸਕੈ ਗਿਨਾਇ । ਇਤ ਬਘੇਲ ਸਿੰਘ ਉਤ ਘਰ ਪਤਿਸ਼ਾਹਿ ।੩੦।
môtî mâl bada javâhran vâlî. aur daç bada mansabdârî.
aur sabh chîz kô sakai ginâi. it baghçl singh ut ghar patishâhi.30.

ਦੋਹਰਾ : ਕਰਤ ਵਿਦਾ ਸ਼ਾਹਿ ਇਮ ਕਹੀ ਇਮ ਹਮ ਹਵਸ ਰਹਾਇ ।
ਸਿੰਘ ਲੁਟੇਰੇ ਜਗ ਕਹੈਂ ਹਮ ਲੁਟਤੇ ਦੇਖੇ ਨਾਂਹਿ ।੩੧।
dôhrâ : karat vidâ shâhi im kahî im ham havas rahâi.
singh lutçrç jag kahain ham luttç dçkhç nânhi.31.

ਚੌਪਈ : ਸਿੰਘ ਜੀ ਹਸ ਕਹੀ ਅਗਯੋਂ ਬਾਤ । ਅਸੀਂ ਦਿਖਾਵੈਂ ਤੁਮਹਿ ਪ੍ਰਭਾਤ ।
ਯਹ ਜੋ ਖੇਤ ਪੋਨਨ ਕੋ ਪਾਰ । ਇਨਕੀ ਲੂਟ ਕੂਟ ਕਰਹਿਂ ਦਿਖਾਰ ।੩੨।
chaupaî : singh jî has kahî agyôn bât. asîn dikhâvain tumhi parbhât.
yah jô khçt pônan kô pâr. inkî lût kût karhin dikhâr.32.

ਦਾਮ ਇਨਕੈ ਕਿਸਾਨਨ ਦੀਏ ਜਾਹਿਂ । ਹੋਗ ਬਡੋ ਤਮਾਸ਼ੋ ਜਮਨਾ ਮਾਂਹਿ ।
ਜਬ ਚਾਹੋ ਤਬ ਲਯੋ ਬੁਲਾਇ । ਸਿੰਘ ਹੋਲੀ ਸੀ ਕਰ ਦੇਹਿਂ ਦਿਖਾਇ ।੩੩।
dâm inkai kisânan dîç jâhin. hôg badaô tamâshô jamnâ mânhi.
jab châhô tab layô bulâi. singh hôlî sî kar dçhin dikhâi.33.

ਸੋਊ ਪ੍ਰਾਤ ਸਿੰਘ ਘਲੇ ਬੁਲਾਇ । ਢਲੇ ਦਿਵਸ ਕਹਯੋ ਸਿੰਘ ਚੜ੍ਹ ਆਇਂ ।
ਸਿੰਘ ਜੀ ਕਹੀ ਹਮ ਜਾਵੈਂ ਜ਼ਰੂਰ । ਢਿਗ ਆਇ ਬੈਠਯੋ ਜਗਾ ਉਚੂਰ ।੩੪।
sôû parât singh ghalç bulâi. dahalç divas kahyô singh chardah âin.
singh jî kahî ham jâvain zarûr. dhig âi baithyô jagâ uchûr.34.

Chaupai : As S. Baghel Singh offered a bow and arrow to the emperor,
The latter did accept it gracefully with raised hands.
As the emperor offered S. Baghel a seat in the royal court,
Happily did S. Baghel Singh sit in front of the king. (26)

After the emperor asked S. Baghel Singh about his well-being,
Both kept talking with each other in a friendly vein.
After honoring the other Singh chiefs by offering bows,
Honourably were they seated with due respect. (27)

Dohra : If the author narrated all the details of this meeting,
Much in volume would the epic increase indeed.
The highest title that belonged to the Muslim royal court,
Did the Mughal emperor confer on S. Baghel Singh. (28)

Chaupai : An elephant fitted with a big palanquin did the king offer,
War drums loaded on camels were beaten in Singh's honour.
Many other presents and honours were there offered,
To the accompanying Singh chiefs who accompanied S. Baghel Singh. (29)

A big necklace studded with gems and rubies was presented,
Along with the great title by the Mughal emperor.
Innumerable other gifts were exchanged on the occasion,
Between S. Baghel Singh and the Mughal emperor thereof. (30)

Dohra : As the Mughal emperor was bidding farewell to S. Baghel Singh,
He expressed a wish that he had cherished for long.
The Khalsa Panth Singhs are reputed to be great plunderers,
(But) he had never seen the Singhs going on a rampage. (31)

Chaupai : Similing did S. Baghel Singh tell the Mughal emperor,
The next morning would they give a demonstration of it.
Pointing to a field of sugarcane crop across the river (Yamuna),
A spectacle of pillaging that crop would they demonstrate. (32)

A reasonable compensation for crop's pillage be made to the farmers,
Then alone would they show that spectacle across the Yamuna.
The emperor could invite them for the show whenever he pleased,
Definitely would the Singhs stage a 'Holi' kind of festival there. (33)

The same morning did the emperor send an invitation to the Singhs,
In the afternoon should they come launching on that adventure.
Definitely would the Singhs arrive at the appointed hour,
The emperor must sit near him atop the fort to watch the show. (34)

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ਸੁਨਤ ਸਿੰਘਨ ਦਿਲਸ਼ਾਦੀ ਹੋਈ । ਉਇ ਉਸ ਆਗੈ ਵੈ ਉਸ ਅਗੇ ਚਹੈ ਹੋਈ ।
ਢਲੇ ਦਿਵਸ ਸਿੰਘ ਕੀਓ ਨਗਾਰੋ । ਤੁਰਯੋ ਡੇਰੋ ਸਭ ਲੁੱਟਨਵਾਰੋ ।੩੫।
sunat singhan dilshâdî hôî. ui us âgai vai us agç chahai hôî.
dhalç divas singh kîô nagârô. turyô daçrô sabh luttnavârô.35.

ਕਿਸ ਹਥ ਦਾਤੀ ਕਿਸ ਛੁਰੀ ਕਟਾਰੀ । ਕਿਸੈ ਕਰਦ ਕਿਨ ਤਲਵਾਰਹਿ ਧਾਰੀ ।
ਕਰਤ ਲੁੱਟ ਥੇ ਜਿਮ ਦਲ ਨਿੱਤ । ਰਲ ਮਿਲ ਲੁੱਟਨ ਆਇ ਹੁਏ ਮਿੱਤ ।੩੬।
kis hath dâtî kis chhurî katârî. kisai karad kin talvârhi dhârî.
karat lutt thç jim dal nitt. ral mil luttan âi huç mitt.36.

ਦੋਹਰਾ : ਰਾਮ ਦਯਾਲ ਜਾਇ ਸ਼ਾਹ ਪੈ ਕਹਿ ਊਚੈ ਦਯੋ ਬਹਾਇ ।
ਤੌ ਲੌ ਲੁੱਟਨਵਾਰ ਲੈ ਖੜਯੋ ਸੁੱਖੂ ਸਿੰਘ ਜਾਇ ।੩੭।
dôhrâ : râm dayâl jâi shâh pai kahi ûchai dayô bahâi.
tau lau luttnavâr lai khardyô sukkhû singh jâi.37.

ਚੌਪਈ : ਸ਼ਾਹਿ ਕਹੀ ਅਬ ਹੱਲਾ ਕਰਾਯੋ । ਅਪਨ ਵਜ੍ਹਾ ਸੋਂ ਲੁੱਟ ਦਿਖਾਯੋ ।
ਤੌ ਮਗਰੋਂ ਸਿੰਘ ਜੀ ਚੜ੍ਹ ਆਏ । ਚੰਗੇ ਮੰਦੇ ਕੋ ਵੈ ਬਹੁ ਲਯਾਏ ।੩੮।
chaupaî : shâhi kahî ab hallâ karâyô. apan vajhâ sôn lutt dikhâyô.
tau magrôn singh jî chardah âç. changç mandç kô vai bahu layâç.38.

ਕੁੱਦ ਵੜੇ ਵੈ ਮੱਧ ਦਰਿਆਇ । ਕੋਈ ਤਰੈ ਕੋਈ ਗੋਤੋ ਖਾਇ ।
ਕਈ ਮੁੜ ਖੜੇ ਕੋਈ ਰੁੜ੍ਹਤੇ ਜਾਇਂ । ਕਿਸ ਸਿਰ ਪੱਗ ਰਹੀ ਔ ਰੁੜ੍ਹੀ ਬਹੀ ਜਾਇਂ ।੩੯।
kudd vardç vai maddh dariâi. kôî tarai kôî gôtô khâi.
kaî murd khardç kôî rurdhtç jâin. kis sir pagg rahî au rurdhî bahî jâin.39.

ਕਈ ਪਹੁੰਚੇ ਜਾਇ ਪਰਲੇ ਪਾਰ । ਕਈ ਖੜੇ ਕਈ ਮੱਧ ਭਏ ਖੁਆਰ ।
ਕਈ ਪੋਨੇ ਲੈ ਮੁੜ ਭੀ ਆਏ । ਉਨ ਕੋ ਖੋਸ ਕਈ ਰਸਤਯੋਂ ਲੈ ਧਾਏ ।੪੦।
kaî pahuñchç jâi parlç pâr. kaî khardç kaî maddh bhaç khuâr.
kaî pônç lai murd bhî âç. un kô khôs kaî rastayôn lai dhâç.40.

ਵਹਿ ਉਸਕੋ ਵਹਿ ਉਸੈ ਧਕਾਵੈ । ਵਹਿ ਉਸ ਦਾੜਹਿ ਵਹਿ ਪੱਗ ਹਥ ਪਾਵੈ ।
ਦੇਖ ਪਾਤਸ਼ਾਹ ਬਡ ਖੁਸ਼ੀਆਂ ਕਰੈ । ਹੱਸ ਹੱਸ ਬਹੈ ਔ ਲਿਟ ਲਿਟ ਪਰੈ ।੪੧।
vahi uskô vahi usai dhakâvai. vahi us dârdhi vahi pagg hath pâvai.
dçkh pâtshâh bada khushîân karai. hass hass bahai au lit lit parai.41.

ਦੋਹਰਾ : ਹਸਤੀ ਘੋੜੇ ਊਠ ਬਡ ਜੋ ਉਤ ਤੇ ਲਦ ਲਯਾਹਿ ।
ਰਸਤੇ ਹੀ ਤੈ ਉਨ੍ਹੋਂ ਕੌ ਲੁੱਟੈਂ ਔਰ ਸੁ ਖਾਹਿਂ ।੪੨।
dôhrâ : hastî ghôrdç ûth bada jô ut tç lad layâhi.
rastç hî tai unhôn kau luttain aur su khâhin.42.

ਚੌਪਈ : ਕਈ ਨਠੇ ਜਾਹਿਂ ਪਗਨ ਲੁਹਾਇ । ਕਈ ਨਠੇ ਜਾਹਿਂ ਗੁੜਬੁਤੈ ਖਾਇ ।
ਇਕ ਲੈ ਨੱਠੇ ਮੁੜ ਪਿਛਾ ਨ ਤਕਾਵੈਂ । ਇਕ ਰਲ ਮਿਲ ਘੁਲ ਤਿਹ ਠੇਕੇ ਲਗਾਵੈਂ ।੪੩।
chaupaî : kaî nathç jâhin pagan luhâi. kaî nathç jâhin gurdbutai khâi.
ik lai natthç murd pichhâ na takâvain. ik ral mil ghul tih thçkç lagâvain.43.

Hearing about this adventure delighted did the Singhs feel,
As each Singh wished to rush ahead of the other.
A beat on the war drum did the Singhs beat in the afternoon,
On a looting and plundering spree did they launch.(35)

As some picked up sickles, others picked up daggers,
As some others picked up knives, others took up swords.
As they were wont to carry on such plunder everyday,
Today they had arrived together for playing a friendly match (36)

Dohra : Ram Dyal (the Khalsa ambassador) briefing the Mughal emperor,
He made the emperor sit atop the fort's roof top.
Thereafter, leading a battery of Singh plunderers,
S. Sukhu Singh stood at the head of this expedition. (37)

Chaupai : Thereupon, the emperor signaled them to launch an attack,
Must they show a spectacle of looting and plundering.
Thereafter, arrived S. Baghel Singh with his own contingent,
With him he brought a mixture of muscular and frail Singhs. (38)

As these contingents plunged deep into the river Yamuna,
Some of them swam across while others went down.
As some emerged out of water, others were swept away,
Some held on to their turbans others lost their turbans. (39)

As some of them swam across and stood on the other bank,
Some others were caught midstream and felt harassed.
As some of them were returning carrying juicy sugarcanes,
Others pounced upon them midway during their return. (40)

As they kept on pulling and pushing each other,
They also kept on pulling at beards and turbans of each other.
So much delighted did the emperor feel watching this scene,
That he could not contain himself with joy and fun. (41)

Dohra : The horses and elephants which they had with them,
Were these loaded with the pillaged sugarcane sticks.
These were also waylaid by other Singhs on the wayside,
Who started crushing the juicy sugarcane sticks. (42)

Chaupai : Many of them were seen running without their turbans,
Many others were seen diving and coming out of river.
Some took to heels as if never to return again,
Some others made those running their butt of ridicule. (43)

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ਸੋਰਠਾ : ਗੌਹਰ ਅਲੀ ਪਾਤਿਸ਼ਾਹ ਭਯੋ ਪ੍ਰਸੰਨ ਦਿਖ ਪੰਥ ਲੁਟ ।
ਜਿਮ ਬਵਰੋ ਸਾਂਗ ਕਰਾਇ ਆਪ ਫੂਕ ਆਪੇ ਹਸੇ ।੪੪।
sôrthâ : gauhar alî pâtishâh bhayô parsann dikh panth lut.
jim bavrô sâng karâi âp phûk âpç hasç.44.

ਦੋਹਰਾ : ਐਸੀ ਐਸੀ ਜੁਗਤ ਸੋਂ ਸਿੰਘ ਰਹਯੋ ਸੁ ਕਿਤਨਕ ਸਾਲ ।
ਲਏ ਪੈਸੇ ਔਰ ਦੇਸ ਤੇ ਰਲਵਾਇ ਮਰਹਟੇ ਨਾਲ ।੪੫।
dôhrâ : aisî aisî jugat sôn singh rahyô su kitnak sâl.
laç paisç aur dçs tç ralvâi marhatç nâl.45.

ਠਾਣਾਂ ਦਿੱਲੀ ਬਹਾਹਿ ਫਿਰ ਪਤਿਸ਼ਾਹੋਂ ਛਯਾਨੀ ਲਿਖਾਇ ।
ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਚਿਤ ਇਸ਼ਨਾਨ ਧਰ ਮੁੜ ਪੜਿਓ ਤਿਸ ਹੀ ਰਾਹਿ ।੪੬।
thânân dillî bahâhi phir patishâhôn chhayânî likhâi.
sarî ammritsar chit ishnân dhar murd paiô tis hî râhi.46.

੧੬੩. ਸਾਖੀ ਡੀਘ ਘੁਮੇਰ ਔ ਭਰਤਪੁਰੇ ਕੀ (...'ਤਿਮੈ ਪੰਥ ਗੁਰ ਗਿਲਜੋ ਗਲਵਾਯੋ')
163. sâkhî dîgh ghumçr au bharatpurç kî (...’timai panth gur giljô galvâyô’)

ਦੋਹਰਾ : ਜਬ ਖਾਲਸੋ ਦੱਖਣ ਚਲਯੋ ਮਿਸਲੈਂ ਦਸੇ ਬਣਾਇ ।
ਜਾਇ ਸੂਰਜ ਮਲ ਘੇਰਿਓ ਡੀਕ ਕੁਮੇਰਹਿ ਮਾਹਿ ।੧।
dôhrâ : jab khâlsô dakkhan chalyô mislain dasç banâi.
jâi sûraj mal ghçriô dîk kumçrhi mâhi.1.

ਸੱਤ ਲੱਖ ਟਕੇ ਉਨ ਲਿਖ ਘਲੇ ਤੌ ਮਿਲਣ ਆਯੋ ਪੰਥ ਆਪ ।
ਸੁਨੋ ਅਬੈ ਸਯਾਮ ਸਿੰਘ ਸੋਂ ਜਿਮ ਉਸ ਭਯੋ ਮਿਲਾਪ ।੨।
satt lakkh takç un likh ghalç tau milan âyô panth âp.
sunô abai sayâm singh sôn jim us bhayô milâp.2.

ਚੌਪਈ : ਸੁਨੋਂ ਮਿਲਾਪ ਉਸੈ ਕੀ ਬਾਤ । ਸੋ ਮਿਲਿਓ ਜੱਸਾ ਸਿੰਘ ਕਲਾਲ ਜਾਤ ।
ਸੌ ਕਹੈ ਸਯਾਮ ਸਿੰਘ ਕੋ ਮੈਂ ਮਿਲਹੋਂ ਗਲੇ । ਨਾਹੀਂ ਤੌ ਜਾਊਂ ਘਰ ਮੁੜ ਚਲੇ ।੩।
chaupaî : sunôn milâp usai kî bât. sô miliô jassâ singh kalâl jât.
sau kahai sayâm singh kô main milhôn galç. nâhîn tau jâûn ghar murd chalç.3.

ਸਯਾਮ ਸਿੰਘ ਕਹੈ ਮੈਂ ਮੋਨੋ ਮਿਲੋਂ ਨਾਹੀਂ । ਵਲ ਦੋਊ ਇਮ ਜਿਦੇ ਕਰਾਹੀਂ ।
ਤਊ ਪੰਥ ਨੇ ਅਸ ਠਹਿਰਾਈ । ਲਵਾਇ ਤਨਖਾਹਿ ਲਯੋ ਪੰਥ ਬਖ਼ਸ਼ਾਈ ।੪।
sayâm singh kahai main mônô milôn nâhîn. val dôû im jidç karâhîn.
taû panth nç as thahirâî. lavâi tankhâhi layô panth bakhshâî.4.

ਕਹੀ ਪੰਥ ਸਯਾਮ ਸਿੰਘ ਮੰਨ ਲਈ । ਸੂਰਜ ਮਲ ਬਹੁ ਖੁਸ਼ੀ ਮਨ ਭਈ ।
ਅਬ ਮੈਂ ਮਿਲੇ ਪੰਥ ਵਡ ਭਯੋ । ਸੱਤ ਲੱਖ ਟਕਾ ਮੋਰੇ ਕੰਮ ਅਯੋ ।੫।
kahî panth sayâm singh mann laî. sûraj mal bahu khushî man bhaî.
ab main milç panth vada bhayô. satt lakkh takâ môrç kamm ayô.5.

Sortha : Really delighted did the emperor Gauhar Ali[2] feel,
At that spectacle of looting and plundering by Singhs.
It was indeed like a spectacle created by a joker,
Who sets his own things ablaze and than laughs at it. (44)

Dohra : Adopting Such diverse tactics and strategies indeed,
Did S. Baghel Singh's contingent stay at Delhi for many years.
Receiving ransom from the surrounding provinces,
Did he make the Marhattas his allies as well. (45)

Bringing Delhi under his own command and control,
Did he collect revenues at six annas out of every rupee.
Cherishing a desire to have a dip at the holy Amritsar,
Did he thus return to Punjab by the same route. (46)

Episode 163
Episode About Deegh, Ghumer and Bharatpur
(So did the (tenth) Guru got the Pathans annihilated by the Khalsa)

Dohra : As the Khalsa Panth force advanced towards the South,
After establishing ten contingents (Misls) of the Khalsa Panth,
They laid a siege around the forces of Suraj Mal[1],
Around his two forts at Deek[2] and Ghumer[3].

After promising to pay a ransom of seven lakh rupees,
The Jat chief himself came to meet the Khalsa Panth.
The way this meeting between him and S. Sham Singh took place,
Dear readers, listen to the whole account of that meeting. (2)

Chaupai : Listen to the account about this reconciliation,
As he paid a courtesy call to S. Jassa Singh Kalal.
He insisted upon meeting S. Sham Singh with an embrace,
Otherwise he would prefer to return without meeting. (3)

As S. Sham Singh refused to embrace a clean-shaven man,
Both of them kept on putting up hardened postures.
Thereafter, the Khalsa Panth arrived at a resolution,
That S. Sham Singh should seek pardon after embracing Suraj Mal. (4)

As S. Sham Singh agreed to abide by Khalsa Panth's mandate,
Highly delighted did Suraj Mal feel at heart.
Truly would he become great after alliance with Khalsa Panth,
Really had his seven lakh ransom served his purpose indeed. (5)

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ਦੋਹਰਾ : ਆਗੇ ਖਾਲਸੇ ਪੰਥ ਬਹਿ ਸਰਬਤ ਲਾਇ ਦਿਵਾਨ ।
ਸੋ ਜੋੜੀ ਘੋੜੇ ਲੈ ਅਯੋ ਸੁਨਹਿਰੀ ਸਾਜ ਲਵਾਨ ।੬।
dôhrâ : âgç khâlsç panth bahi sarabat lâi divân.
sô jôrdî ghôrdç lai ayô sunahirî sâj lavân.6.

ਚੌਪਈ : ਇਤੇ ਸਯਾਮ ਸਿੰਘ ਉੱਠ ਖਲੋਯੋ । ਮਿਲੇ ਗਲੇ ਇਮ ਕੁਸ਼ਲ ਪੁਛੋਯੋ ।
ਫਿਰ ਰਾਜਾ ਕਹਿ ਪਾਸ ਬਹਾਯੋ । ਕਰ ਰੱਯਤ ਸਿਰ ਮਾਮਲੋ ਠਹਿਰਾਯੋ ।੭।
chaupaî : itç sayâm singh utth khalôyô. milç galç im kushal puchhôyô.
phir râjâ kahi pâs bahâyô. kar rayyat sir mâmlô thahirâyô.7.

ਲਾਖ ਰੁਪੱਯੋ ਤਿਸ ਛੱਡ ਦਯੋ । ਸਿਰੋਪਾਉ ਦੈ ਵਿਦਾ ਸੁ ਕਯੋ ।
ਦਯੋ ਛੁਡਾਯੋ ਰਾਣੀ ਕਹਿ ਨਾਇ । ਕਹੈ ਨ ਪੰਥ ਹਮ ਬਿਰਥੀ ਛੁਡਾਇ ।੮।
lâkh rupyyô tis chhadada dayô. sirôpâu dai vidâ su kayô.
dayô chhudaâyô rânî kahi nâi. kahai na panth ham birthî chhudaâi.8.

ਤੀਨ ਲੱਖ ਰਾਜੇ ਤੁਰਤ ਦਏ । ਦੋਇ ਲੱਖ ਹੁਤੀ ਕਿਛ ਮੁੱਦਤ ਕਏ ।
ਤਊ ਰੁਪੱਯੋ ਤਿੰਨ ਲਖ ਆਯਾ । ਡੇਰੇ ਸਯਾਮ ਸਿੰਘ ਮਲ ਸੂਰਜ ਘਲਾਯਾ ।੯।
tîn lakkh râjç turat daç. dôi lakkh hutî kichh muddat kaç.
taû rupyyô tinn lakh âyâ. daçrç sayâm singh mal sûraj ghalâyâ.9.

ਤਿਸਕੀ ਬਾਂਟ ਕਰਨ ਪੰਥ ਡਹਯੋ । ਕਰਤ ਝਗਰੋ ਉਤ ਦੁਇ ਲਖ ਰਹਯੋ ।
ਫੇਰ ਸੁਨੋ ਜਿਮ ਵਹਿ ਝਗਰੋ ਮੁਕਯੋ । ਸਭੀ ਬਾਤ ਮੈਂ ਅਬ ਲਿਖ ਦਯੋਂ ।੧੦।
tiskî bânt karan panth daahyô. karat jhagrô ut dui lakh rahyô.
phçr sunô jim vahi jhagrô mukyô. sabhî bât main ab likh dayôn.10.

ਦੋਹਰਾ : ਕੋਊ ਕਹੈ ਮਿਸਲੋ ਬੰਡੋ ਕੋਊ ਕਹੈ ਬੰਡੋ ਫੌਜ ਦੇਖ ।
ਆਪੋ ਆਪਣੈ ਮਤਲਬੀ ਬੋਲ ਮਚਾਵੈਂ ਖੇਖ ।੧੧।
dôhrâ : kôû kahai mislô bandô kôû kahai bandô phauj dçkh.
âpô âpnai matlabî bôl machâvain khçkh.11.

ਦੁਇ ਲੱਖ ਖੋਇ ਜਿਮ ਫਿਰ ਬੰਡੇ ਸੋ ਬਿਧ ਦਿਓਂ ਸੁਨਾਇ ।
ਮਿਸਲੋਂ ਦਸ ਜਿਮ ਕਰ ਵੰਡੇ ਬਡ ਛੋਟੀ ਕਰ ਸਮਝਾਇ ।੧੨।
dui lakkh khôi jim phir bandç sô bidh diôn sunâi.
mislôn das jim kar vandç bada chhôtî kar samjhâi.12.

ਚੌਪਈ : ਪ੍ਰਿਥਮ ਪੰਝੀ ਹਜ਼ਾਰ ਰਖ ਦਸਵੰਧ ਲਯੋ । ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਟਹਿਲ ਹਿਤ ਕਯੋ ।
ਜੋ ਅਹਿਮਦ ਗਿਲਜੋ ਗਯੋ ਢਾਹਿ । ਸ੍ਰੀ ਅਕਾਲ ਬੁੰਗੋ ਲੀਓ ਦ੍ਰਬਾਰ ਸਜਾਇ ।੧੩।
chaupaî : paritham pañjhî hazâr rakh dasvandh layô. sarî ammritsar tahil hit kayô.
jô ahimad giljô gayô dhâhi. sarî akâl bungô lîô darbâr sajâi.13.

ਔ ਗਿਰਦ ਪੌੜੀ ਔ ਗੁਰ ਠੌਰ । ਸੌਂਪ ਮਸੰਦਨ ਗੁਰ ਠੌਰ ਕਰੀ ਗੌਰ ।
ਪੁਨ ਅੱਧੇ ਟਕੇ ਦਲ ਬ੍ਰਿਧ ਰਖ ਲਏ । ਅੱਧੇ ਮਝੈਲ ਤਰਨ ਦਲ ਦਏ ।੧੪।
ô girad paurdî au gur thaur. saump masandan gur thaur karî gaur.
pun addhç takç dal baridh rakh laç. addhç majhail taran dal daç.14.

Dohra : As the Khalsa Panth was holding an assembly,
In a 'Sarbat Khalsa' congregation were they sitting.
(Suraj Mal) arrived with a pair of horses,
With excellent saddles and harness were these equipped. (6)

Chaupai : As S. Shyam Singh stood up (to receive Suraj Mal),
Both embraced each other exchanging greetings.
Thereafter, making him seated amongst themselves,
They settled the revenue that as Khalsa's subject he had to pay. (7)

Thereafter, reducing his revenue by one lakh as concession,
He was given a hearty send off with due honours.
This concession was given as a tribute to his queen,
Lest the Khalsa Panth should accuse him of favouritism. (8)

Promising to pay three lakh rupees immediately,
The balance two lakh rupees would he pay after some time.
So an amount of rupees three lakhs arrived soon,
Which Suraj Mal had delivered to S. Sham Singh. (9)

As the Khalsa Panth sat together to divide this amount,
They started squabbling over the balance of two lakhs.
Listen to the account how this squabbling came to an end,
The complete details would the author narrate. (10)

Dohra : As some insisted on distribution in the name of Misls,
Others insisted on the strength of the individual Misls.
With each sticking to their own vested interests,
There arose quite a din and noise all in vain. (11)

Losing two lakh rupees the way they distributed the rest,
That account of distribution would he narrate.
The way they disbursed it among the ten Khalsa Misls,
So would he narrate about those bigger and smaller Misls. (12)

Chaupai : First of all, twenty five thousand were kept as a Tithe,
For the service of the sacred shrine at Amritsar.
The damage that was caused by Ahmed Shah Abdali,
Akal Takht and Darbar Sahib needed to renovated. (13)

As the surrounding periphery and steps needed repair,
This amount was handed over to the caretakers.
Thereafter, half of the balance amount went to Buddha Dal,
Half of which amount further went to Tarun Dal. (14)

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ਤਿਨ ਮੱਧ ਤੀਨ ਮਿਸਲ ਸਮ ਭਈ । ਸੁਕ੍ਰਚਕੀਏ ਰਾਮਗੜ੍ਹੀਏ ਕਨ੍ਹਈ ।
ਚੌਥੇ ਭੰਗੀ ਸਵਾਏ ਠਏ । ਪੰਜਮ ਪੌਣੇ ਨਕਈ ਠਹਿਰਏ ।੧੫।
tin maddh tîn misal sam bhaî. sukrchakîç râmgardhîç kanhî.
chauthç bhangî savâç thaç. pañjam paunç nakaî thahirç.15.

ਤਿਮ ਸਯਾਮ ਸਿੰਘ ਭਈ ਫੌਜ ਸਵਾਈ । ਬਾਰੈ ਹਜ਼ਾਰ ਗਿਣਤੀ ਤਿਸ ਆਈ ।
ਤਿੰਨ ਲਖ ਪੌਣੀ ਸੰਗਤ ਸਿੰਘੀਅਨ ਮਿਲਵਾਈ ।੧੬।
tim sayâm singh bhaî phauj savâî. bârai hazâr gintî tis âî.
tinn lakh paunî sangat singhîan milvâî.16.

ਦੋਹਰਾ : ਤੀਜੇ ਮਿਸਲ ਡਲੇਵਾਲ ਬਡ ਬਧੀ ਦੇਸ਼ ਦੁਵਾਬੇ ਮਾਂਹਿ ।
ਜਿਸ ਮਾਝੈ ਮਧ ਨਹਿਂ ਬਡ ਜਗਾ ਇਕ ਢਾਂਬਾਵਾਲਾ ਸੁ ਜਾਹਿ ।੧੭।
dôhrâ : tîjç misal daalçvâl bada badhî dçsh duvâbç mânhi.
jis mâjhai madh nahin bada jagâ ik dahâmbâvâlâ su jâhi.17.

ਚੌਪਈ : ਚੌਥੀ ਮਿਸਲ ਸਿੰਘ ਪੁਰੀਏ ਆਹਿ । ਆਹਲੂਵਾਲੀਏ ਹੈਂ ਜਿਹ ਮਾਂਹਿ ।
ਪੰਜਮ ਚੁਗ ਗਿਣ ਮਿਸਲ ਬਨਾਈ ਸੋਇ । ਅੰਮ੍ਰਿਤਸਰੀਏ ਸਿੰਘ ਕਹਾਵਤ ਥੋਇ ।੧੮।
chaupaî : chauthî misal singh purîç âhi. âhlûvâlîç hain jih mânhi.
pañjam chug gin misal banâî sôi. ammritsarîç singh kahâvat thôi.18.

ਔਰ ਨਿਹੰਗ ਭੁਜੰਗ ਸ਼ਹੀਦ ਭਟ ਥੋਇ । ਸੋਢੀ ਬੇਦੀ ਤੇਹਣ ਭੱਲੇ ਸੋਇ ।
ਇਮ ਦਸ ਮਿਸਲਨ ਟਕੇ ਬ੍ਰਤਾਏ । ਦਸ ਮਿਸਲੋ ਜਿਮ ਜਾਦਵਨ ਰਾਏ ।੧੯।
aur nihang bhujang shahîd bhat thôi. sôdahî bçdî tçhan bhallç sôi.
im das mislan takç bartâç. das mislô jim jâdvan râç.19.

ਦੋਹਰਾ : ਜਿਮ ਜਾਦਵਨ ਕੀ ਦਸ ਮਿਸਲ ਤੇਊ ਪੰਥ ਗੁਰ ਆਹਿ ।
ਸ਼੍ਰੀ ਕ੍ਰਿਸ਼ਨ ਸਮ ਗੁਰ ਦਸਮ ਤਿਮ ਹੀ ਖੇਡ ਖਿਡਵਾਇ ।੨੦।
dôhrâ : jim jâdvan kî das misal tçû panth gur âhi.
sharî karishan sam gur dasam tim hî khçda khidavâi.20.

ਚੌਪਈ : ਜਿਮ ਕਾਲ ਜਮਨੇ ਜਾਦਵ ਨਠਾਹਿ । ਤਿਮ ਗਿਲਜੇ ਤੇ ਸਿੰਘ ਨਠ ਜਾਹਿਂ ।
ਜਿਤਨਕ ਵਾਰ ਜਮਨ ਕਾਲ ਆਯਾ । ਤਿਤਨਕ ਵਾਰ ਉਨ ਪੰਥ ਨਿਕਲਾਯਾ ।੨੧।
chaupaî : jim kâl jamnç jâdav nathâhi. tim giljç tç singh nath jâhin.
jitnak vâr jaman kâl âyâ. titnak vâr un panth niklâyâ.21.

ਅੰਤ ਸਮੇਂ ਸੋ ਹਰ ਜੀ ਮਰਵਾਯੋ । ਤਿਮੈ ਪੰਥ ਗੁਰ ਗਿਲਜੈ ਗਲਵਾਯੋ ।
ਮਾਰ ਤੁਰਕ ਸਭ ਦੀਏ ਖਪਾਇ । ਗੁਰੂ ਫਤੇ ਖਾਲਸੇ ਦਈ ਬੁਲਾਇ ।੨੨।
ant samçn sô har jî marvâyô. timai panth gur giljai galvâyô.
mâr turak sabh dîç khapâi. gurû phatç khâlsç daî bulâi.22.

That organisation had three Misls of equal strength,
Which included Shukarchakias, Ramgharias and Kanaihyias.
As one and quarter share was allotted to the Bhangis,
Three fourth of it went to the Nakaee's Misl. (15)

Similarly, S. Sham Singh's Misl had a larger strength,
As it consisted of twelve thousand soldiers.
Three fourth share of the ransom amount received,
Was it allotted to the share of Sangat Singhia Misl. (16)

Dohra : The third Misl belonged to the Dallewalias,
Much strength had it gained in the Doaba region.
As they had no considerable share in the Majha region,
They had their headquarters at village Dhabanwala. (17)

Chaupai : The fourth Misl consisted of Singhpurias,
The Ahluwalias were also formed a part of it.
The fifth consisted of some selected Singhs,
Who were known as belonging to Amritsaria Misl. (18)

Another Misl consisted of older, younger brave Singhs,
Who hailed from the Sodhis, Bedis, Trehans and Bhallas.
Thus, the whole amount was distributed among ten Misls,
These ten Khalsa Misls resembled the Yadava[4] 's organization. (19)

Dohra : As there were ten Misls of the Yadav clan,
So there were ten Misls in the Khalsa Panth.
As Lord Krishna commanded the ten Yadav Misls,
The tenth Sikh Guru directed the Khalsa Misls. (20)

Chaupai : As the Yadavs escaped Kaljaman's[5] onslaught,
So would the Singhs escape Abdali's invasion.
The number of times Jamankal invaded the Yadavs,
The same number of times Abdali invaded the Singhs. (21)

As Lord Krishna got Kaljaman destroyed by the Yadavs,
So did the tenth Guru got Abdali decimated by the Khalsa.
As all the Muslim rulers were annihilated by the Khalsa,
The Khalsa Panth shouted slogans of Guru's victory. (22)

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੧੬੪. ਸਾਖੀ ਮਾਲਵੇ ਕੀ
(ਭਗਤੂ ਕਹੀ 'ਓਟ ਨਹੀਂ ਔਰੈ, ਸ੍ਰੀ ਗੁਰ ਵਲ ਚਹੀਏ ਹੱਥ ਜੋੜੇ')
164. sâkhî mâlvç kî
(bhagatû kahî ‘ôt nahîn aurai, sarî gur val chahîç hatth jôrdç’)

ਦੋਹਰਾ : ਤੌ ਮਾਲੀ ਨੇ ਫਿਰ ਕਹਯੋ ਯਹ ਭੀ ਹਮੈ ਲਿਖਵਾਇ ।
ਜਿਮ ਕਰ ਜੰਗਲ ਮਧ ਵਧੇ ਮਹਿਰਾਜੀ ਔ ਫੂਲਵਾਇ ।੧।
dôhrâ : tau mâlî nç phir kahyô yah bhî hamai likhvâi.
jim kar jangal madh vadhç mahirâjî au phûlvâi.1.

ਚੌਪਈ : ਜੋਊ ਤੌਰ ਉਨਕੀ ਹੁਤ ਸੁਨੀ । ਪਾਸ ਪੁਰਾਤਨ ਔ ਬਹੁ ਗੁਨੀ ।
ਉਸੀ ਤੌਰ ਮੈਂ ਮਰੀ ਸੁਨਾਈ । ਉਸੀ ਤੌਰ ਮੈਂ ਦਿਓਂ ਲਿਖਾਈ ।੨।
chaupaî : jôû taur unkî hut sunî. pâs purâtan au bahu gunî.
usî taur main marî sunâî. usî taur main diôn likhâî.2.

ਸੁਨੋ ਭਾਈ ਮਿਤੁ ਸੁਹਿਰਦ ਚਿੱਤ । ਭੂਲ ਜਾਊਂ ਤਉ ਲਿਖ ਦਯੋ ਤਿੱਤ ।
ਜੰਗਲ ਦੇਸ ਭਲੋ ਅਖਵਾਇ । ਹਿੰਸਾਰ ਬਾਵਨੀ ਸੰਗ ਲਗਵਾਇ ।੩।
sunô bhâî mitu suhirad chitt. bhûl jâûn tau likh dayô titt.
jangal dçs bhalô akhvâi. hinsâr bâvnî sang lagvâi.3.

ਹੁਤ ਰਾਜ ਰਜਪੂਤਨਿ ਤੂਰਨ ਦਿੱਲੀ । ਹਿੰਸਾਰ ਬਾਵਨੀ ਥੀ ਚੁਹਾਣੋ ਮੱਲੀ ।
ਰਯਤ ਜੱਟ ਜੰਗਲ ਮਧ ਰਹੇ । ਬਹੁਤੇ ਗੋਤ ਗਿਨਤੀ ਕਿਤ ਲਹੇ ।੪।
hut râj rajpûtni tûran dillî. hinsâr bâvnî thî chuhânô mallî.
rayat jatt jangal madh rahç. bahutç gôt gintî kit lahç.4.

ਤਿਨ ਮਧ ਸਿੰਧੂ ਬਹੁ ਵਧ ਭਏ । ਭਲੇ ਕਰਮ ਕਿਨ ਉਨ ਬਡ ਕਏ ।
ਟੀਂਡੋ ਕਾਉ ਕੋਊ ਪਹਿਲੋਂ ਅਯੋ । ਉਨੇ ਘਨੌ ਘੇਰੋ ਤਬ ਭੂਮਹਿ ਠਯੋ ।੫।
tin madh sindhû bahu vadh bhaç. bhalç karam kin un bada kaç.
tîndô kâu kôû pahilôn ayô. unç ghanau ghçrô tab bhûmhi thayô.5.

ਦੋਹਰਾ : ਪਹਿਲੋਂ ਬੈਠੇ ਰੋਕ ਭੂਮ ਸੋ ਤੌ ਬਾਰਸ ਅਖਵਾਇ ।
ਮਹਿਰਾਜੀ ਫਿਰਤੇ ਰਚ ਚੱਕ ਰੱਯਤ ਉਤ ਗੁਜਰ ਕਰਾਇ ।੬।
dôhrâ : pahilôn baithç rôk bhûm sô tau bâras akhvâi.
mahirâjî phirtç rach chakk rayyat ut gujar karâi.6.

ਚੌਪਈ : ਤੂਰਨ ਤੇ ਲਈ ਦਿੱਲੀ ਚੁਹਾਣ । ਰਾਇ ਪਥੌਰੇ ਹੁਇ ਬੇਈਮਾਨ ।
ਉਨ ਪੰਝੀ ਲੱਖ ਰਜਪੂਤ ਗਲਵਾਯਾ । ਸੋ ਬਿਨਾਂ ਫੌਜ ਗੋਰੀਏ ਲਖ ਘਾਯਾ ।੭।
chaupaî : tûran tç laî dillî chuhân. râi pathurç hui bçîmân.
un pañjhî lakkh rajpût galvâyâ. sô binân phauj gôrîç lakh ghâyâ.7.

ਸ਼ਾਹਿ ਗੌਰੀਓ ਦਯੋ ਕੱਢ ਪਠਾਣੈ । ਪਠਾਣਨ ਪਰ ਗੁਰ ਮੁਗਲ ਲਿਆਣੇ ।
ਮੁਗਲ ਮੱਧ ਕੀ ਕਹੋਂ ਕਹਾਨੀ । ਮਹਾਰਾਜੀਅਨ ਪਰ ਜਿਨ ਭਲੀ ਬਿਹਾਨੀ ।੮।
shâhi gaurîô dayô kaddah pathânai. pathânan par gur mugal liânç.
mugal maddh kî kahôn kahânî. mahârâjîan par jin bhalî bihânî.8.

Episode 164
Episode About the Malwa
(As none else could protect them, said Bhai Bhagtoo, Must they pray with folded hands to the revered Guru)

Dohra : Then did Captain David Murray remark,
Must the author get this also recorded:
The way the descendents of Mehraj and Phool[1],
Extended their hold in the Malwa's forests. (1)

Chaupai : The way the author had heard about them,
From his ancient and talented peers,
In the same vein did he narrate to Captain Murray,
In the same manner would he get it recorded. (2)

Dear devout readers listen to the same account,
Must they record it correctly wherever he faltered.
It was forested area full of innocent people,
It was adjacent to the fifty two villages of Hisar Bawani. (3)

As Delhi was under the occupation of Toor Rajputs,
The Hisar Bawani was under Chauhan Rajput's control.
The Jat subjects who lived in these forested areas,
To innumerable sub castes did these Jats belong. (4)

Majority of these Jats belonged to the Sidhu caste,
Noble deeds must have their ancestors done.
As very few odd Sidhu Jats had come here,
Large chunks of land had they occupied. (5)

Dohra : Those who had occupied this land quite early,
Ownership rights of land had they procured.
As Mehraj (Sidhu) Jats kept wandering as nomads,
Hardly could they make both their ends meet. (6)

Chaupai : The Chauhan Rajputs seized Delhi from the Toors,
As Rai Pithora[2] had played foul with them.
Thereafter, he got twenty five lakh Rajputs eliminated,
Who, being defenceless, was eliminated by Mohd. Ghori[3]. (7)

As Mohammad Ghori was ousted by the (Lodhi) Pathans,
Guru Nanak brought the Mughals to oust the Pathans.
Let the author narrate the account of the Mughal Period,
And the good times arrived for the Mehraj Sidhu Jats. (8)

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ਪ੍ਰਿਥਮ ਸੁਨਾਊਂ ਭਾਈਅਨ ਕੀ ਗੱਲ । ਮਹਾਰਾਜੀਅਨ ਪਰ ਜਿਮ ਆਵੈਂ ਚੱਲ ।
ਪ੍ਰਿਥਮ ਭਾਈ ਬਹਿਲੋ ਸਿਖ ਭਯੋ । ਟਹਿਲ ਨਮਿਤ ਪਹਿ ਗੁਰ ਕੇ ਗਯੋ ।੯।
paritham sunâûn bhâîan kî gall. mahârâjîan par jim âvain chall.
paritham bhâî bahilô sikh bhayô. tahil namit pahi gur kç gayô.9.

ਸ੍ਰੀ ਅਰਜਨ ਗੁਰ ਆਵੇ ਚੜ੍ਹਵਾਵਤ । ਤਰਨ ਤਾਰਨ ਚਹੈਂ ਪੌੜੀ ਚਿਣਵਾਵਤ ।
ਤਹਿਂ ਆਵੇ ਅੱਗ ਬਾਹਰ ਹੁਇ ਗਈ । ਬਹਿਲੋ ਲਯਾਯੋ ਪੰਡ ਕੂੜੈ ਠਈ ।੧੦।
sarî arjan gur âvç chardhvâvat. taran târan chahain paurdî chinvâvat.
tahin âvç agg bâhar hui gaî. bahilô layâyô pand kûrdai thaî.10.

ਦੋਹਰਾ : ਸਹਤ ਸੀਸ ਤਿਹ ਪੰਡ ਦਬੀ ਗੁਰ ਅਰਜਨ ਪਹੁੰਚਯੋ ਆਇ ।
ਧੰਨ ਧੰਨ ਸਿੱਖੀ ਗੁਰ ਕਹੀ ਭਾਈ ਬਹਿਲੋ ਲਯੋ ਉਠਾਇ ।੧੧।
dôhrâ : sahat sîs tih pand dabî gur arjan pahuñchyô âi.
dhann dhann sikkhî gur kahî bhâî bahilô layô uthâi.11.

ਚੌਪਈ : ਸਤਿਗੁਰ ਖੁਸ਼ੀ ਬਹਿਲੋ ਪਰ ਕਈ । ਸੰਗਤ ਭੂਤਨ ਲਾਇ ਸੁ ਦਈ ।
ਯਹੀ ਬਾਤ ਭਗਤੂ ਸੁਨ ਪਾਈ । ਸਾਥ ਬਹਿਲੋ ਭਯੋ ਗੁਰ ਢਿਗ ਜਾਈ ।੧੨।
chaupaî : satigur khushî bahilô par kaî. sangat bhûtan lâi su daî.
yahî bât bhagatû sun pâî. sâth bahilô bhayô gur dhig jâî.12.

ਉਸੈ ਪ੍ਰਸੰਗ ਪਗ ਭਗਤੂ ਜਾਇ ਛੁਹੇ । ਮਸੰਦ ਜੰਗਲ ਸਭ ਕਰ ਦਯੋ ਵਹੈ ।
ਭਗਤੂ ਸੰਗ ਹਰੀਓ ਬਾਲੋ ਤੁਰਯੋ । ਸਭ ਜੰਗਲ ਇਮ ਭਾਗੇ ਭਰਯੋ ।੧੩।
usai parsang pag bhagatû jâi chhuhç. masand jangal sabh kar dayô vahai.
bhagatû sang harîô bâlô turyô. sabh jangal im bhâgç bharyô.13.

ਅਬ ਮਹਾਰਾਜੀਅਨ ਕੀ ਗੱਲ ਸੁਨਾਉਂ । ਜਿਮ ਸੁਨੀ ਬ੍ਰਿਧਨ ਤੇ ਤਿਮੈਂ ਸੁਨਾਉਂ ।
ਸਭ ਤੇ ਪਿਛੈ ਮਹਰਾਜੀਏ ਆਵੈਂ । ਨਹਿਂ ਉਨ ਜੋਗੀ ਜਿਮੀ ਹਥ ਆਵੈ ।੧੪।
ab mahârâjîan kî gall sunâun. jim sunî baridhan tç timain sunâun.
sabh tç pichhai mahrâjîç âvain. nahin un jôgî jimî hath âvai.14.

ਜਿਸਕੇ ਬਹੈਂ ਘਰੇ ਮਧ ਤੇਊ । ਉਇ ਇਨ ਰਖੈ ਰਯਤ ਕਰ ਏਊ ।
ਨਿਜ ਢਬ ਇਨ ਕਛ ਲਗੈ ਨ ਘਾਤ । ਅਗੈ ਭਈ ਮਹਾਰਾਜੀਅਨ ਬਾਤ ।੧੫।
jiskç bahain gharç madh tçû. ui in rakhai rayat kar çû.
nij dhab in kachh lagai na ghât. agai bhaî mahârâjîan bât.15.

ਦੋਹਰਾ : ਬਹੁ ਥੇ ਉਨ ਸੰਗ ਚੂਹੜੇ ਭਿੰਨ ਭੇਤ ਕਮੀ ਰਖਾਹਿ ।
ਯੌਂ ਕਰੈਂ ਬਖੀਲੀ ਲੋਕ ਇਨ ਹੁਤੇ ਜੁ ਜੰਗਲ ਮਾਂਹਿ ।੧੬।
dôhrâ : bahu thç un sang chûhrdç bhinn bhçt kamî rakhâhi.
yau karain bakhîlî lôk in hutç ju jangal mânhi.16.

ਚੌਪਾਈ : ਕਰੈਂ ਚਕ੍ਰ ਇਨ ਚੂਹੜਨ ਕੇਰੋ । ਇਮ ਕਰ ਇਨ ਸੋ ਰਖੈਂ ਬਖੇਰੋ ।
ਮਨ ਮਧ ਸਮਝੈਂ ਇਨ ਬਲਧਾਰੀ । ਮਤ ਮੱਲ ਬਹੈਂ ਯਿਹ ਭੂਮ ਹਮਾਰੀ ।੧੭।
chaupâî : karain chakar in chûhrdan kçrô. im kar in sô rakhain bakhçrô.
man madh samjhain in baldhârî. mat mall bahain yih bhûm hamârî.17.

First of all let the author narrate about the Bhai[4] dynasty,
That would gradually lead us to Mehraj Sidhus.
The first was a Bhai Behlo who became a devout Sikh,
To the (fifth) Sikh Guru did go to render a service. (9)

An indigenous brick kiln had the Guru activated,
With bricks did the Guru wish to construct a shrine at Taran Taaran.
As the flames leapt out of this brick kiln,
Bhai Behlo brought a bundle of garbage to douse this fire. (10)

Dohra : The moment Bhai Behlo[5] got buried under the bundle,
Instantly did Guru Arjan Dev ji arrived there.
Praising the services of a devout Gursikh unto the Guru,
Immediately did the Guru pull him out. (11)

Chaupai : As the revered Guru felt pleased with Bhai Behlo's services,
The congregation of forested areas was put under his charge.
This information did Bhai Bhagtoo also receive,
As he went to pay his obeisance to the revered Guru. (12)

In the same manner as Bhai Bhagtoo touched the Guru's feet,
The Guru appointed him incharge of another forest area.
As two more Sikhs Haria and Balo[6] accompanied Bhai Bhagtu,
The whole forest area got blessed by the Guru. (13)

Now would the author narrate the account of Mehraj dynasty,
Narrate he would as he had heard from his old elders.
As Mehraj ancestors were the last to approach the Guru,
No land was left that could be allotted to them. (14)

Thus, in whomsoever's house they went to seek shelter,
The owner would treat them as his subjects.
As they could not occupy any land on their own,
Listen further how these Mehraj ancestors progressed. (15)

Dohra : As Mehraj elders had many scheduled caste men with them,
They employed them for diverse menial jobs.
For this reason they became the butt of ridicule of those,
Who had been earlier inhabitants of these forest areas. (16)

Chaupai : As the Mehraj elders had dealings with these lower castes,
They remained at loggerheads with the natives.
As the natives considered Mehraj elders mighty and powerful,
They were apprehensive that the latter might occupy their land. (17)

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ਇਮ ਕਰ ਇਨ ਭੂਮ ਬਹਿਣ ਨ ਦੇਇਂ । ਰਹੈਂ ਭੂਮ ਤੌ ਜਗਾਤ ਭਰ ਲੇਹਿਂ ।
ਫਿਰ ਤੁਰ ਕੈ ਯੌ ਕਰੈਂ ਗੁਜਾਰਾ । ਭਯੋ ਚੱਕ੍ਰ ਇਮ ਇਨ ਕੋ ਭਾਰਾ ।੧੮।
im kar in bhûm bahin na dçin. rahain bhûm tau jagât bhar lçhin.
phir tur kai yau karain gujârâ. bhayô chakkar im in kô bhârâ.18.

ਇਮ ਕਰ ਦੇਵਹਿਂ ਇਨ੍ਹੈਂ ਨਿਕਾਰ । ਰਲ ਮੁਲਖੱਯੇ ਔ ਤਪੇਦਾਰ।
ਤਉ ਮਹਰਾਜੀਅਨ ਮਤੋ ਮਤੋਯੋ । ਹਮ ਚਹੀਅਤ ਕੋਊ ਦੇਸ਼ ਰੁਕੋਯੋ ।੧੯।
im kar dçvhin inhain nikâr. ral mulkhayyç au tapçdâr.
tau mahrâjîan matô matôyô. ham chahîat kôû dçsh rukôyô.19.

ਦੇਸ਼ ਪਰਾਯੋ ਇਮ ਰੁਕਯੋ ਕਬ ਆਈ । ਬਿਨਾ ਕੀਏ ਕੋਊ ਬਡੋ ਸਹਾਈ ।
ਭਲੋ ਵਖਤ ਉਨਕਾ ਤਬ ਆਯੋ । ਉਨ ਸਤਿਗੁਰ ਕੋ ਉਹਲੋ ਤਕਾਯੋ ।੨੦।
dçsh parâyô im rukyô kab âî. binâ kîç kôû badaô sahâî.
bhalô vakhat unkâ tab âyô. un satigur kô uhlô takâyô.20.

ਸੋਰਠਾ : ਸੋ ਭਗਤੂ ਢਿਗ ਜਾਇ ਹਾਥ ਜੋੜ ਚਰਨੀ ਲਗੇ ।
ਸਭ ਬਿਧ ਕਹੀ ਸੁਨਾਇ ਹਮਹਿ ਗੁਰੂ ਪਗ ਲਾਇਓ ।੨੧।
sôrthâ : sô bhagatû dhig jâi hâth jôrd charnî lagç.
sabh bidh kahî sunâi hamhi gurû pag lâiô.21.

ਦੋਹਰਾ : ਮੇਲੋ ਬਸਾਖੀ ਆਇ ਪੁਨ ਲਯੋ ਮੋਹਣ ਭਗਤੂ ਸਾਥ ।
ਪ੍ਰਿਥਮ ਮਿਲਾਯੋ ਸਭਨ ਤੇ ਢਿਗ ਸਤਿਗੁਰ ਜੋੜ ਸੁ ਹਾਥ ।੨੨।
dôhrâ : mçlô basâkhî âi pun layô môhan bhagatû sâth.
paritham milâyô sabhan tç dhig satigur jôrd su hâth.22.

ਚੌਪਈ : ਸ੍ਰੀ ਸਤਿਗੁਰ ਦਿਸ਼ਟ ਖੁਸ਼ੀ ਕੀ ਕਰੀ । ਭਏ ਨਿਹਾਲ ਵੈ ਤਿਸ ਹੀ ਘਰੀ ।
ਮਹਰਾਜ ਪੋਤ੍ਰੋ ਮੋਹਨ ਥੋ ਆਯੋ । ਸਾਥ ਪੁਤ੍ਰ ਸੋ ਕਾਲੈ ਲਯਾਯੋ ।੨੩।
chaupaî : sarî satigur dishat khushî kî karî. bhaç nihâl vai tis hî gharî.
mahrâj pôtrau môhan thô âyô. sâth putar sô kâlai layâyô.23.

ਸ੍ਰੀ ਸਤਿਗੁਰ ਅੱਗੈ ਦਯੋ ਚੜ੍ਹਵਾਇ । ਔਰ ਦਰਬ ਦਈ ਢੇਰੀ ਲਾਇ ।
ਕਾਲੇ ਟਹਿਲ ਗੁਰ ਲੰਗਰ ਲਾਈ । ਲੋਕਨ ਕਹਿ ਬਾਤ ਦਈ ਮਿਟਾਈ ।੨੪।
sarî satigur aggai dayô chardhvâi. aur darab daî dhçrî lâi.
kâlç tahil gur langar lâî. lôkan kahi bât daî mitâî.24.

ਤੌ ਮੋਹਨ ਗੁਰ ਪੈ ਜੀ ਕੀ ਕਹੀ । ਦੱਯੋ ਜ਼ਿਮੀਂ ਹਮ ਵੱਸਨ ਤਈਂ ।
ਹਸ ਸਤਿਗੁਰ ਯੌ ਮੋਹਨ ਕਹਯੋ । ਹਮ ਚਾਹੈਂ ਤੁਮ ਦੇਣੈਂ ਜੋਗ ਕਯੋ ।੨੫।
tau môhan gur pai jî kî kahî. dayyô zimîn ham vassan taîn.
has satigur yau môhan kahyô. ham châhain tum dçnain jôg kayô.25.

ਲੇਹਿਂ ਭੂਮ ਤੁਮ ਤੇ ਲੋਗ ਮੰਗ । ਜਾਹਿ ਅਬੈ ਤੂੰ ਭਗਤੂ ਸੰਗ ।
ਹਮ ਆਵਹਿੰਗੇ ਜੰਗਲ ਕੇ ਮਾਹਿ । ਤੁਮਰੇ ਕੰਮ ਬਣਾਵਤ ਤਾਂਹਿ ।੨੬।
lçhin bhûm tum tç lôg mang. jâhi abai tûn bhagatû sang.
ham âvahingç jangal kç mâhi. tumrç kamm banâvat tânhi.26.

So the natives never-allowed the latter to stay at one place,
They would charge rentals if allowed them to stay.
So as these Mehraj elders kept moving like nomads,
They had to pass through such a heavy ordeal. (18)

Thus would they be turned out from the area,
With the joint efforts of the natives and their custodians.
Upon this did the Mehraj elders made a resolve,
Must they also occupy an area for their subsistence. (19)

(But) how could they occupy land in an alien land,
Unless someone mighty and powerful assisted them.
As good fortune smiled on these wandering elders,
(Fifth) Guru's protection did they proceed to seek. (20)

Sortha : So approaching Bhai Bhagtoo,
With folded hands did they bow down.
Narrating their tale of woe,
For Guru's blessings should he intercede. (21)

Dohra : As the Vaisakhi festival was approaching near,
Mohan (from Mehraj's family) did Bhai Bhagtoo take along.
After introducing the former to the whole congregation,
With folded hands did they stand before the Guru. (22)

Chaupai : The moment the revered Guru looked at them smilingly,
Instantly did they feel blessed indeed.
Mehraj's grandson Mohan had come along with Bhagtoo,
Who had brought his own son Kala with him. (23)

Then to the revered Guru did Mohan offer Kala's services,
All the collections did they also pile up before the Guru.
Kala offered his services to the Guru's community kitchen,
Thereafter, all the disputes of the devotees did the Guru settle. (24)

Thereafter Baba Mohan laid bare his heart before the Guru,
For a piece of land for his clan's settlement did he ask.
Smilingly did the revered Guru tell Baba Mohan:
He (the Guru) wished to empower Mohan to give lands to others. (25)

From him (Baba Mohan) would the people beg for land,
For the time being should he go back with Bhai Bhagtu.
Soon would he (the Guru) pay a visit to the forested area,
All his (Baba Mohan's) cherished desires would the Guru fulfil then. (26)

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ਦੋਹਰਾ : ਤੌ ਮੋਹਣ ਗੁਰ ਸੋਂ ਕਹੀ ਹਮ ਇਚਰਕ ਬਹਿਣ ਮੁਹਾਲ ।
ਸਤਿਗੁਰ ਆਖਯੋ ਨਹਿਂ ਡਰੋ ਕਰੂ ਕਰਤਾ ਤੁਮ ਪ੍ਰਤਿਪਾਲ ।੨੭।
dôhrâ : tau môhan gur sôn kahî ham ichrak bahin muhâl.
satigur âkhyô nahin daarô karû karatâ tum partipâl.27.

ਚੌਪਈ : ਸੋ ਭਗਤੂ ਆਨ ਪਾਸ ਬਹਾਏ । ਚੱਕਣ ਧੋਰੈ ਸੋਊ ਬਸਾਏ ।
ਤੌ ਤਪੇਦਾਰ ਬਖੀਲੀ ਕਰੈਂ । ਟਾਰੈਂ ਭਗਤੂ ਨਹਿਂ ਵੀ ਟਰੈਂ ।੨੮।
chaupaî : sô bhagatû ân pâs bahâç. chakkan dhôrai sôû basâç.
tau tapçdâr bakhîlî karain. târain bhagatû nahin vî tarain.28.

ਤੌ ਸਤਿਗੁਰ ਇਮ ਕਲ ਵਰਤਾਈ । ਇਕ ਬਰ ਰਾਜੈ ਇਨ ਗਲ ਬਣਵਾਈ ।
ਉਸ ਰਾਜੈ ਕੀ ਕਹੋਂ ਕਹਾਨੀ । ਜਿਮ ਲੋਕਨ ਬਹੁ ਸਯਾਨਨ ਬਖਾਨੀ ।੨੯।
tau satigur im kal vartâî. ik bar râjai in gal banvâî.
us râjai kî kahôn kahânî. jim lôkan bahu sayânan bakhânî.29.

ਇਕ ਚਤਰਸਾਲ ਨ੍ਰਿਪ ਦਖਣੀ ਕਹੈਂ । ਅਹਿਨਿਸ ਬਹੁਤ ਸ਼ਰਾਬੀ ਰਹੈ ।
ਬੁਹਤ ਦੁੱਖ ਉਸ ਰੱਯਤ ਪਾਵੈ । ਸੋ ਰਹੈ ਸ਼ਰਾਬੀ ਦੁੱਖ ਨਾਹਿ ਮਿਟਾਵੈ ।੩੦।
ik chatarsâl narip dakhnî kahain. ahinis bahut sharâbî rahai.
buhat dukkh us rayyat pâvai. sô rahai sharâbî dukkh nâhi mitâvai.30.

ਦੋਹਰਾ : ਦੁਸ਼ਮਨ ਔਰ ਜੁ ਢਿਗ ਹੁਤੇ ਤਿਨ ਲਯੋ ਮੁਲਕ ਦਬਾਇ ।
ਦਿਵਾਨ ਮੁਸੱਦੀ ਬਹੁ ਉਸੇ ਕਹਿ ਥਕ ਬਹੇ ਸਲਾਹਿ ।੩੧।
dôhrâ : dushman aur ju dhig hutç tin layô mulak dabâi.
divân musddî bahu usç kahi thak bahç salâhi.31.

ਚੌਪਈ ਮਾਤ ਭ੍ਰਾਤ ਉਸ ਘਰ ਕੀ ਜੋਇ । ਰਹੇ ਸਮਝਾਇ ਵਹੁ ਮੰਨੈਂ ਨ ਕੋਇ ।
ਰਾਤ ਦਿਵਸ ਵੈ ਰਹਿ ਸਰਸ਼ਾਰ । ਸਭ ਕੰਮ ਉਸਕੋ ਭਯੋ ਖੁਆਰ ।੩੨।
chaupaî mât bharât us ghar kî jôi. rahç samjhâi vahu mannain na kôi.
rât divas vai rahi sarashâr. sabh kamm uskô bhayô khuâr.32.

ਯਹੀ ਖਬਰ ਪਤਿਸ਼ਾਹ ਪਹਿ ਗਈ । ਰਾਜ ਨਾਮ ਲਿਖ ਦਯੋ ਲਘੁ ਭਈ ।
ਚਤਰਸਾਲ ਕਹਯੋ ਕੈਦ ਬਹਾਵਨ । ਦੁਇ ਬੋਤਲ ਕਹਿ ਸ਼੍ਰਾਬ ਪਿਲਾਵਨ ।੩੩।
yahî khabar patishâh pahi gaî. râj nâm likh dayô laghu bhaî.
chatarsâl kahyô kaid bahâvan. dui bôtal kahi sharâb pilâvan.33.

ਦੋਹਰਾ : ਯਹੀ ਬਾਤ ਦਿਵਾਨਨ ਮੰਨੀ ਮਹੂਰਤ ਲਯੋ ਕਢਵਾਇ ।
ਸਵਾ ਪਹਿਰ ਦਿਨ ਜਬ ਚੜ੍ਹੇ ਕਰ ਦੱਯਗੁ ਟਿੱਕੋ ਵਾਇ ।੩੪।
dôhrâ : yahî bât divânan mannî mahûrat layô kadahvâi.
savâ pahir din jab chardhç kar dayygu tikkô vâi.34.

ਚੌਪਈ : ਯਹੀ ਬਾਤ ਉਸ ਤ੍ਰਿਯ ਸੁਨ ਪਾਈ । ਕਹਾਂ ਕਰੈ ਬਹੁ ਰਹੀ ਸਮਝਾਈ ।
ਟੂਟਯੋ ਨਸ਼ਾ ਉਨ ਰਾਣੀ ਜਗਾਈ । ਲਯਾਓ ਪਯਾਲਾ ਉਨ ਮੰਗ ਸੁਨਾਈ ।੩੫।
chaupaî : yahî bât us tariya sun pâî. kahân karai bahu rahî samjhâî.
tûtyô nashâ un rânî jagâî. layâô payâlâ un mang sunâî.35.

Dohra : Thereupon, Baba Mohan begged the revered Guru,
Where would his clan seek shelter till then?
Thereupon, did the revered Guru assured him,
The Divine Creator would protect him where he stayed. (27)

Chaupai : Thereafter, Bhai Bhagtu offered them shelter for stay,
Thus did this nomadic clan find a home for themselves.
As the original land owners objected to their stay,
They did not stop objecting even after Bhai Bhagtu's pleas. (28)

Thereafter, the revered Guru brought out a miracle,
Through an emperor's act did the Guru caused this marvel.
That emperor's account would the author now narrate,
The way he had heard that tale from his learned peers. (29)

There used to be one emperor Chattarsal in the South,
Day and night did he keep himself in an inebriated state.
Many a hardship did his subjects keep passing through,
Being an alcoholic how could he address people's grievances? (30)

Dohra : His enemies who surrounded him from neighbouring states,
A lot of his territory did they occupy (forcibly).
His ministers and court officials tried their best,
Many a counsel did they offer to the king in vain. (31)

Chaupai : Utmost did his mother, brother and his wife try,
But little did he pay any heed to their advice.
As he remained in an inebriated state day and night,
All affairs of state remained in a state of chaos. (32)

As these news reached the sovereign at (Delhi),
He bestowed Chattarsal's state's custody to his younger brother.
Chattarsal was ordered to be put behind the bars,
Two bottles of liquor were sanctioned for his daily consumption. (33)

Dohra : The ministers of the state following this royal decree,
They fixed an auspicious occasion for the new king's anointment.
A few hours after the break of dawn on that day,
They would anoint his younger brother with the royal title. (34)

Chaupai : Though Chattarsal's wife heard this new order,
Nothing could she do despite her desperate pleadings.
As Chattarsal craved for more alcohol, he woke up his wife,
For a goblet of alcohol did he press his wife. (35)

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ਰਾਣੀ ਕਹਯੋ ਆਇ ਦੇਗੁ ਤੁਹਿ ਭਾਈ । ਸਵਾ ਪਹਿਰ ਦਿਨ ਚੜ੍ਹੇ ਤੌ ਆਈ ।
ਹੁਇ ਕਰੜੋ ਉਨ ਬਹੁਰ ਉਚਾਰਯੋ । ਰਾਣੀ ਤਿਸਤੈ ਬਹੁ ਕਰੜੋ ਪੁਕਾਰਯੋ ।੩੬।
rânî kahyô âi dçgu tuhi bhâî. savâ pahir din chardhç tau âî.
hui karrdô un bahur uchâryô. rânî tistai bahu karrdô pukâryô.36.

ਆਉਗੁ ਤੁਮ ਪੈ ਤੁਮ ਲਘੁ ਭਾਈ । ਪਤਿਸ਼ਾਹੀ ਪ੍ਰਵਾਨੋ ਦੇਗੁ ਫੜਾਈ ।
ਪਾਇ ਬੇੜੀ ਤੁਮ ਪਿਆਗੁ ਪਿਆਲਾ । ਸਵਾ ਪਹਿਰ ਦਿਨ ਚੜ੍ਹੇ ਜਿਸ ਕਾਲਾ ।੩੭।
âugu tum pai tum laghu bhâî. patishâhî parvânô dçgu phardâî.
pâi bçrdî tum piâgu piâlâ. savâ pahir din chardhç jis kâlâ.37.

ਇਤਨੀ ਸੁਨ ਉਸ ਕਛੁ ਬੁਧ ਆਈ । ਕਹਯੋ ਨਾਰਿ ਕਿਛੁ ਦਸੋ ਉਪਾਈ ।
ਰਾਨੀ ਬਹੁ ਕਹੀ ਨਠ ਅਬ ਤੂੰ ਜਾਹਿ । ਜਹਾਂਗੀਰ ਕੈ ਜਾ ਪਉ ਪਾਇ ।੩੮।
itnî sun us kachhu budh âî. kahyô nâri kichhu dasô upâî.
rânî bahu kahî nath ab tûn jâhi. jahângîr kai jâ pau pâi.38.

ਦੋਹਰਾ : ਯਹੀ ਬਾਤ ਉਸ ਕੰਨ ਪਰੀ ਭਯੋ ਸ੍ਵਾਰ ਤਤਕਾਲ ।
ਦੌੜ ਧਾਪ ਕਰ ਜਾ ਪੁਜਯੋ ਨਿਜ ਕਹਯੋ ਸਭੀ ਅਹਵਾਲ ।੩੯।
dôhrâ : yahî bât us kann parî bhayô savâr tatkâl.
daurd dhâp kar jâ pujyô nij kahyô sabhî ahvâl.39.

ਚੌਪਈ : ਜਹਾਂਗੀਰ ਉਸ ਦਯੋ ਜੁਵਾਬ । ਅਬ ਤੁਮ ਕੋ ਨਹੀਂ ਮਿਲੈ ਸਵਾਬ ।
ਹਮ ਤੁਮਕੋ ਬਹੁ ਬਾਰ ਲਿਖ ਰਹੇ । ਤੈਂ ਛਡਯੋ ਨ ਨਸ਼ੋ ਹਮਾਰੇ ਕਹੇ ।੪੦।
chaupaî : jahângîr us dayô juvâb. ab tum kô nahîn milai savâb.
ham tumkô bahu bâr likh rahç. tain chhadayô na nashô hamârç kahç.40.

ਯਹ ਸੁਨ ਚਤਰਸਾਲ ਹਥ ਜੋੜੇ । ਦਿਹੁ ਰੋਟੀ ਮੁਹਿ ਵਲ ਕਿਤ ਔਰੇ ।
ਤੌ ਪਤਿਸ਼ਾਹ ਤਜਵੀਜ਼ ਕਰਾਈ । ਮੁਲਕ ਉਜਾੜ ਦਯੋ ਜੰਗਲ ਲਿਖਾਈ ।੪੧।
yah sun chatarsâl hath jôrdç. dihu rôtî muhi val kit aurç.
tau patishâh tajvîz karâî. mulak ujârd dayô jangal likhâî.41.

ਆਇ ਬਠਿੰਡੇ ਉਨ ਡੇਰਾ ਲਾਯਾ । ਖਾਨੈ ਕੋ ਤਿਸ ਹੱਥ ਨ ਆਯਾ ।
ਸੱਦੇ ਉਨ ਤਹਿਂ ਤੱਪੇਦਾਰ । ਉਨ੍ਹੈਂ ਦੇਖਿਓ ਮੁਲਖ ਉਜਾੜ ।੪੨।
âi bathindç un daçrâ lâyâ. khânai kô tis hatth na âyâ.
saddç un tahin tappçdâr. unhain dçkhiô mulakh ujârd.42.

ਉਸ ਗੁਜਰ ਕਰਨ ਕੀ ਪੁਛੀ ਸਲਾਹਿ । ਕਹਯੋ ਉਨ੍ਹੈਂ ਤੂੰ ਲੁਟ ਮਾਰ ਖਾਹਿ ।
ਰਾਜੈ ਕਹਯੋ ਤੁਮ ਅਗੈ ਹੁਇ ਬਤਾਇ । ਹੋਇ ਆਕੀ ਸੋ ਲਯੋ ਮਰਵਾਇ ।੪੩।
us gujar karan kî puchhî salâhi. kahyô unhain tûn lut mâr khâhi.
râjai kahyô tum agai hui batâi. hôi âkî sô layô marvâi.43.

ਦੋਹਰਾ : ਉਨ ਹੁਤੇ ਮਹਰਾਜੀ ਅੱਖ ਤਿਨੈ ਸੋ ਉਨ ਦਏ ਬਤਾਇ ।
ਸੋਊ ਖਬਰ ਤਿਨ ਕੋ ਭਈ ਪਰੀ ਚਿੰਤਾ ਤਿਨ ਆਇ ।੪੪।
dôhrâ : un hutç mahrâjî akkh tinai sô un daç batâi.
sôû khabar tin kô bhaî parî chintâ tin âi.44.

His younger brother would offer him that, his queen said,
Soon after the day break would his brother arrive.
As he again asked for alcohol in harsh words,
In still harsher words did his queen reprimand. (36)

His younger brother would definitely come with a royal decree,
The royal decree for his kingship would he handover.
With fetters around his feet would his brother offer a goblet,
Let a few hours pass after day break on that day. (37)

Hearing this did Chattarsal come to his senses,
After that did he ask for a reprieve from his wife.
Must the king make haste to escape from there,
Before Jahangir must he beg for restoration of his rule. (38)

Dohra : As he heard this news (from his wife),
Instantly did he mount his royal steed.
Arriving at the royal court posthaste,
His predicament did he narrate to the king. (39)

Chaupai : Thereupon Jahangir[7] refused his petition,
Now would he not get any reprieve from the court.
Many a time had the emperor reprimanded him in writing,
Never did he give up drinking at the king's bidding. (40)

Hearing this, did Chattarsal beg the king with folded hands,
Some alternative means of livelihood must the king grant.
Thereupon, the emperor put forth another proposal,
A decree for Malwa forests could he get if he ransacked those. (41)

Arriving at Bathinda did he put up a camp,
As nothing could he get for food in the forests.
He summoned the official custodians of that area,
As he found the whole territory a barren land. (42)

When he enquired about possible means of livelihood,
The official custodians suggested means of loot and plunder.
As Chattarsal asked them to provide guidance to him,
He offered to destroy those who defied the legal custodians. (43)

Dohra : As Mehraj's clan had been a thorn in their flesh,
The custodians put forth their name for ransacking.
As the Mehraj clan settlers received this news,
Highly concerned did they feel for their safety. (44)

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ਚੌਪਈ : ਮਹਿਰਾਜੀ ਸੁਨ ਭਗਤੂ ਢਿਗ ਅਏ । ਹਕੀਕਤ ਸਭੀ ਬਤਾਵਤ ਭਏ ।
ਭਗਤੂ ਕਹੀ ਅਬ ਓਟ ਨਹੀਂ ਔਰੈ । ਸ੍ਰੀ ਗੁਰ ਵਲ ਚਹੀਏ ਹਥ ਜੋੜੇ ।੪੫।
chaupaî : mahirâjî sun bhagatû dhig aç. hakîkat sabhî batâvat bhaç.
bhagatû kahî ab ôt nahîn aurai. sarî gur val chahîç hath jôrdç.45.

ਉਨ ਕਰੀ ਅਰਦਾਸ ਸ੍ਰੀ ਸਤਿਗੁਰ ਧਯਾਇ । ਇਸ ਆਫਤੋਂ ਗੁਰ ਲਈਂ ਰਖਾਇ ।
ਐਸੀ ਭਈ ਸਤਿਗੁਰ ਕੀ ਕਲਾ । ਆਇ ਉਤਰਯੋ ਢਿਗ ਚੱਕ ਔਰ ਭਲਾ ।੪੬।
un karî ardâs sarî satigur dhayâi. is âphtôn gur laîn rakhâi.
aisî bhaî satigur kî kalâ. âi utrayô dhig chakk aur bhalâ.46.

ਇਨ ਉਨ ਲੀਨੀ ਗਿਣ ਸਲਾਹਿ । ਹਮ ਭਜੇ ਬਚੈਂ ਨਹੀਂ ਕਿਤ ਹਮ ਜਾਹਿਂ ।
ਹਮ ਤੁਮ ਰਲੈਂ ਤੋ ਬਚੈਂ ਇਕ ਥਾਇ । ਤੌ ਲੌ ਰਾਜਾ ਪਰਯੋ ਉਨ ਧਾਇ ।੪੭।
in un lînî gin salâhi. ham bhajç bachain nahîn kit ham jâhin.
ham tum ralain tô bachain ik thâi. tau lau râjâ paryô un dhâi.47.

ਲਏ ਲੂਟ ਤਿਨ ਜਟ ਬਿਚਲਾਇ । ਕਰੀ ਖਬਰ ਉਨ ਮਹਿਰਾਜਨ ਆਇ ।
ਕੀਓ ਉਪਰਾਲੋ ਮਹਿਰਾਜਨ ਧਾਇ । ਪੜੇ ਉਨੈਂ ਪਰ ਢੋਲ ਬਜਵਾਇ ।੪੮।
laç lût tin jat bichlâi. karî khabar un mahirâjan âi.
kîô uprâlô mahirâjan dhâi. pardç unain par dhôl bajvâi.48.

ਦੋਹਰਾ : ਲੁੱਟ ਫੌਜ ਬਹੁ ਰਜ ਪਰੀ ਲੀਨੀ ਪੰਡਨ ਚੁਕਵਾਇ ।
ਰਾਜਾ ਰਹਯੋ ਅਕੇਲੜੋ ਫੌਜ ਪੜੀ ਨਿਜੈ ਨਿਜ ਰਾਹਿ ।੪੯।
dôhrâ : lutt phauj bahu raj parî lînî pandan chukvâi.
râjâ rahyô akçlrdô phauj pardî nijai nij râhi.49.

ਚੌਪਈ : ਰਾਜਾ ਅਕੇਲੋ ਤਹਿਂ ਰਹਯੋ ਖੜੋ । ਮਹਰਾਜ ਤੁਮਨਨ ਸਯੋਂ ਸੋਊ ਨ ਅੜੋ ।
ਊਹਾਂ ਲਯੋ ਉਨ ਰਾਜੋ ਮਾਰ । ਸਤਿਗੁਰ ਸ੍ਵਾਰੀ ਉਨ ਕੀ ਕਾਰ ।੫੦।
chaupaî : râjâ akçlô tahin rahyô khardô. mahrâj tumnan sayôn sôû na ardô.
ûhân layô un râjô mâr. satigur savârî un kî kâr.50.

ਬਹੁਰ ਗੈਲ ਸਭ ਫੌਜਹਿ ਭਏ । ਲੋਕ ਰਾਜੇ ਕੇ ਤਿਨ੍ਹ ਲੁਟ ਲਏ ।
ਐਸੀ ਕਲਾ ਤਹਿਂ ਗੁਰ ਵਰਤਾਈ । ਭੂਪ ਬਿਨਾਂ ਕੋ ਕਰ ਸਕੈ ਲਰਾਈ ।੫੧।
bahur gail sabh phaujhi bhaç. lôk râjç kç tinah lut laç.
aisî kalâ tahin gur vartâî. bhûp binân kô kar sakai larâî.51.

੧੬੫. ਇਸ ਤੋਂ ਅਗਲਾ ਪ੍ਰਸੰਗ
('ਮੋਹਨ ਮੰਗ ਲੈ ਸ਼ਾਹੋਂ ਜ਼ਮੀਨ ਘੁਮਾਇ ਲਾਖ ਕੀਓ ਪਟਾ ਸੁ ਕੀਨ')
165. is tôn aglâ parsang
('môhan mang lai shâhôn zamîn ghumâi lâkh kîô patâ su kîn')

ਦੋਹਰਾ : ਮਾਰ ਲੁੱਟ ਰਾਜੇ ਮੁੜੇ ਪਰੀ ਸੋਚ ਚਿਤ ਆਨ ।
ਹੁਤੋ ਰਾਜੋ ਸਾਕ ਪਤਿਸ਼ਾਹ ਕੋ ਮਤ ਪਾਵੈ ਹਮ ਪਰ ਤਾਣ ।੧।

Chaupai : Hearing this Mehraj's clan approached Bhai Bhagtu,
The entire situation did they narrate to him.
As none else could protect them, said Bhai Bhagtu,
Must they pray with folded hands to the revered Guru. (45)

With devotion did they pray to the Divine Guru,
Might the Guru protect them from that scourage.
Such a divine dispensation came to happen there,
That another caravan of displaced people arrived there. (46)

With these new arrivals did the Mehraj clan confabulate,
By deserting the place would they never survive.
As they were still confabulating to fight together,
They came to be invaded by Chattarsal's troops. (47)

As his troops ransacked the Jat settlers,
They sent messengers to their Mehraj clan allies.
With a dash did the Mehraj members attack,
They invaded Chattarsal's troops with a beat of drums. (48)

Dohra : As they robbed the Chattarsal's troops to their fill,
They brought the bundles full of robbed goods.
The king Chattarwal was abandoned by his troops,
His troops went their own ways from the field. (49)

Chaupai : As the king remained alone on the field,
No longer could he fight with Mehraj's force.
As the king was killed there by the Mehrajians,
The Divine Guru solved all their problems. (50)

As they went in hot pursuit of the royal troops,
All those troops were robbed by the Mehraj clan.
As such a dispensation did the Guru bring about,
How could the troops fight without a king? (51)

Episode 165
The Next Episode About the Malwa
(Asking Baba Mohan to get a landed territory,
A lease deed for one lakh acres did the emperor sign)

Dohra : After plundering and killing as they returned,
Deeply concerned did the Malwa people feel.

dôhrâ : mâr lutt râjç murdç parî sôch chit ân.
hutô râjô sâk patishâh kô mat pâvai ham par tân.1.

ਚੌਪਈ : ਯਹੀ ਬਾਤ ਸੁਨ ਸਯਾਨਨ ਬਿਚਾਰੀ । ਭਈ ਸੋਚ ਉਨ ਮਨ ਮਧ ਭਾਰੀ ।
ਨਠੇ ਭਜੇ ਭੀ ਬਚਤੇ ਨਾਹੀਂ । ਹੈ ਚਾਰ ਕੁੰਟ ਪਤਿਸ਼ਾਹਨ ਪਾਹੀ ।੨।
chaupaî : yahî bât sun sayânan bichârî. bhaî sôch un man madh bhârî.
nathç bhajç bhî bachtç nâhîn. hai châr kunt patishâhan pâhî.2.

ਕਹੀ ਮੋਹਨ ਹਮ ਦਿੱਲੀ ਜਾਵੈਂ । ਜੱਟ ਪੇਚ ਕੋਈ ਊਹਾਂ ਚਲਾਵੈਂ ।
ਸਵਾ ਸੈ ਰੁਪਏ ਕੀ ਸੁਖਨੋ ਠਹਿਰਾਈ । ਜੋੜ ਹੱਥ ਅਰਦਾਸ ਕਰਾਈ ।੩।
kahî môhan ham dillî jâvain. jatt pçch kôî ûhân chalâvain.
savâ sai rupaç kî sukhnô thahirâî. jôrd hatth ardâs karâî.3.

ਇਕ ਘੋੜੋ ਲਯੋ ਦੇਨ ਨਜਰਾਨੈ । ਯਹੀ ਜੁਗਤ ਲਈ ਮਧ ਚਿਤ ਠਾਨੈ ।
ਤਊ ਸਿੱਖ ਤੁਰ ਆਇ ਤਬ ਬੋਲਾ । ਸੁ ਇਕ ਰਾਜੇ ਕੰਨ ਤੈ ਲਯੋ ਲੋਲਾ ।੪।
ik ghôrdô layô dçn najrânai. yahî jugat laî madh chit thânai.
taû sikkh tur âi tab bôlâ. su ik râjç kann tai layô lôlâ.4.

ਸੋਊ ਪਤਿਸ਼ਾਹਿ ਪਹਿ ਲੇ ਜਾਉ ਸੁਗਾਤ । ਜੌ ਹਮ ਹੋਇ ਭਲੀ ਕਛੁ ਬਾਤ ।
ਕਰ ਅਰਦਾਸ ਸੁ ਪਰ ਗਯੋ ਰਾਹਿ । ਦਯੋ ਨਜ਼ਰਾਨੋ ਦਿੱਲੀ ਜਾਇ ।੫।
sôû patishâhi pahi lç jâu sugât. jau ham hôi bhalî kachhu bât.
kar ardâs su par gayô râhi. dayô nazrânô dillî jâi.5.

ਦੋਹਰਾ : ਜਾਇ ਫਰਯਾਦ ਪਹਿਲੋਂ ਕਰੀ ਔ ਨਜ਼ਰਾਨੇ ਦਯੋ ਘਲਾਇ ।
ਗ੍ਰੀਬਨ ਕੋ ਮਾਰਨ ਗਯੋ ਆਪ ਮੁਯੋ ਤਿਸ ਥਾਇ ।੬।
dôhrâ : jâi pharyâd pahilôn karî au nazrânç dayô ghalâi.
garîban kô mâran gayô âp muyô tis thâi.6.

ਚੌਪਈ : ਲੋਲਕ ਦੇਖਯੋ ਜਬ ਪਤਿਸ਼ਾਹੀ । ਦੀਨੋ ਬੇਗਮ ਖੁਸ਼ੀ ਹੁਇ ਵਾਹੀ ।
ਬੇਗਮ ਕਹਯੋ ਮੈਂ ਇਕ ਕਯਾ ਕਰੋਂ । ਦੋਊ ਹੁਇਂ ਤਾਂ ਮੈਂ ਕੰਨ ਧਰੋਂ ।੭।
chaupaî : lôlak dçkhyô jab patishâhî. dînô bçgam khushî hui vâhî.
bçgam kahyô main ik kayâ karôn. dôû huin tân main kann dharôn.7.

ਸੱਦ ਮੋਹਨ ਕੋ ਤਕੀਦ ਬਹੁ ਕਹੀ । ਲਯਾਓ ਦੂਸਰੋ ਜਿੰਦ ਚਹਿਂ ਜੇਊ ਵਰੀ ।
ਸੋ ਲਯਾਵੈਂ ਬਹੁ ਮਿਲੈ ਇਨਾਮ । ਨਹਿਂ ਲਯਾਵੈ ਤੌ ਮਾਰੀਯੁਗ ਥਾਮ ।੮।
sadd môhan kô takîd bahu kahî. layâô dûsrô jind chahin jçû varî.
sô layâvain bahu milai inâm. nahin layâvai tau mârîyug thâm.8.

ਯਹਿ ਸੁਨ ਮੋਹਨ ਬਹੁ ਸੋਚ ਪਰੀ । ਲਭੈ ਨਹੀਂ ਤੌ ਸਾਰਿਅਨ ਮਰੀ ।
ਮੋਹਨ ਸੁਖਣਾ ਫਿਰ ਗੁਰ ਧਾਰੀ । ਪੰਜ ਸੈ ਰੁਪੱਯੋ ਧਰੋਂ ਪੂਰ ਥਾਰੀ ।੯।
yahi sun môhan bahu sôch parî. labhai nahîn tau sârian marî.
môhan sukhnâ phir gur dhârî. pañj sai rupyyô dharôn pûr thârî.9.

Invader (Chattarsal) being related to the Mughal emperor,
Lest he should exert pressure on them. (1)

Chaupai : The same issue did the (Malwa) elders debate,
As they felt highly concerned about it.
They would not survive even if they deserted the region,
As it was surrounded by the Mughal rule from all sides. (2)

(At this), Baba Mohan proposed to approach Delhi emperor,
Through some rustic maneuver would he appease the king.
Promising to make an offering of one hundred and a quarter rupees,
With folded hands did he pray to God (for success). (3)

Arranging to offer a horse as tribute to the king,
Such a strategy did he resolve to adopt.
Thereupon, a Sikh did arrive and remarked,
An earring for the emperor's ear should he take along. (4)

Such a present would he take to the king,
If he thought there was some worth in the Sikh's suggestion.
Thus did he proceed after making a prayer,
These tributes did he offer after reaching the Delhi court. (5)

Dohra : Thus did he submit a petition to the king,
Making an offering of a horse and an earring.
For slaughtering poor people he (Chattarsal) had gone,
(But) himself did he perish in the attempt. (6)

Chaupai : The moment the emperor looked at the earring,
Happily did he offer to his dear queen to please her.
What would she do with a single earring, said the queen,
A pair of earrings together could she put on her ears. (7)

Calling Baba Mohan the emperor instructed him sternly,
Must he produce the other earring if he wished to survive.
Highly would he be rewarded if he brought the other earring,
Instantly would he be killed if he failed in his attempt. (8)

Hearing this, highly alarmed did Baba Mohan feel,
His whole clan would be wiped out if he failed to find the other ring.
Once again did he vow to make an offering to the Guru,
An offering of full five hundred rupees would he offer on a salver. (9)

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ਹੁਤੋ ਮੋਹਨ ਸੰਗ ਇਕ ਗਯੋ ਤਾਤ । ਸਭ ਸਮਝਾਈ ਉਸ ਉਨ ਬਾਤ ।
ਜਹਿਂ ਰਾਜਾ ਥੋ ਮਰ ਗਿਰ ਗਯੋ । ਹੋਗ ਉਸੈ ਥਾਂ ਸੋ ਗਿਰ ਗਯੋ ।੧੦।
hutô môhan sang ik gayô tât. sabh samjhâî us un bât.
jahin râjâ thô mar gir gayô. hôg usai thân sô gir gayô.10.

ਦੋਹਰਾ : ਭਲੇ ਭਾਗ ਹਮ ਗੁਰ ਕਰੇ ਤੌਂ ਹਮ ਆਵਗੁ ਲੱਭ ।
ਲਭੈ ਨ ਆਵਗੁ ਜੌਂ ਹਮੈ ਤੌਂ ਮਾਰੀਯਗੁ ਔਲਾਦ ਹਮ ਸੱਭ ।੧੧।
dôhrâ : bhalç bhâg ham gur karç tau ham âvgu labbh.
labhai na âvgu jau hamai tau mârîygu aulâd ham sabbh.11.

ਚੌਪਈ : ਔਰ ਕਹੀ ਸਭ ਪੁਛ ਲਯੋ ਲੋਗ । ਗਿਰਯੋ ਪਰਯਾ ਕਿਸ ਲੱਭਯਾ ਹੋਗ ।
ਮੋਹਨ ਸੋਂ ਸ਼ਾਹ ਬੰਧਯੋ ਕਰਾਰ । ਲਯਾਵੈ ਸੁਤ ਨਿਜ ਕਰ ਕਿਤ ਭਾਲ ।੧੨।
chaupaî : aur kahî sabh puchh layô lôg. giryô paryâ kis labbhyâ hôg.
môhan sôn shâh bandhyô karâr. layâvai sut nij kar kit bhâl.12.

ਜਾਇ ਉਨ੍ਹੈਂ ਬਹੁ ਤਲਾਇਸ਼ ਕਰੀ । ਉਨ ਪਰ ਆਈ ਬਹੁ ਸੁਭ ਘਰੀ ।
ਨਜ਼ਰ ਪਰਯੋ ਉਨ ਲਯੋ ਉਠਾਇ । ਜੀਐ ਤੇ ਪਯਾਰੋ ਪੁੱਜਯੋ ਧਾਇ ।੧੩।
jâi unhain bahu talâish karî. un par âî bahu subh gharî.
nazar paryô un layô uthâi. jîai tç payârô pujjyô dhâi.13.

ਦਯੋ ਪਤਿਸ਼ਾਹੇ ਤੁਰਤ ਸੁ ਜਾਇ । ਦੇਖ ਮਿਹਰਵਾਨ ਭਯੋ ਪਤਿਸ਼ਾਹਿ ।
ਮੋਹਨ ਮੰਗ ਲੈ ਸ਼ਾਹੋਂ ਜ਼ਮੀਨ । ਘੁਮਾਇ ਲਾਖ ਦੀਓ ਪਟਾ ਸੁ ਕੀਨ ।
ਸਤਿਗੁਰ ਕ੍ਰਿਪਾ ਤੇ ਬਨ ਆਈ ਬਾਤ । ਭਏ ਪ੍ਰਸੰਨ ਇਮ ਮੋਹਣ ਤਾਤ ।੧੪।
dayô patishâhç turat su jâi. dçkh miharvân bhayô patishâhi.
môhan mang lai shâhôn zamîn. ghumâi lâkh dîô patâ su kîn.
satigur karipâ tç ban âî bât. bhaç parsann im môhan tât.14.

੧੬੬. ਫੂਲਕਿਆਂ ਕਾ ਪ੍ਰਸੰਗ (ਕਹਯੋ 'ਇਸੈ ਹਮ ਦੀਨੋਂ ਰਾਜ'...)
166. phûlkiân kâ parsang(kahyô ‘isai ham dînôn râj’...)

ਦੋਹਰਾ : ਸੁਨੋਂ ਬਾਤ ਅਬ ਫੂਲ ਕੀ ਜਿਮ ਕਰ ਵਧਿਓ ਸੋਇ ।
ਪੇਟ ਵਜਾਯੋ ਗੁਰ ਢਿਗੈ ਹਰਿ ਗੋਬਿੰਦ ਅਗੈ ਖਲੋਇ ।੧।
dôhrâ : sunôn bât ab phûl kî jim kar vadhiô sôi.
pçt vajâyô gur dhigai hari gôbind agai khalôi.1.

ਚੌਪਈ : ਏਕ ਬਾਰ ਗੁਰ ਮਹਿਰਾਜੈ ਆਯੋ । ਭਾਈ ਭਗਤੂ ਸੰਗ ਕਾਲੋ ਲਯਾਯੋ ।
ਜੋ ਮੁਖ ਮਾਂਗੈ ਸੋ ਗੁਰ ਦੇਹਿਂ । ਦੁੱਧ ਪੁੱਤ ਧਨ ਖੁਸ਼ੀਆਂ ਲੇਹਿਂ ।੨।
chaupaî : çk bâr gur mahirâjai âyô. bhâî bhagatû sang kâlô layâyô.
jô mukh mângai sô gur dçhin. duddh putt dhan khushîân lçhin.2.

ਔਰ ਸਿਖ ਬਹੁ ਆਨ ਮਿਲਾਏ । ਫੂਲ ਬਾਲਕ ਹੁਤ ਪਸ਼ੂ ਚਰਾਏ ।
ਤਿਨ ਸੁਨ ਲਯੋ ਸੰਗਤ ਮਿਲ ਗਈ । ਰੂਠ ਸੋਚ ਉਨ ਰੋਟੀ ਨ ਖਈ ।੩।

One of Mohan's uncles who had accompanied him to Delhi,
Thoroughly did he brief his uncle about the other earring.
The other earring must be lying somewhere around,
The spot where the (invading) Chattarsal had died. (10)

Dohra : If it be their good luck by the Guru's grace,
Surely would they be able to trace the lost earring.
If they failed to find out the other ornament,
Definitely would the emperor eliminate their whole clan. (11)

Chaupai : Must his uncle enquire from all the people,
Lest anyone of them should have found the earring.
Solemnly did Baba Mohan give an undertaking to the king,
His sons would surely bring the lost earring. (12)

As they were making a thorough search for the earring,
God fortune did smile upon them at that moment.
They picked it up the moment they spotted the earring,
With gift as precious as life did they reach the court. (13)

Immediately as they presented the ornament to the king,
Highly benevolent did the Mughal emperor appear.
Asking Baba Mohan for getting a landed territory,
A lease deed for one lakh acres did the emperor sign.
With revered Guru's grace did this event happen,
Highly delighted did Baba Mohan and his uncle feel. (14)

Episode 166
Episode About Phulkians
(With a Sovereign Rule was (Phool) invested)

Dohra : Listen now to the account of (Baba) Phool,
The way his clan multiplied and flourished.
They way he stood before Guru Hargobind,
Patting his empty stomach (displaying his poverty). (1)

Chaupai : Once upon a time the sixth Guru arrived at Mehraj[1],
Bhai Bhagtu[2] brought kala[3] to the Guru's presence.
The Guru blessed whatever a devotee prayed for,
With wealth, livelihood and sons the Guru blessed. (2)

As many devotees went to pay obeisance to the Guru,
The infant Phool[4] was left behind to graze cattle.

aur sikh bahu ân milâç. phûl bâlak hut pashû charâç.
tin sun layô sangat mil gaî. rûth sôch un rôtî na khaî.3.

ਮਾਤਾ ਪਿਤਾ ਮੁਹ ਜੀਵਤ ਨਾਹੀਂ । ਕੌਨ ਮਿਲਾਵੈ ਮੁਹਿ ਗੁਰ ਪਾਹੀ ।
ਇਮ ਕਹਿ ਕੈ ਵਹੁ ਪਰਿਓ ਰੋਇ । ਖਬਰ ਭਈ ਕਾਲੇ ਚਾਚੇ ਸੋਇ ।੪।
mâtâ pitâ muh jîvat nâhîn. kaun milâvai muhi gur pâhî.
im kahi kai vahu pariô rôi. khabar bhaî kâlç châchç sôi.4.

ਪ੍ਰਾਤ ਫੂਲ ਸੰਗ ਕਾਲੇ ਉਠਯੋ । ਦਹੀਂਡੀ ਦੈ ਸੰਗ ਅੱਗੈ ਕਯੋ ।
ਆਇ ਸਤਿਗੁਰ ਢਿਗ ਠਾਂਢੋ ਭਯੋ । ਤੌ ਸਤਿਗੁਰ ਧਯਾਨ ਵਲ ਫੂਲੈ ਅਯੋ ।੫।
parât phûl sang kâlç uthyô. dahîndî dai sang aggai kayô.
âi satigur dhig thândhô bhayô. tau satigur dhayân val phûlai ayô.5.

ਦੋਹਰਾ : ਅਗੇ ਦਹਿੰਡੀ ਫੂਲ ਧਰ ਮੱਥੋ ਭੂਮ ਟਿਕਾਇ ।
ਹੋਇ ਖੜੈ ਢਿਡ ਠੋਕਿਆ ਜਿਮ ਕਾਲੈ ਹੁਤ ਸਮਝਇ ।੬।
dôhrâ : agç dahindî phûl dhar matthô bhûm tikâi.
hôi khardai dahida thôkiâ jim kâlai hut samjhai.6.

ਚੌਪਈ : ਤਬ ਗੁਰ ਦੇਖ ਤਿਸ ਭਏ ਪ੍ਰਸੰਨ । ਖਿੜ ਖਿੜ ਹੱਸੇ ਭਾਗ ਉਨ ਧੰਨ ।
ਕਿਤ ਤੁਰਯੋ ਸਗਨ ਭਲ ਔ ਭਲ ਘੜੀ । ਭਲੀ ਦ੍ਰਿਸ਼ਟ ਤਿਸ ਗੁਰ ਵਲ ਅੜੀ ।੭।
chaupaî : tab gur dçkh tis bhaç parsann. khird khird hassç bhâg un dhann.
kit turyô sagan bhal au bhal ghardî. bhalî darishat tis gur val ardî.7.

ਦੋਹਰਾ : ਸਤਿਗੁਰ ਪੂਛੇ ਕਾਲਿਆ ਯਹ ਬਾਲਕ ਹੈ ਕੋਇ ।
ਅਬ ਢਿੱਡ ਵਜਾਯੋ ਕਿਮ ਇਨੈਂ ਮੁਹਿ ਬਾਤ ਸਮਝਾਓ ਸੋਇ ।੮।
dôhrâ : satigur pûchhç kâliâ yah bâlak hai kôi.
ab dhida vajâyô kim inain muhi bât samjhâô sôi.8.

ਚੌਪਈ : ਹਾਥ ਜੋੜ ਉਨ ਬਚਨ ਉਚਾਰੇ । ਹੁਇ ਸਨਮੁਖ ਗੁਰ ਸਚ ਦਰਬਾਰੇ ।
ਹੋਹੁ ਸਤਿਗੁਰ ਤੁਮ ਜਾਣੀ ਜਾਣ । ਇਸਕਾ ਬਾਪ ਮੁਯੋ ਵਿਚ ਘਾਣ ।੯।
chaupaî : hâth jôrd un bachan uchârç. hui sanmukh gur sach darbârç.
hôhu satigur tum jânî jân. iskâ bâp muyô vich ghân.9.

ਚਤਰਸਾਲ ਹਮ ਪਰ ਜਬ ਪਯੋ । ਇਸ ਕਾ ਬਾਪ ਉਨੈਂ ਮਾਰ ਦਯੋ ।
ਹਮਰੋ ਥੋ ਸੋ ਬੜੋ ਭਰਾਇ । ਫੂਲ ਭਤੀਜੋ ਮੇਰੋ ਆਹਿ ।੧੦।
chatarsâl ham par jab payô. is kâ bâp unain mâr dayô.
hamrô thô sô bardô bharâi. phûl bhatîjô mçrô âhi.10.

ਇਸ ਕੋ ਘਾਟੋ ਰਿਜਕਹਿ ਰਹਯੋ । ਇਸ ਤੁਮ ਅੱਗੇ ਪੇਟ ਬਜਯੋ ।
ਨਿਮਾਇ ਬਾਪਨ ਕੇ ਗੁਰ ਮਾਈ ਬਾਪ । ਯਹ ਸੁਨ ਢਿੱਡ ਬਜਾਯੋ ਆਪ ।੧੧।
is kô ghâtô rijkahi rahyô. is tum aggç pçt bajyô.
nimâi bâpan kç gur mâî bâp. yah sun dhida bajâyô âp.11.

Hearing that all others had gone to see the Guru,
He did not take meals as a matter of protest. (3)

As his parents had not been alive,
There was nobody else to take him to the Guru.
As he started crying under such depressing thoughts,
The news about his cries reached his uncle Kala. (4)

As Phool got up in the morning along with Kala,
Carrying a bowl of curd did he go with Kala.
As both of them arrived at the Guru's congregation,
Guru's attention was drawn towards the face of Phool. (5)

Dohra : Placing the bowl of curd before the Guru,
(Baba) Phool prostrated himself before the Guru.
Thereafter, standing up did he pat his stomach,
As he had been instructed to do by Kala. (6)

Chaupai : Thereupon, the Guru felt delighted after looking at Phool,
A hearty laugh did the Guru have to Phool's good luck.
Auspicious was the moment when Phool had left home,
Fortunate was he indeed to attract Guru's attention. (7)

Dohra : The revered Guru enquired from Kala,
Who was that infant that he had brought.
Why did he pat upon his stomach,
Must Kala tell the Guru in detail. (8)

Chaupai : With folded hands did Kala answer,
Standing in front of the Guru in the congregation.
Declaring the Guru to be omniscient,
Phool's father had died fighting a battle. (9)

When Chattarsal's forces had invaded them,
His father was killed by Chattarsal's soldiers.
Phool's father being the elder brother of Kala,
Phool happened to be Kala's nephew. (10)

As the infant had no means of livelihood,
So did he pat his stomach before the Guru.
Knowing the Guru to be the protector of the disadvantaged,
So did the infant pat his stomach before the Guru. (11)

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ਦੋਹਰਾ : ਰਿਜਕ ਅਨਾਇਤ ਕਿਛ ਕਰੋ ਧਰੋ ਇਸੈ ਸਿਰ ਹਾਥ ।
ਯਹ ਸ਼ਰਨ ਤੁਮਾਰੀ ਆ ਪਰਯੋ ਸੁਤ ਹਮਰੇ ਹੈ ਬਡ ਭ੍ਰਾਤ ।੧੨।
dôhrâ : rijak anâit kichh karô dharô isai sir hâth.
yah sharan tumârî â paryô sut hamrç hai bada bharât.12.

ਚੌਪਈ : ਸਤਿਗੁਰ ਸੱਦ ਪਾਸ ਫੂਲ ਮੰਗਾਯਾ । ਆਇ ਸੀਸ ਉਨ ਚਰਨ ਛੁਹਾਯਾ ।
ਤਬ ਗੁਰ ਹੋਏ ਬਹੁਤ ਪ੍ਰਸੰਨ । ਦਈ ਫੂਲ ਲੜ ਤੌਂ ਗਠ ਬੰਨ੍ਹ ।੧੩।
chaupaî : satigur sadd pâs phûl mangâyâ. âi sîs un charan chhuhâyâ.
tab gur hôç bahut parsann. daî phûl lard tau gath bannah.13.

ਕਹਯੋ ਇਸੈ ਹਮ ਦੀਨੋਂ ਰਾਜ । ਪੂਰਨ ਕੀਨੋ ਇਸ ਹਮ ਕਾਜ ।
ਹਾਥੀ ਘੋੜੇ ਤੋਪ ਜੰਬੂਰੇ । ਪਾਲਕੀਅਨ ਸਯੋਂ ਰਹਿਂ ਘਰ ਪੂਰੇ ।੧੪।
kahyô isai ham dînôn râj. pûran kînô is ham kâj.
hâthî ghôrdç tôp jambûrç. pâlkîan sayôn rahin ghar pûrç.14.

ਜੋ ਔਰਨ ਕੋ ਭੀ ਬਖਸ਼ੀਸ਼ ਕਰਾਈ । ਰਹੀਗੁ ਅਖੁੱਟ ਨਿਖੁੱਟਗੁ ਨਾਹੀਂ ।
ਦਯੋ ਰਾਜ ਤੁਹਿ ਦੁਇ ਦਰਯਾਇ ਮਾਂਹਿ । ਸ੍ਰੀ ਮੁਖਵਾਕ ਕਹਯੋ ਅਸ ਤਾਂਹਿ ।੧੫।
jô auran kô bhî bakhshîsh karâî. rahîgu akhutt nikhuttgu nâhîn.
dayô râj tuhi dui daryâi mânhi. sarî mukhvâk kahyô as tânhi.15.

ਦੋਹਰਾ : ਔਰ ਬਹੁਤ ਖੁਸ਼ੀਆਂ ਕਰੀ ਲੈ ਗਯੋ ਫੂਲ ਘਰ ਧਾਇ ।
ਸੁਨ ਕਾਲੇ ਤ੍ਰੀਮਤ ਅੱਗ ਲਗੀ ਕਿਮ ਪੁਤ ਆਯੋ ਪ੍ਰਾਏ ਦਿਵਾਇ ।੧੬।
dôhrâ : aur bahut khushîân karî lai gayô phûl ghar dhâi.
sun kâlç tarîmat agg lagî kim put âyô parâç divâi.16.

ਚੌਪਈ : ਕਾਲੈ ਕੋ ਬਡ ਤ੍ਰਿਯਾ ਸਤਾਯਾ । ਕਿਮ ਕਾਲੇ ਦਿਨ ਦਸਵਾਂ ਆਯਾ ।
ਉਸੀ ਤੌਰ ਫਿਰ ਲਈ ਦਹਿੰਡੀ । ਨਿਜ ਸੁਤ ਕੈ ਸਿਰ ਪਰ ਧਰ ਦੀਂਢੀ ।੧੭।
chaupaî : kâlai kô bada tariyâ satâyâ. kim kâlç din dasvân âyâ.
usî taur phir laî dahindî. nij sut kai sir par dhar dîndhî.17.

ਫਿਰ ਸਤਿਗੁਰ ਜਬ ਝਾਤੀ ਪਾਈ । ਦੇਖਯੋ ਬਾਲਕ ਅਗੈ ਖੜਵਾਈ ।
ਉਸੀ ਤੌਰ ਢਿੱਡ ਲੜਕੇ ਠਠੌਰਾ । ਸ੍ਰੀ ਸਤਿਗੁਰ ਮੁਖ ਉਸ ਵਲ ਜੋਰਾ ।੧੮।
phir satigur jab jhâtî pâî. dçkhyô bâlak agai khardvâî.
usî taur dhida lardkç thathaurâ. sarî satigur mukh us val jôrâ.18.

ਦੋਹਰਾ : ਤੌਂ ਸਤਿਗੁਰ ਉਸ ਹਸ ਕਹਯੋ ਅਬ ਲੜਕੋ ਆਣਯੋ ਔਰ ।
ਹਮ ਤੌਂ ਉਸ ਇਤਨੋਂ ਦਯੋ ਵਹੁ ਕਰੂ ਤੁਹਾਰੀ ਗੌਰ ।੧੯।
dôhrâ : tau satigur us has kahyô ab lardkô ânyô aur.
ham tau us itnôn dayô vahu karû tuhârî gaur.19.

ਦੋਹਰਾ : ਭਗਤੂ ਭਾਈ ਤਹਿਂ ਖੜੋ ਕਹਿ ਤਿਨ ਯੌਂ ਕਰਾਈ ਅਰਦਾਸ ।
ਅਪਨੋਂ ਬੀਜਯੋ ਹੁਇ ਜੋਉ ਰਹੈ ਮੋਹਨ ਕਿਆਂ ਪਾਸ ।੨੦।
dôhrâ : bhagatû bhâî tahin khardô kahi tin yau karâî ardâs.
apnôn bîjyô hui jôu rahai môhan kiân pâs.20.

Dohra : May the Guru bless him with means of livelihood,
May the Guru bless this poor indigent child.
He, being the son of Kala's elder brother,
Guru's protection has this needy child sought. (12)

Chaupai : Thereupon, the revered Guru called Phool close to him,
Who proceeded and bowed down to the Guru.
Thereupon, being in a moment of graceful pleasure,
The Guru showered his plentiful blessings on Baba Phool. (13)

With a sovereign rule was Phool invested, said the Guru,
With that blessing had a mission been accomplished.
With elephants, horses, guns and arms (would he be empowered),
With palanquins would his house remain equipped. (14)

Similar blessings did the Guru bestow on others,
Inexhaustible indeed would Guru's blessings remain forever,
Territorial land rights between the two rivers did the Guru grant,
Such lofty words of grace did the revered Guru speak. (15)

Dohra : Blessed with so many boons of power and Prosperity,
Kala brought his nephew Phool back to home.
Hearing this, Kala's wife flared up in anger,
How did her husband empower another's son? (16)

Chaupai : So much was Kala nagged by his nagging wife,
Hardly could he stay at home for ten days.
A bowl of curd did he pick up again as usual,
On his own son's head did he place it this time. (17)

As the revered Guru looked up once again,
A child did the Guru spot in his presence.
As the Guru fixed his gaze upon the child,
In the same old way did the child pat his stomach. (18)

Dohra : Thereupon, the revered Guru remarked smilingly,
Another child had Kala brought again.
So much had he (the Guru) endowed Baba Phool already,
Surely would he take care of all of them. (19)

Dohra : Bhai Bhagtoo who stood near the Guru,
The Guru enjoined upon him to make a prayer:
Whatever Mohan's descendents cultivated and produced,
Untaxed, undivided should the whole produce stay with them. (20)

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ਚੌਪਈ : ਭਾਈ ਸਫ਼ਾਰਸ਼ ਗੁਰ ਮੰਨ ਲਈ । ਇਸ ਬਿਧ ਥਾਪੀ ਸਭਹਨ ਦਈ ।
ਇਕ ਕਾਲੇ ਕੀ ਭਈ ਕਮਾਈ । ਸਭੀ ਮੋਹਣ ਸੁਤਨ ਕੋ ਗਯੋ ਰਜਾਈ ।੨੧।
chaupaî : bhâî safârash gur mann laî. is bidh thâpî sabhhan daî.
ik kâlç kî bhaî kamâî. sabhî môhan sutan kô gayô rajâî.21.

ਐਸੀ ਖੁਸ਼ੀ ਪਰ ਕਾਲੇ ਅਈ । ਅਪਨੋ ਬਲ ਗੁਰ ਤਹਿਂ ਮਧ ਦਯੋ ਪਈ ।
ਜੈਦ ਪੁਰੀਆਨ ਤੌ ਉਨ ਮਾਰਾ । ਕਹੈਂ ਲੋਕ ਉਸ ਅਤਿ ਬਲਵਾਰਾ ।੨੨।
aisî khushî par kâlç aî. apnô bal gur tahin madh dayô paî.
jaid purîân tau un mârâ. kahain lôk us ati balvârâ.22.

੧੬੭. ਸਾਖੀ ਫੂਲਕਿਆਂ ਕਾ ਔਰ ਪ੍ਰਸੰਗ ('ਛਿਆਂ ਭਾਈਆਂ ਛੇ ਪਿੰਡ ਬਧੇ'...)
167. sâkhî phûlkiân kâ aur parsang (‘chhiân bhâîân chhç pind badhç’...)

ਦੋਹਰਾ : ਸੁਨੋ ਬਾਤ ਅਬ ਫੂਲ ਕੀ ਜਿਮ ਫੁਰੇ ਬਚਨ ਗੁਰ ਸੋਇ ।
ਭਯੋ ਰਿਜਕ ਉਸ ਘਰ ਘਣੋਂ ਔ ਭਏ ਪੁੱਤ੍ਰ ਉਸ ਦੋਇ ।੧।
dôhrâ : sunô bât ab phûl kî jim phurç bachan gur sôi.
bhayô rijak us ghar ghanôn au bhaç puttar us dôi.1.

ਚੌਪਈ : ਤਿਲੋਕਾ ਰਾਮਾ ਤਿਨਕੇ ਨਾਮ । ਫੂਲ ਬੰਧਯੋ ਜਾਇ ਫੂਲ ਗਿਰਾਮ ।
ਤੌ ਲੌ ਪਤਿਸ਼ਾਹੀ ਦਸਮੀ ਆਏ । ਦੈ ਪਾਹੁਲ ਤੇ ਸਿੰਘ ਬਣਾਏ ।੨।
chaupaî : tilôkâ râmâ tinkç nâm. phûl bandhyô jâi phûl girâm.
tau lau patishâhî dasmî âç. dai pâhul tç singh banâç.2.

ਔ ਰਾਮੇ ਕੇ ਭਏ ਪਾਂਚ ਸਪੂਤ । ਆਲੋ ਸਿੰਘ ਭੂਮੀਓ ਸੰਗ ਔਧੂਤ ।
ਦੁਨੋ ਸੂਰਤੀਓ ਪੰਜਵੋਂ ਰਘੂ ਪਛਾਨੋ । ਹਮੀਰਾ ਗਜਪਤ ਸੁਤ ਤਿਲੋਕੇ ਜਾਨੋ ।੩।
au râmç kç bhaç pâñch sapût. âlô singh bhûmîô sang audhût.
dunô sûrtîô pañjvôn raghû pachhânô. hamîrâ gajpat sut tilôkç jânô.3.

ਜਿਤ ਵਲ ਦੌੜ ਸੁ ਧੌੜ ਕਰਾਹਿਂ । ਹੋਇ ਫਤੇ ਸੋਊ ਹਾਰੇ ਨਾਂਹਿਂ ।
ਆਏ ਬੰਦੇ ਸੋਂ ਰਲ ਮਿਲੇ । ਮ੍ਰਵਾਇ ਦੁਸ਼ਟ ਕੰਮ ਕਰਾ ਲਏ ਭਲੇ ।੪।
jit val daurd su dhaurd karâhin. hôi phatç sôû hârç nânhin.
âç bandç sôn ral milç. marvâi dushat kamm karâ laç bhalç.4.

ਦੋਹਰਾ : ਸੁਨਾਮ ਮੂਣਕ ਤੁਰਕ ਕੋ ਨਿਕਲ ਨ ਬਾਹਰ ਪਾਇ ।
ਜੋ ਨਿਕਲੈ ਦੱਸ ਬੰਦਯਨ ਲਵੈ ਉਨੈ ਮ੍ਰਵਾਇ ।੫।
dôhrâ : sunâm mûnak turak kô nikal na bâhar pâi.
jô niklai dass bandyan lavai unai marvâi.5.

ਚੌਪਈ : ਫੂਲ ਮਹਿਰਾਜੀ ਇਕੱਤ੍ਰ ਸਭ ਭਏ । ਇਮ ਕਰ ਕੰਮ ਸਭਨ ਗੱਠ ਲਏ ।
ਔਰ ਸਭੀ ਕਬ ਆਖੀ ਜਾਇ । ਸੂਚ ਸੂਚ ਕਿਛ ਦਯੋ ਸੁਨਾਇ ।੬।
chaupaî : phûl mahirâjî ikttar sabh bhaç. im kar kamm sabhan gatth laç.
aur sabhî kab âkhî jâi. sûch sûch kichh dayô sunâi.6.

Chaupai : As the Guru conceded Bhai Bhagtu's prayer,
Everyone felt assured at the Guru's recommendation.
It was indeed devout Kala's service to the Guru,
Which enriched all the sons of Baba Mohan. (21)

So much worthy of Guru's grace did Kala become,
That the Divine Guru empowered him with so much power.
Thereafter, the mighty Jaid Purana[5] did Kala kill,
Whom everyone acknowledged as the most powerful. (22)

Episode 167
Another Episode About Phulkians
(Six villages the Six brothers Founded)

Dohra : Now listen to the account of (Baba) Phool,
The way Guru's blessings came to be realized.
As his household flourished and prospered,
Two sons were born in his family. (1)

Chaupai : Tiloka[1] and Rama[2] being the names of his two sons,
Another village by the name of Phool did they establish
Thereafter, as the tenth Sikh Guru arrived there,
He initiated these two sons into Khalsa Panth Singhs. (2)

Thereafter, five sons[3] were born to Rama,
Two of them being Alo Singh[4] and Avdhoot Bhoomia.
Three others sons being Doono, Surtio and Raghu,
Hamira and Gajpat[5] were sons of Tiloka. (3)

In whatever direction did they make an invasion,
Never did they fail to achieve a victory.
By aligning themselves with Banda Bahadur's forces,
They accomplished every goal by getting their enemies killed. (4)

Dohra : From the two cities of Moonak[6] and Sunam[7],
No (Muslim) resident could dare to come out.
Whosoever dared to venture out of these towns,
Instantly would they get them killed by Banda's forces. (5)

Chaupai : As all clan members of Phool and Mehraj joined together,
They managed to streamline all the state affairs.
Difficult it is to narrate all the details,
In brief has the author narrated all the events. (6)

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ਰਾਮੇ ਤਿਲੋਕੇ ਸੁਤ ਭਏ ਜੁਵਾਨ । ਔਰ ਵਾਧੋ ਭਯੋ ਉਨ ਮਧ ਆਨ ।
ਉਲਾਦ ਉਨ੍ਹੈਂ ਘਰ ਔਰੇ ਭਈ । ਭੂਮ ਚਹੈਂ ਵਹਿ ਔਰ ਦਬਈ ।੭।
râmç tilôkç sut bhaç juvân. aur vâdhô bhayô un madh ân.
ulâd unhain ghar aurç bhaî. bhûm chahain vahi aur dabaî.7.

ਝੂਲਨਾ : ਸਤਾਰਾਂ ਸੈ ਸਤਾਸੀਏ ਮੈਂ ਜੰਗਲ ਪੜੇ ਤ੍ਰਿਣ ਕਾਲ ।
ਰਲ ਫੂਲ ਪੌਤ੍ਰਨ ਗਲ ਕਰੀ ਕੋਊ ਮੁਲਖ ਬਸਾਈਏ ਪਾਨੀਵਾਲ ।
ਬਾਲਯੋਵਾਲ ਧਨੌਲਾ ਭਦੌੜ ਸਹਣੇ ਆਇ ਬੰਨ੍ਹਯੋ ਅਢਆਯੋ ਬਨਾਲਾ ।
ਛਿਆਂ ਭਾਈਆਂ ਛੇ ਪਿੰਡ ਬਧੇ ਖਾਲਸਾ ਆਇ ਦਯੋ ਮੁਲਕ ਮੱਲ ਬਹਾਲਾ ।੮।
jhûlnâ : satârân sai satâsîç main jangal pardç tarin kâl.
ral phûl pautarn gal karî kôû mulakh basâîç pânîvâl.
bâlyôvâl dhanaulâ bhadaurd sahnô âi bannhyô adhâyô banâlâ.
chhiân bhâîân chhç pind badhç khâlsâ âi dayô mulak mall bahâlâ.8.

੧੬੮. ਔਰ ਸਾਖੀ ਮਾਲਵੇ ਕੀ ਤੁਰੀ ('ਚਿਰੀਅਨ ਜਿਮ ਤੁਰਕ ਲੁਕ ਨਠੇ'...)
168. aur sâkhî mâlvç kî turî (‘chirîan jim turak luk nathç’...)

ਦੋਹਰਾ : ਸਾਖੀ ਸੁਨੋ ਫਿਰ ਮਲਵਈਅਨ ਜਿਮ ਪੰਥ ਉਪਰਾਲੋ ਕੀਨ ।
ਫੂਲਾਇਣ ਬਾਧੋ ਭਯੋ ਕਰ ਦੌਰ ਮੁਲਕ ਮਲ ਲੀਨ ।੧।
dôhrâ : sâkhî sunô phir malvaîan jim panth uprâlô kîn.
phûlâin bâdhô bhayô kar daur mulak mal lîn.1.

ਚੌਪਈ : ਪੰਥ ਨਿਕਲ ਜਬ ਮਾਲਵਯੋ ਜਾਵੈ । ਤੁਰਕ ਮਾਲਵੇ ਪਰ ਚੜ੍ਹ ਧਾਵੈਂ ।
ਜਾਵੈਂ ਕੁਟ ਲੁਟ ਟਕੇ ਮੰਗਾਹਿਂ । ਜੇਤਿਕ ਉਨ ਤੇ ਦਏ ਨ ਜਾਹਿਂ ।੨।
chaupaî : panth nikal jab mâlvayô jâvai. turak mâlvç par chardah dhâvain.
jâvain kut lut takç mangâhin. jçtik un tç daç na jâhin.2.

ਮੁਹਰੇ ਹੁਇ ਤੁਰੇ ਮਲੇਰੀਏ ਪਠਾਨ । ਓਇ ਚਾਹੈਂ ਦਯੈ ਕਢਵਾਯੋ ਹਿੰਦੁਵਾਨ ।
ਮਲਵੱਯਨ ਇਮ ਮਿਥੀ ਸਲਾਹਿ । ਲਯਾਇ ਖਾਲਸੇ ਲਯੋ ਮਲੇਰੀ ਮ੍ਰਵਾਇ ।੩।
muhrç hui turç malçrîç pathân. ôi châhain dayai kadhvâyô hinduvân.
malvayyan im mithî salâhi. layâi khâlsç layô malçrî marvâi.3.

ਇਮ ਮਿਥ ਤੁਰਯੋ ਆਲੋ ਸਿੰਘ ਆਪ । ਸਾਥ ਬੁਢਾ ਸਿੰਘ ਗੁਰਬਖਸ਼ ਸਿੰਘ ਬਾਪ ।
ਪੰਥ ਅੰਮ੍ਰਿਤਸਰ ਹੁੱਤੇ ਡੇਰੇ । ਤੌ ਦਏ ਨਜ਼ਰਾਨੇ ਸਭ ਪੰਥ ਕੇਰੇ ।੪।
im mith turyô âlô singh âp. sâth bdahâ singh gurbakhash singh bâp.
panth ammritsar huttç daçrç. tau daç nazrânç sabh panth kçrç.4.

ਹੁਤੋ ਪੰਥ ਅਕਾਲ ਬੁੰਗੇ ਲਗਯੋ ਦਿਵਾਨ । ਸੁਨੈ ਰਹਿਰਾਸ ਪੰਥ ਨਿਤ ਆਨ ।
ਆਲੈ ਸਿੰਘ ਲਏ ਭਾਈ ਸਾਥ । ਜੋੜ ਖੜਯੋ ਖਾਲਸੈ ਢਿਗ ਹਾਥ ।੫।
hutô panth akâl bungç lagyô divân. sunai rahirâs panth nit ân.
âlai singh laç bhâî sâth. jôrd khardyô khâlsai dhig hâth.5.

As sons of both Rama and Tiloka became adults,
There were further additions in their families.
As they gave birth to more offsprings in their clan,
They were keen to occupy more and more territory. (7)

Jhoolna : It was in the year seventeen hundred and eighty seven (B.S.),
That there broke out a drought and famine in the forested region.
At this, all the grandsons of Baba Phool Confabulated,
Must they take hold of a region rich in ground water.
So they founded Balyowal, Dhanaula, Bhadaur and Shehna,
Together with the villages of Adhiayo and Barnala.
With the founding of six villages by the six brothers,
Khalsa forces were invited there after to occupy to these villages. (8)

Episode 168
Another Episode About Malwa
(Like timid sparrows did the Mughals flee)

Dohra : Now listen to the episode about the Malwa Singhs,
The way Khalsa Panth took the initiative to help them.
The way the Phulkian dynasty expanded their empire,
They way they occupied more territories with a dash. (1)

Chaupai : The moment Khalsa Panth force went out of Malwa,
Soon would the Mughals invade the Malwa region.
Looting and plundering they would demand a large ransom,
Which the Malwa people could never manage to pay. (2)

From the front would the Malerkotla Pathans lead the Mughals,
All the Hindus they wished to evict from Malwa.
Thereupon did the Malwa chiefs made a resolution,
Must they invite the Khalsa Panth to destroy Maleri Pathans. (3)

Deciding thus, Ala Singh himself proceeded to invite the Khalsa,
Taking Bhai Buddha Singh father of Gurbakhsh Singh[1] with him.
As Khalsa Panth force was stationed at Amritsar,
Many a gift did Ala Singh arrange for the Panth. (4)

As Khalsa Panth held a daily congregation at Akal Takht,
The whole Khalsa Panth would attend the evening prayer.
Thus accompanied by his brothers did Ala Singh,
Stand before the Khalsa Panth with folded hands. (5)

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ਦੋਹਰਾ : ਕਹੀ ਹਕੀਕਤ ਖੜ੍ਹ ਉਨੈ ਸੁਨੀ ਪੰਥ ਦੈ ਕਾਨ ।
ਉਨ ਕਹੀ ਸਤਾਵੈਂ ਤੁਰਕ ਹਮ ਮਲੇਰੋ ਉੱਠ ਪਠਾਣ ।੬।
dôhrâ : kahî hakîkat khardah unai sunî panth dai kân.
un kahî satâvain turak ham malçrô utth pathân.6.

ਚੌਪਈ : ਹਮ ਕੋ ਆਇ ਮਲੇਰੀ ਸਤਾਵੈਂ । ਮੁਲਕ ਹਮਾਰੋ ਲੁੱਟ ਲਿਜਾਵੈਂ ।
ਸੁਨ ਕਰ ਉੱਤ੍ਰ ਪੰਥ ਉਚਾਰਯੋ । ਅਸੀਂ ਕਰੇਂਗੇ ਉਨ ਚੜ ਮਾਰਯੋ ।੭।
chaupaî : ham kô âi malçrî satâvain. mulak hamârô lutt lijâvain.
sun kar uttar panth uchâryô. asîn karçngç un chard mâryô.7.

ਕਿਮ ਕਰ ਉਨ ਕੋ ਕਾਬੂ ਕਰਵਾਯੋ । ਗੜ੍ਹ ਕੋਟਨ ਕਿਤੈ ਦੂਰ ਲਿਯਾਯੋ ।
ਉਸ ਕਰ ਸਿੰਘ ਉਨ ਮਾਰ ਗਵਾਹਿਂ । ਜਿਮ ਕਰ ਪੰਥੈ ਦਾਯ ਸੁ ਮਾਹਿਂ ।੮।
kim kar un kô kâbû karvâyô. gardah kôtan kitai dûr liyâyô.
us kar singh un mâr gavâhin. jim kar panthai dây su mâhin.8.

ਆਲੈ ਸਿੰਘ ਤਿਮ ਲੀਨੀ ਮਾਨ । ਮੈਂ ਯਹੀ ਕਰੂੰਗੁ ਜਾ ਊਹਾਂ ਠਾਨ ।
ਕਹੀ ਪੰਥ ਆਵੈਂ ਤੁਮ ਪਾਸ । ਅਕਾਲ ਬੁੰਗੈ ਖੜ ਕਰੀ ਅਰਦਾਸ ।੯।
âlai singh tim lînî mân. main yahî karûngu jâ ûhân thân.
kahî panth âvain tum pâs. akâl bungai khard karî ardâs.9

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ਦੀਪ ਮਾਲ ਕੋ ਮੇਲੋ ਲਾਇ । ਚੜ੍ਹੂਗੁ ਪੰਥ ਤੌ ਤੁਮਰੇ ਦਾਇ ।
ਭਈ ਦੂਜ ਕੋ ਦਿਨ ਮਿਥ ਲਯੋ । ਮੁਹਰੈ ਲਗਨ ਬੁਢੈ ਸਿੰਘ ਕਹਯੋ ।੧੦।
dîp mâl kô mçlô lâi. chardûgu panth tau tumrç dâi.
bhaî dûj kô din mith layô. muhrai lagan budhai singh kahyô.10.

ਦੋਹਰਾ : ਤੁਰਤੈ ਹੋਏ ਸਿੰਘ ਆਲੈ ਜੋੜ ਹੱਥ ਕਹੀ ਫੇਰ ।
ਜੇ ਪੰਥ ਖਬਰ ਨਾਂ ਹਮ ਲਈ ਤੌ ਮਾਰੈਂ ਤੁਰਕ ਮੁਹਿ ਘੇਰ ।੧੧।
dôhrâ : turtai hôç singh âlai jôrd hatth kahî phçr.
jç panth khabar nân ham laî tau mârain turak muhi ghçr.11.

ਚੌਪਾਈ : ਤੌ ਖਾਲਸੇ ਬਹੁ ਧੀਰ ਧਰਾਯੋ । ਜਰੂਰ ਪੰਥ ਚਹੂਗੁ ਤੁਮ ਪਹਿ ਆਯੋ ।
ਜਾਇ ਆਲੇ ਸਿੰਘ ਤਿਮ ਹੀ ਕਰੀ । ਪਿੰਡ ਮਲੇਰੀਅਨ ਰਚੀ ਕਰਨ ਗੜ੍ਹੀ ।੧੨।
chaupâî : tau khâlsç bahu dhîr dharâyô. jarûr panth chahûgu tum pahi âyô.
jâi âlç singh tim hî karî. pind malçrîan rachî karan gardhî.12.

ਢਿਗ ਬਨਾਲੈ ਸੰਘੋੜੇ ਗ੍ਰਾਮ । ਕਿਛ ਸੀਸ ਛਪਾਵਨ ਕਰ ਲਯੋ ਥਾਮ ।
ਤੌ ਸੁਨ ਮਲੇਰੀਏ ਚੜ੍ਹੇ ਪਠਾਨ । ਸਾਥ ਲਿਆਏ ਰਾਇ ਲੁਟਵਾਨ ।੧੩।
dhig banâlai sanghôrdç garâm. kichh sîs chhapâvan kar layô thâm.
tau sun malçrîç chardhç pathân. sâth liâç râi lutvân.13.

ਤੋਪ ਜੰਬੂਰੇ ਸਾਥ ਲਿਆਏ । ਆਲੈ ਸਿੰਘ ਲਯੋ ਮਧ ਘਿਰਵਾਏ ।
ਢੁਕ ਉਨ ਲੀਨੇ ਮੋਰਚੇ ਲਾਇ । ਆਲੈ ਸਿੰਘ ਵਲ ਸਿੰਘਨ ਤਕਾਇ ।੧੪।
tôp jambûrç sâth liâç. âlai singh layô madh ghirvâç.
dhuk un lînç môrachç lâi. âlai singh val singhan takâi.14.

Dohra : As Ala Singh narrated his tale of woe,
Khalsa Panth lent their ears to his plea.
He narrated the way the Mughals harassed him,
And the way Malerkotla Pathans invaded them. (6)

Chaupai : Narrating how the Malerkotla Pathans harassed Malwa Singhs,
He narrated how Malerkotla Pathans ransacked their land.
Hearing this, the Khalsa Panth did respond,
Definitely would the Khalsa Panth destroy the Pathans. (7)

Must S. Ala Singh lay a trap for the Pathans,
Must they be taken out of their fortified forts.
That way would the Singhs beat the Pathans,
Once the Pathans came within the Khalsa's range. (8)

Same advice did Ala Singh accept,
Same plan would he execute after reaching back.
Surely would the Khalsa Panth join Ala Singh,
Such a solemn vow did Khalsa make at Akal Takht. (9)

Soon after celebrating Diwali (at Amritsar),
Certainly would the Khalsa force proceed towards him.
"Tikka Bhai Dooj[2]" day did they fix for the attack,
S. Bhuddha Singh would lead them from the front. (10)

Dohra : Once again before departure from Amritsar,
Did Ala Singh appeal to the Khalsa Panth:
Definitely would the Mughals annihilate him,
In case Khalsa Panth failed to turn up. (11)

Chaupai : Thereupon, the Khalsa Panh reiterated their pledge,
Surely would the Khalsa Panth force join him.
Arriving back, same plan did Ala Singh execute,
A formidable fort did he raise in Malerkotla region. (12)

Close to the village Sanghera near Barnala,
A temporary makeshift shelter did he raise.
Hearing this, did the Malerkotla Pathans invade,
Raikot chiefs did they bring for plundering. (13)

Equipped with artillery guns and small fire arms,
Ala Singh's force did they surround from all sides.
As they took positions after arriving there,
Ala Singh looked forward to Khalsa's support. (14)

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ਉਤੈ ਪੰਥ ਨੇ ਕਰੀ ਚੜ੍ਹਾਈ । ਦਏ ਨਗਾਰਨ ਡੰਕੇ ਲਾਈ ।
ਭਾਈ ਬੁਢੋ ਸਿੰਘ ਆਗੈ ਹੋਯੋ । ਰਾਤ ਦਿਵਸ ਪਾਰ ਦਰਯਾਇ ਹੋਯੋ ।੧੫।
utai panth nç karî chardhâî. daç nagâran daankç lâî.
bhâî budhô singh âgai hôyô. rât divas pâr daryâi hôyô.15.

ਦੋਹਰਾ : ਭੂਖ ਲਗੈ ਜਹਿਂ ਖਾਲਸੈ ਤਹਿਂ ਲੁਟ ਖਾਹਿ ਗਿਰਾਮ ।
ਵਾਜ ਤੋਪ ਜੰਬੂਰਨ ਕੰਨ ਪਰੀ ਤਹਿ ਢੁਕ ਕੀਓ ਮੁਕਾਮ ।੧੬।
dôhrâ : bhûkh lagai jahin khâlsai tahin lut khâhi girâm.
vâj tôp jambûran kann parî tahi dhuk kîô mukâm.16.

ਯੌ ਪੰਥ ਬੁਢੈ ਸਿੰਘ ਕਹੀ ਮਤ ਡੇਰੋ ਇਹਾਂ ਕਰਵਾਇ ।
ਖਬਰ ਪੜੈ ਉਨ ਪੰਥ ਕੀ ਮਤ ਕਤ ਲੁਕ ਭਜ ਜਾਹਿਂ ।੧੭।
yau panth budhai singh kahî mat daçrô ihân karvâi.
khabar pardai un panth kî mat kat luk bhaj jâhin.17.

ਚੌਪਈ : ਰਾਤ ਰਾਤ ਤਿਤ ਤੇ ਤੁਰ ਪਏ । ਬੁਢੈ ਸਿੰਘ ਢਿਗ ਆਨ ਖੜਵਏ ।
ਫੀਮ ਭੰਗ ਖੜ ਤਹਿਂ ਲਈ ਖਾਇ । ਲੀਨੇ ਤੰਗ ਘੋੜਨ ਕਸਵਾਇ ।੧੮।
chaupaî : rât rât tit tç tur paç. budahai singh dhig ân khardvaç.
phîm bhang khard tahin laî khâi. lînç tang ghôrdan kasvâi.18.

ਅਬ ਫਿਰ ਸੁਨੋਂ ਆਲਾ ਸਿੰਘ ਬਾਤ । ਉਸ ਸੋਚਤ ਬੀਤੇ ਦਿਨ ਰਾਤ ।
ਹੁਤੀ ਆਲੈ ਸਿੰਘ ਔਖੀ ਬਨੀ । ਕੰਧ ਚਿਣੀ ਥੀ ਤਹਿਂ ਅਣ ਚਿਣੀ ।੧੯।
ab phir sunôn âlâ singh bât. us sôchat bîtç din rât.
hutî âlai singh aukhî banî. kandh chinî thî tahin an chinî.19.

ਢੋਇ ਮੋਰਚੇ ਉਨ ਨੇੜੇ ਦਏ । ਅੰਦਰੋਂ ਬਹੁਤ ਹੁਤੇ ਸੋ ਸਏ ।
ਲਾਇ ਕਿਤ ਆਵੇ ਖਾਲਸੋ ਦੇਰ । ਹਮਕੋ ਤੁਰਕ ਛਡੈ ਨਹੀਂ ਫੇਰ ।੨੦।
dhôi môrachç un nçrdç daç. andarôn bahut hutç sô saç.
lâi kit âvç khâlsô dçr. hamkô turak chhadaai nahîn phçr.20.

ਚਕ ਚਕ ਗਰਦਨ ਦੇਖੈਂ ਉਤਾਹਿਂ । ਉਨ ਕੀ ਗਰਦ ਦਿਸੈ ਕਿਤ ਨਾਂਹਿ ।
ਕਹੈਂ ਮਝੈਲਨ ਹਮ ਕਯਾ ਪੀਰ । ਖਰਚ ਥੁੜਯੋ ਯੌ ਬਹੁ ਭਈ ਭੀਰ ।੨੧।
chak chak gardan dçkhain utâhin. un kî garad disai kit nânhi.
kahain majhailan ham kayâ pîr. kharach thurdyô yau bahu bhaî bhîr.21.

ਦੋਹਰਾ : ਹੁਤ ਆਲੋ ਸਿੰਘ ਧੀਰਜੀ ਸੋ ਲੋਕਨ ਧੀਰ ਧਰਾਇ ।
ਕਹੈ ਰਹੋ ਤਕੜੇ ਤੁਸੀਂ ਪੁਜੈ ਪਲਕ ਘੜੀ ਪੰਥ ਆਇ ।੨੨।
dôhrâ : hut âlô singh dhîrjî sô lôkan dhîr dharâi.
kahai rahô takrdç tusîn pujai palak ghardî panth âi.22.

ਚੌਪਈ : ਪੰਥ ਖੜਯੋ ਥੋ ਢੁਕ ਕਛੁ ਨੇਰੋ । ਦਿਸਯੋ ਸੂਰ ਤਬ ਭਯੋ ਸਵੇਰੋ ।
ਤੌ ਚੜਯੋ ਖਾਲਸੋ ਕਰ ਅਰਦਾਸ । ਮਾਰ ਦੁਸ਼ਟ ਕੰਮ ਪੰਥ ਹੁਹਿ ਰਾਸ ।੨੩।
chaupaî : panth khardyô thô dahuk kachhu nçrô. disyô sûr tab bhayô savçrô.
tau chardyô khâlsô kar ardâs. mâr dushat kamm panth huhi râs.23.

From the other side the Khalsa Panth started,
With the beat of war drums did they proceed.
Being led by Bhai Buddha Singh from the front,
Day and night they kept advancing after crossing the rivers. (15)

Dohra : Whenever the Khalsa Panth force felt famished,
An odd village would they ransack for provisions.
As they heard the gunfire from Mughal positions,
They put up a camp within the vicinity of Mughals. (16)

Thereupon, did Buddha Singh advise the Khalsa Panth,
They must not put up a camp in close vicinity.
Lest the Mughals knowing about the Khalsa's arrival,
They might then disperse and be gone from there. (17)

Chaupai : So at night did the Khalsa force depart from there,
They positioned themselves where Buddha Singh suggested.
The daily dose of opium and cannabis did they take,
Their horses did they harness for the attack. (18)

Now listen to the plight of besieged Ala Singh,
As he kept worrying about his fate day and night.
Really in a fix did Ala Singh feel himself,
As he felt insecure in a makeshift shelter. (19)

As the Mughal Pathan forces advanced nearer,
Many in Ala Singh's camp felt highly concerned.
In case the Khalsa Panth force delayed their arrival,
Surely would the Mughals destroy Ala Singh's camp. (20)

As they kept looking impatiently for the Khalsa force,
No where did they hear the dust and din of their footfalls.
They felt the Majhail Singhs were unconcerned with their fate,
Even as the provisions also started depleting at that moment. (21)

Dohra : Ala Singh being a man with lot of patience,
Patience did he advise to his people.
In high spirits must his people remain,
Surely would the Khalsa Panth arrive soon. (22)

Chaupai : Khalsa Panth had reached quite near the Pathans,
They observed their position as the sun arose.
Thereafter, the Khalsa Panth attacked after a prayer,
May God enable them to destroy their enemies. (23)

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ਛੋਡੇ ਫਰਰੇ ਨਿਸ਼ਾਨਨ ਕੇਰੇ । ਲਾਏ ਧੌਂਸਨ ਡਗੇ ਘਨੇਰੇ ।
ਫੜ ਘੋੜਨ ਕੀ ਵਾਗਹਿ ਲਈ । ਮਾਰ ਮਾਰ ਕਹਿ ਪੰਥ ਧੌੜ ਕਈ ।੨੪।
chhôdaç pharrç nishânan kçrç. lâç dhaunsan daagç ghançrç.
phard ghôrdan kî vâghi laî. mâr mâr kahi panth dhaurd kaî.24.

ਬਜੇ ਨਗਾਰੇ ਔਂ ਫੌਜ ਧਾਈ । ਤੁਰਕਨ ਨਦਰ ਘਟਾ ਸੀ ਆਈ ।
ਘੁਰੇ ਨਗਾਰੇ ਜਨੁ ਬਾਦਲ ਗਰਜੈਂ । ਨਿਸ਼ਾਨ ਕੇਸਰੀ ਜਿਮ ਬਿੱਜਲ ਤਰਜੈਂ ।੨੫।
bajç nagârç au phauj dhâî. turkan nadar ghatâ sî âî.
ghurç nagârç janu bâdal garjain. nishân kçsarî jim bijjal tarjain.25.

ਢੁਕ ਸਿੰਘਨ ਛਲਕ ਬੰਦੂਕਨ ਕਰੀ । ਜਿਮ ਗੋਲੀ ਬਡ ਗੜਿਅਨ ਪਰੀ ।
ਲਗੇ ਤੁਰਕਨ ਤਨ ਸੋ ਗਿਰ ਪਾਹਿ । ਵਾਂਗ ਫੁਲਵਾੜੀ ਗਿਰ ਭਏ ਫਨਾਹਿ ।੨੬।
dhuk singhan chhalak bandûkan karî. jim gôlî bada gardian parî.
lagç turkan tan sô gir pâhi. vâng phulvârdî gir bhaç phanâhi.26.

ਦੋਹਰਾ : ਸਿੰਘਨ ਅਚਾਨਕ ਇਮ ਪਰੇ ਜਿਮ ਪਰੈ ਅਕਾਸ਼ੋਂ ਇੱਲ ।
ਚਿਰੀਅਨ ਜਿਮ ਤੁਰਕ ਲੁਕ ਨਠੇ ਰਹੀ ਨ ਉਨ ਮਧ ਗਿੱਲ ।੨੭।
dôhrâ : singhan achânak im parç jim parai akâshôn ill.
chirîan jim turak luk nathç rahî na un madh gill.27.

ਚੌਪਈ : ਫਿਰ ਖਾਲਸੋ ਖੈਂਚ ਦੌੜਯੋ ਤਲਵਾਰ । ਇਕ ਤੈ ਦਏ ਦੁਇ ਦੁਇ ਕਰ ਡਾਰ ।
ਅਗੈ ਕੋਇ ਨ ਲੜਿਓ ਖੜ ਕਰ । ਸਭ ਹੀ ਨੱਠੇ ਮਰਨੋਂ ਡਰ ਕਰ ।੨੮।
chaupaî : phir khâlsô khaiñch daurdyô talvâr. ik tai daç dui dui kar daâr.
agai kôi na laiô khard kar. sabh hî natthç marnôn daar kar .28.

ਜਿਨ ਹਥ ਦੇਖ ਫੜੇ ਹਥਿਆਰ । ਸੋ ਤੋ ਦੀਨ ਜ਼ਰੂਰੇ ਮਾਰ ।
ਡਾਰ ਸ਼ਸਤ੍ਰ ਤਿਨ ਦੰਤ ਘਾਹਿ ਲਯੋ । ਕਰੀ ਦਯਾ ਪੰਥਹਿ ਛਡ ਦਯੋ ।੨੯।
jin hath dçkh phardç hathiâr. sô tô dîn zarûrç mâr.
daâr shastar tin dant ghâhi layô. karî dayâ panthhi chhada dayô.29.

ਉਤ ਤੇ ਨਿਕਸ ਆਲੋ ਸਿੰਘ ਡਹਯੋ । ਉਸ ਢਬ ਆਯੋ ਉਨ ਮਾਰ ਦਯੋ ।
ਤੋਪ ਰਹਿਕਲੇ ਉਨ ਲਏ ਸਾਂਭ । ਢੋਏ ਹੁਤੇ ਮੋਰਚਨ ਲਾਂਭ ।੩੦।
ut tç nikas âlô singh daahyô. us dhab âyô un mâr dayô.
tôp rahiklç un laç sâmbh. dhôç hutç môrchan lâmbh.30.

ਆਲੋ ਸਿੰਘ ਬਹੁ ਭਯੋ ਪ੍ਰਸੰਨ । ਭਈ ਸੋਊ ਜੋ ਉਨ ਚਹੀ ਮੰਨ ।
ਤਹਿ ਕੀਏ ਮਲੇਰੀ ਪਠਾਣ ਬਹੁ ਘਾਤ । ਉਨੈਂ ਸੀਸ ਬਿਹਾਣੀ ਬਿੱਧਨ ਰਾਤ ।੩੧।
âlô singh bahu bhayô parsann. bhaî sôû jô un chahî mann.
tahi kîç malçrî pathân bahu ghât. unain sîs bihânî biddhan rât.31.

ਦੋਹਰਾ : ਲੁੱਟੇ ਕੁੱਟੇ ਘਨੇ ਬਹੁ ਖਾਲਸੋ ਰਹਯੋ ਅਘਾਇ ।
ਬਜਵਾਇ ਨਗਾਰੇ ਜੀਤ ਕੇ ਲਯੋ ਡੇਰੋ ਪੰਥ ਲਗਾਇ ।੩੨।
dôhrâ : luttç kuttç ghançç bahu khâlsô rahyô aghâi.
bajvâi nagârç jît kç layô daçrô panth lagâi.32.

The Khalsa emblems did the Singhs unfurl,
Many a time did they beat their wardrums.
Pulling at the reins of their war horses,
With slogans of war did they launch an attack. (24)

As the Khalsa force advanced with the beat of drums,
A cloud of dust did the Mughals spot rising.
Like thundering clouds did the war drums beat,
Like a lightning did the Khalsa flags shine. (25)

Such an intense volley of fire did the Singhs make,
As if a hailstorm was falling from the skies.
With such speed did Mughal soldiers start falling,
As sparks flew from fire and died down. (26)

Dohra : So suddenly did the Singhs pounce upon the Mughals,
As a bird of prey pounces upon its victim.
Like timid sparrows did the Mughals flee,
As they had lost their nerve to keep up the fight. (27)

Chaupai : Thereafter, the Khalsa force drew their swords,
Each single Singh killed two of Mughal soldiers;
No Mughal could stand to face the Khalsa attack,
Everyone deserted for fear of getting killed. (28)

Whosoever was found carrying any weapon,
Instantly was he killed by the Khalsa force.
Whosoever surrendered after disarming himself,
Khalsa Panth, being merciful, spared his life. (29)

From the other side Ala Singh attacked with his force,
They killed all those-who advanced towards them.
All their artillery guns and arms did Khalsa capture,
The guns that they had positioned all around. (30)

Highly delighted did Ala Singh feel,
As all his cherished desires were fulfilled.
Many a Pathan were put to death by Singhs,
A horrible catastrophe did they pass through. (31)

Dohra : After beating and plundering so many Mughal Pathans,
Highly enriched and rewarded did the Khalsa feel.
After beating the war drum of victory and triumph,
At one place did the Khalsa Panth force assemble. (32)

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ਚੌਪਈ : ਔਰ ਸੁਨੋਂ ਆਲੈ ਸਿੰਘ ਗੱਲ । ਮਿਲਯੋ ਪੰਥ ਕੋ ਜਿਮ ਝਬ ਚੱਲ ।
ਲਗੇ ਪੰਥ ਕੇ ਦਿਸਨ ਨਿਸ਼ਾਨ । ਸੁਨਯੋ ਪੰਥ ਕੋ ਲਗਯੋ ਦਿਵਾਨ ।੩੩।
chaupaî : aur sunôn âlai singh gall. milyô panth kô jim jhab chall.
lagç panth kç disan nishân. sunyô panth kô lagyô divân.33.

ਹਾਥ ਜੋੜ ਕੇ ਸੀਸ ਝੁਕਾਯੋ । ਛੱਡ ਘੋੜੈ ਕੋ ਚਰਨੀ ਧਾਯੋ ।
ਨਿਵ ਨਿਵ ਕੁੰਨਸੋ ਲਗੋ ਕਰਨ । ਮਿਲੈ ਨਿਹੰਗ ਤਿਸ ਛੋਹੈ ਗੋਡੇ ਚਰਨ ।੩੪।
hâth jôrd kç sîs jhukâyô. chhadada ghôrdai kô charnî dhâyô.
niv niv kunnsô lagô karan. milai nihang tis chhôhai gôdaç charan.34.

ਭਰ ਮੁੱਠੀ ਉਸ ਰੁਪੱਯਨ ਦੇਹਿ । ਕਰਵਾਇ ਅਰਦਾਸ ਔਰ ਖੁਸ਼ਿਆਂ ਲੇਹਿ ।
ਘੋੜੋ ਮੁਯੋ ਜੇ ਨਿਹੰਗ ਜੁ ਧਾਇ । ਤੁਰਤ ਦੇਹਿ ਤਿਹਿ ਘੋੜੇ ਫੜਵਾਇ ।੩੫।
bhar mutthî us rupyyan dçhi. karvâi ardâs aur khushân lçhi.
ghôrdô muyô jç nihang ju dhâi. turat dçhi tihi ghôrdç phardvâi.35.

ਕਿਸੈ ਟੋਂਬੂ ਕਿਸੈ ਅਰਦਾਸ ਕਰਾਵੈ । ਰਸਤੇ ਮਿਲੈ ਸੁ ਇਮ ਪਰਚਾਵੈ ।
ਅਗੈ ਆਯੋ ਦੀਵਾਨ ਸੁ ਨੇਰੇ । ਪਗ ਤੇ ਲਾਹਿ ਜੋੜੇ ਤਹਿਂ ਗੇਰੇ ।੩੬।
kisai tômbû kisai ardâs karâvai. rastç milai su im parchâvai.
agai âyô dîvân su nçrç. pag tç lâhi jôrdç tahin gçrç.36.

ਦੋਹਰਾ : ਢੁਕ ਢੁਕ ਕੁੰਨਸੋ ਬਹੁ ਕਰੈ ਮੋ ਪਹੁੰਚਯੋ ਪੰਥ ਹਜ਼ੂਰ ।
ਹਾਥ ਜੋੜ ਸਿਰ ਪਰ ਧਰੇ ਗੁਰ ਫਤੇ ਬੋਲਯੋ ਮੁਖ ਪੂਰ ।੩੭।
dôhrâ : dhuk dhuk kunnsô bahu karai mô pahuñchyô panth hazûr.
hâth jôrd sir par dharç gur phatç bôlyô mukh pûr.37.

ਚੌਪਈ : ਸ੍ਰੀ ਵਾਹਿਗੁਰ ਕਹਿ ਫਤੇ ਬੁਲਾਈ । ਅਗਯੋਂ ਪੰਥ ਸਭ ਬੋਲ ਮਨਾਈ ।
ਘੜੀ ਕੁ ਆਲੋ ਸਿੰਘ ਰਖਯੋ ਖੜਵਾਇ । ਹੁਤੀ ਰੀਤ ਜਿਮ ਥੀ ਪੰਥੇ ਮਾਂਹਿ ।੩੮।
chaupaî : sarî vâhigur kahi phatç bulâî. agyôn panth sabh bôl manâî.
ghardî ku âlô singh rakhyô khardvâi. hutî rît jim thî panthç mânhi.38.

ਹੁਤੀ ਮੋਹਰ ਪੰਥ ਆਲੈ ਸਿੰਘ ਪਾਸ । ਸ਼ਹੀਦ ਦੀਪ ਸਿੰਘ ਕਰ ਲਈ ਅਰਦਾਸ ।
ਬਹੁਰ ਆਲੇ ਸਿੰਘ ਦੇਗੇ ਧਰਵਾਏ । ਇਕੋਤ੍ਰ ਸੌ ਹੁਤ ਕੜਾਹੁ ਭਰਵਾਏ ।੩੯।
hutî môhar panth âlai singh pâs. shahîd dîp singh kar laî ardâs.
bahur âlç singh dçgç dharvâç. ikôtar sau hut kardâhu bharvâç.39.

ਨਿਹੰਗ ਗੁਰਬਖ਼ਸ਼ ਸਿੰਘ ਦਏ ਸੌਂਪਾਇ । ਵਹਿ ਦੇਉਗ ਡੇਰਨ ਆਪੇ ਘਲਾਇ ।
ਬਹੁਤ ਘੋੜੇ ਤਹਿਂ ਦਏ ਖੜਾਇ । ਝੰਡੇ ਦਏ ਜਸਾ ਸਿੰਘ ਲਾਇ ।੪੦।
nihang gurbakhash singh daç saumpâi. vahi dçug daçran âpç ghalâi.
bahut ghôrdç tahin daç khardâi. jhandç daç jasâ singh lâi.40.

ਔਰ ਸੋਢੀ ਬੇਦੀ ਜੋਊ ਭੁਜੰਗੇ । ਦਏ ਘੋੜੇ ਉਨ ਮੰਗਾਇ ਸੁ ਚੰਗੇ ।
ਚੈਨ ਸਿੰਘ ਜੀ ਹੁਤੇ ਭੁਜੰਗੀ । ਦਈ ਉਸੈ ਘੋੜੀ ਚੁਨ ਚੰਗੀ ।੪੧।
aur sôdhî bçdî jôû bhujngç. daç ghôrdç un mangâi su changç.
chain singh jî hutç bhujngî. daî usai ghôrdî chun changî.41.

Chaupai : Now listen about Ala Singh's state of mind,
The haste with which he went to the Khalsa Panth.
From a distance he spotted the Khalsa emblems,
From a distance he heard congregational sermons. (33)

With folded hands did Ala Singh bow down,
Dismounting from a horse did he touch Khalsa's feet.
With repeated bows did he keep saluting the Panth,
With reverence did he touch the feet of Nihang Singhs. (34)

Handfuls of rupees did he offer to the Khalsa Panth,
For conducting a thanks giving prayer did he plead.
The veteran Singhs as had lost their horses in the fight,
Instantly did he compensate them with new horses. (35)

To some Singhs he gave promissory notes with a prayer,
Every passerby did he please on the way.
As he arrived near the Khalsa Panth congregation,
Reverentially did he remove his shoes from his feet. (36)

Dohra : Bowing and saluting time and again,
Did he arrive at the Khalsa congregation.
Folding his hands did he bow down,
Loudly did he utter the Khalsa greetings. (37)

Chaupai : "Waheguru ji ki Fateh" did he speak aloud,
With similar greetings did the Khalsa respond.
For a few minutes was Ala Singh kept standing,
As had been the tradition among the Khalsa Panth. (38)

The Khalsa Panth seal which Ala Singh had kept safely,
With a prayer did he offer to Baba Deep Singh[3].
Thereafter, Ala Singh ordered for a lavish community meal,
Hundred and one offerings of sacred pudding did he make. (39)

Money for provisions did he hand over to Gurbakhsh Singh,
Who himself would serve the food to congregation.
Many a horse did he present as gifts to Singhs,
At the base camp where Jassa Singh Ahluwalia camped. (40)

To those Singhs belonging to Sodhi and Bedi clans,
Gifts of choicest horses did he make to them.
S. Chain Singh, being one of the leading young Singhs,
To him Ala Singh presented one of the choicest horses. (41)

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ਦੋਹਰਾ : ਹੁਤੋ ਰੰਘਰੇਟੋ ਚੂਹੜੋ ਕਹਿਂ ਬੀਰੂ ਸਿੰਘ ਜਵਾਨ ।
ਸੰਗ ਤੇਰਾਂ ਸੈ ਘੋੜਾ ਚੜ੍ਹੈ ਹੁਤ ਨਗਾਰੋ ਜੁਦੋ ਨਿਸ਼ਾਨ ।੪੨।
dôhrâ : hutô ranghrçtô chûhrdô kahin bîrû singh javân.
sang tçrân sai ghôrdâ chardhai hut nagârô judô nishân.42.

ਚੌਪਈ : ਪਹਿਲੋਂ ਘੋੜੋ ਉਸੈ ਫੜਵਾਯੋ । ਪਾਛੈ ਔਰ ਸੁ ਪੰਥ ਬਰਤਾਯੋ ।
ਸੋ ਜੰਗ ਦੌੜ ਮਧ ਮੁਹਰੇ ਰਹੇ । ਉਸ ਯਾਦ ਪੰਥ ਕਰ ਪਹਿਲੋਂ ਦਏ ।੪੩।
chaupaî : pahilôn ghôrdô usai phardvâyô. pâchhai aur su panth bartâyô.
sô jang daurd madh muhrç rahç. us yâd panth kar pahilôn daç.43.

ਦੋਹਰਾ : ਏਕ ਸਮੇਂ ਬੀਰੂ ਸਿੰਘ ਭੀ ਜਾਇ ਰਲਯੋ ਤੁਰਕਨ ਕੇ ਨਾਲ ।
ਤੇਰਾਂ ਸੈ ਘੋੜੇ ਉਨ੍ਹੈਂ ਰਖਯੋ ਚਾਕਰ ਤਤਕਾਲ ।੪੪।
dôhrâ : çk samçn bîrû singh bhî jâi ralyô turkan kç nâl.
tçrân sai ghôrdç unhain rakhyô châkar tatkâla.44.

ਚੌਪਈ : ਤੌ ਤੁਰਕਨ ਯੋ ਲਿਖ ਪਠਾਯੋ । ਤੁਮ ਬਡੋ ਸਿਪਾਹੀ ਸੋ ਹਮ ਬੈਲ ਚਰਾਯੋ ।
ਤੁਮ ਰਖਤ ਹੁਤੇ ਇਸ ਪਰ ਬਡ ਜੋਰ । ਤੁਰਕ ਲੜਾਈ ਮਾਰੈਂ ਹਮ ਹਲਾਲ ਖੋਰ ।੪੫।
chaupaî : tau turkan yô likh pathâyô. tum badaô sipâhî sô ham bail charâyô.
tum rakhat hutç is par bada jôr. turak lardâî mârain ham halâl khôr.45.

ਸੋ ਹਲਾਲ ਖੋਰ ਹਮਰੋ ਗਾਇ ਖਾਨੋ ਚਰਾਵਤ । ਤੁਮ ਸੋ ਲੜਨੋ ਵਹੀ ਤਕਾਵਤ ।
ਸੋ ਸੁਨ ਪੰਥ ਉਸ ਲਿਖੀ ਅਰਦਾਸ । ਧ੍ਰਿਗ ਧ੍ਰਿਗ ਉਸ ਕਹਿ ਘਲ ਦਈ ਪਾਸ ।੪੬।
sô halâl khôr hamrô gâi khânô charâvat. tum sô lardnô vahî takâvat.
sô sun panth us likhî ardâs. dharig dharig us kahi ghal daî pâs. 46.

ਦੋਹਰਾ : ਜੋਊ ਲਿਖਤ ਤੁਰਕਨ ਘਲੀ ਜਹਿ ਲਿਖਯੋ ਹਲਾਲ ਖੋਰ ਮਾਂਹਿ ।
ਜੌ ਹਲਾਲ ਖੋਰ ਹੈਂ ਤੌ ਉਤ ਰਹੋ ਸਿੰਘ ਤੌ ਆਉ ਹਮ ਪਾਹਿ ।੪੭।
dôhrâ : jôû likhat turkan ghalî jahi likhyô halâl khôr mânhi.
jau halâl khôr hain tau ut rahô singh tau âu ham pâhi.47.

ਚੌਪਈ : ਜੌ ਆਵੈਂ ਅਬ ਪੰਥ ਨ ਪਾਹਿ । ਫਿਰ ਦੁਹੀਂ ਜਹਾਨੀ ਮਿਲਨ ਨ ਪਾਹਿ ।
ਸੁਨ ਅਰਦਾਸ ਯੋ ਆਯੋ ਧਾਇ । ਇਮ ਖਾਲਸੋ ਉਸ ਹੇਤ ਰਖਾਇ ।੪੮।
chaupaî : jau âvain ab panth na pâhi. phir duhîn jahânî milan na pâhi.
sun ardâs yô âyô dhâi. im khâlsô us hçt rakhâi.48.

ਨਕਦ ਨਜ਼ਰਾਨੋ ਜੋ ਥੋ ਲਯਾਯੋ । ਸੋ ਭੀ ਪੰਥ ਕੈ ਆਗੈ ਧਰਾਯੋ ।
ਔਰ ਬਿਰਾਦਰੀ ਆਨ ਮਿਲਾਈ । ਉਨ ਤੇ ਮਾਮਲਤ ਦੇਖ ਦਿਵਾਈ ।੪੯।
nakad nazrânô jô thô layâyô. sô bhî panth kai âgai dharâyô.
aur birâdrî ân milâî. un tç mâmlat dçkh divâî.49.

ਔਰ ਹੁਤੋ ਜੋ ਆਕੀ ਠੌਰ । ਉਨ ਪਰ ਪੰਥ ਕਰਾ ਦਈ ਦੌਰ ।
ਕਈ ਮਰਵਾਇ ਕਈ ਲਏ ਬਚਾਇ । ਲੀਨੇ ਰੱਯਤ ਘਣੇ ਬਣਾਇ ।੫੦।
aur hutô jô âkî thaur. un par panth karâ daî daur.
kaî marvâi kaî laç bachâi. lînç rayyat ghanç banâi.50.

Dohra : There used to be one Singh from the scheduled castes,
S. Biru Singh[4] was the name of this young Singh.
A contingent of thirteen hundred mounted Singhs did he command,
A separate emblem and war drum did he possess. (42)

Chaupai : The first gift of a horse did Ala Singh give to him,
To other Singhs he presented gifts thereafter.
Those who lead from the front during a fight,
They are the first to be honoured by the Khalsa Panth. (43)

Dohra : Once S. Biru Singh had (defected from the Khalsa Panth),
With the Mughals' army had he enlisted himself.
He having thirteen hundred mounted soldiers under his command,
Instantly had the Mughals enlisted him in their army. (44)

Chaupai : Thereafter, the Mughals wrote a stinging letter to Khalsa Panth,
Their great warrior had joined the Mughals as their menial.
The person whom the Khalsa Panth considered a great warrior,
That Islamic butcher would now fight on Mughal's behalf. (45)

That Islamic butcher was now tending Mughals' cow herds,
With the Khalsa Panth was he itching for a fight.
Hearing this, the Khalsa Panth wrote a missive to him,
Of breach of faith and trust did they accuse him. (46)

Dohra : The epistle that the Mughals had written to Khalsa Panth,
As Islamic butcher had they described him in that letter.
Must he stay with Mughals if he was an Islamic butcher,
Must he return to the Khalsa fold if he was a Singh. (47)

Chaupai : In case he did not return to the Khalsa Panth fold,
Condemned would he remain in both the worlds.
Hearing this, instantly did he return to the Panth,
As he held the KhalsaPanth in great esteem. (48)

The gifts in liquid cash which he had brought,
These also did he place before the Khalsa Panth.
With him his whole community also joined the Khalsa,
Their offerings they also made to the Khalsa Panth. (49)

Thereafter, those who still remained defiant,
They too were attacked by the Khalsa Panth.
Many were killed while many others spared,
Most of them had to submit to Khalsa's sovereignty. (50)

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੧੬੯. ਅਬ ਬੁੰਗੇ ਕੋ ਪ੍ਰਸੰਗ ਲਿਖਯਤੇ ('.. ਸੋ ਹੁਇ ਕਰ ਭੂਪ ਬਹੁ ਠੌਰ ਅਬ ਖਾਹੀ')
169. ab bungç kô parsang likhyatç ('.. sô hui kar bhûp bahu thaur ab khâhî')

ਦੋਹਰਾ : ਪੱਛਮ ਦਿਸ਼ ਬੁੰਗੋ ਅਹੈਂ ਸ੍ਰੀ ਸਤਿਗਰੁ ਦਰਬਾਰ ।
ਤਹਿਂ ਬਹੈ ਸਰਦਾਰ ਸ਼ਾਮ ਸਿੰਘ ਜੀ ਜਿਸ ਕਹੈਂ ਬੁੱਢੇ ਦਲਵਾਰ ।੧।
dôhrâ : pachchham dish bungô ahain sarî satigru darbâr.
tahin bahai sardâr shâm singh jî jis kahain buddahç dalvâr.1.

ਚੌਪਈ : ਵਹੁ ਹੁਤੋ ਸਿਰ ਸ੍ਰਦਾਰਨ ਸਰਦਾਰ । ਥੋ ਕਪੂਰ ਸਿੰਘ ਕੋ ਸੁਨਹਿਰੋਦਾਰ ।
ਜੱਸਾ ਸਿੰਘ ਤੇ ਪਹਿਲੇ ਹੋਊ । ਕਹਾਵਤ ਸੰਧੂ ਨਾਰਲੇ ਕੋ ਸੋਊ ।੨।
chaupaî : vahu hutô sir sardâran sardâr. thô kapûr singh kô sunhirôdâr.
jassâ singh tç pahilç hôû. kahâvat sandhû nârlç kô sôû.2.

ਪ੍ਰਿਥਮ ਕਠਾਣੀਏ ਉਨ ਗੜ੍ਹ ਪਾਯੋ । ਢਿਗ ਲਹੌਰ ਸੋਊ ਆਕੀ ਸਦਾਯੋ ।
ਸ਼ਾਹ ਗਿਲਜੈ ਸਾਥ ਲੜਾਈ ਖਾਈ । ਸੋਊ ਗਯੋ ਨਿਕਲ ਗੜ੍ਹ ਬਯਾਹ ਕਰਾਈ ।੩।
paritham kathânîç un gardah pâyô. dhig lahaur sôû âkî sadâyô.
shâh giljai sâth lardâî khâî. sôû gayô nikal gardah bayâh karâî.3.

ਉਨ ਜਿਸ ਸਿੰਘ ਰਾਜ ਗੜ੍ਹੋ ਪਿੰਡ ਦਯੋ । ਫਿਰ ਸਿੰਘ ਕੋਲੋਂ ਮੁੜ ਨ ਮੰਗਯੋ ।
ਹੈ ਅਜ ਲੌ ਮੁਲਖ ਉਨਹ ਨਫਰਨ ਪਾਹੀ । ਸੋ ਹੁਇ ਕਰ ਭੂਪ ਬਹੁ ਠੌਰ ਅਬ ਖਾਹੀ ।੪।
un jis singh râj gardhô pind dayô. phir singh kôlôn murd na mangyô.
hai aj lau mulakh unah naphran pâhî. sô hui kar bhûp bahu thaur ab khâhî.4.

ਦਸ ਪਿੰਡ ਉਨੈ ਨਿਜ ਬੇਟੀ ਦਏ। ਕਿਛ ਮੀਰਾਂ ਕੋਟ ਸੰਗ ਕਿਛ ਪਾਰ ਸਤੁੱਦ੍ਰਏ।
ਥੇ ਅੰਮ੍ਰਿਤਸਰ ਬੁੰਗੇ ਉਸ ਤੀਨੈ। ਨਿਜ ਮਧ ਰਾਖੁ ਦੁਇ ਘੋੜ ਚੜ੍ਹਿਅਨ ਦੀਨੇ।੫।
das pind unai nij bçtî daç. kichh mîrân kôt sang kichh pâr satuddrç.
thç ammritsar bungç us tînai. nij madh râkhu dui ghôrd chardhian dînç.5.

ਦੋਹਰਾ : ਬਾਏਂ ਬਿਹਾਰੋ ਸਿੰਘ ਕੋ ਸਿੰਧੂ ਛਿਦਨੀ ਵਾਲ ।
ਬਘੇਲ ਸਿੰਘ ਦਾਹਣੋ ਦਯੋ ਚੁਬਾਲੋ ਧਾਲੀਵਾਲ ।੬।
dôhrâ : bâçn bihârô singh kô sindhû chhidnî vâl.
baghçl singh dâhnô dayô chubâlô dhâlîvâl.6.

ਦੋਹਰਾ : ਗਿਰਯੋ ਪੁਰਾਣੋ ਹੁਇ ਬੁੰਗੋ ਸ਼ਯਾਮ ਸਿੰਘ ਜੋ ਵਾਰ ।
ਤਹਿਂ ਗੁਰ ਪੰਥ ਪ੍ਰਕਾਸ਼ ਗ੍ਰੰਥ ਲਿਖ ਦੋਊ ਕੀਏ ਸੁਧਾਰ।੭।
dôhrâ : giryô purânô hui bungô shayâm singh jô vâr.
tahin gur panth parkâsh garnth likh dôû kîç sudhâr.7.

ਚੌਪਈ : ਸੋ ਕੋਈ ਯਾਂਕੋ ਸੁਨੈ ਸੁਨਾਵੈ । ਤਾਕੇ ਮਨ ਮੈਂ ਦ੍ਰਿੜ੍ਹਤਾ ਆਵੈ ।
ਜੋ ਮੈਂ ਸੁਨੀ ਬਡਨ ਨੈ ਆਖੀ । ਸੋ ਲਿਖ ਦੀਨੀ ਯਾ ਮੈਂ ਸਾਖੀ ।੮।
chaupaî : sô kôî yânkô sunai sunâvai. tâkç man main darirdhtâ âvai.
jô main sunî badaan nai âkhî. sô likh dînî yâ main sâkhî.8.

Episode 169
Episode About Bunga S. Sham Singh
(Sovereign owners did their descendents become of those properties)

Dohra : There existed a hospice in the west,
In the vicinity of Darbar Sahib was it located.
There used to sit S. Sham Singh in this hospice.
Of Buddha Dal Singhs was he a commander. (1)

Chaupai : A chief of all Singh chiefs was he,
Batchmate was he of S. Kapoor Singh.
Buddha Dal had he commanded before S. Jassa Singh Ahluwalia,
To Sandhu Jats and Narla village did he belong. (2)

First of all, a fort at Kathania did he raise,
Defiance did he hurl at the Lahore rulers.
Against Ahmed Shah Abdali did he wage a war,
Into a wedlock did he enter after Abdali's departure. (3)

Whomsoever he gave a village or a fort as reward,
Never did he ask him to return that award.
Till today are his subordinates occupying those places.
Sovereign owners did their descendents become of those properties. (4)

Ten villages' territorial rights did he bestow on his daughter,
Some of these villages were around Mirankot, others across the Satluj.
Three hospices did he own at Amritsar,
Himself he occupied the Central, alloting the side ones to his chiefs. (5)

Dohra : The hospice on the left side of Akal Takht,
To Bihara Singh Sandhu from Chiddniwal was allotted.
The hospice on the right side of Akal Takht,
To S. Baghel Singh Dhaliwal from Jhabal was given. (6)

Dohra : That hospice, being dilapidated, fell down,
Which once belonged to S. Sham Singh.
There at that site was "Gur Panth Prakash", composed,
There were its two copies prepared and revised. (7)

Chaupai : Whosoever reads and listens to its contents,
In (Sikh) faith would he become determined.
The way the author heard these episodes from his elders,
So has he recorded those episodes in this volume. (8)

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ਦੋਹਰਾ : ਜੋ ਕੋਈ ਯਾਕੋ ਪੜ੍ਹੈਗੋ ਅਰ ਪੁਨ ਸੁਨੈ ਜੁ ਕੋਇ ।
ਸ੍ਰੀ ਸਤਿਗੁਰ ਕੀ ਕ੍ਰਿਪਾ ਤੇ ਸਿਖੀ ਪ੍ਰਾਪਤ ਹੋਇ ।੯।
dôhrâ : jô kôî yâkô pardhaigô ar pun sunai ju kôi.
sarî satigur kî karipâ tç sikhî parâpat hôi.9.

ਸਵੈਯਾ : ਗੁਰ ਪੰਥ ਪ੍ਰਕਾਸ਼ ਭਯੋ ਯੇਹ ਪ੍ਰੂਰਣ ਜਿਮ ਪੰਥ ਭਯੋ ਤਿਮ ਹੀ ਲਿਖ ਦੀਨਾ ।
ਜੋ ਯਾ ਸੁਨਕੈ ਰਣ ਮੈਂ ਲੜ ਹੈ ਨਹੀਂ ਭਾਜ ਸਕੈ ਵਹੁ ਬੁੱਧਿ ਪ੍ਰਬੀਨਾ ।
ਅੰਤ ਕੀ ਬੇਰ ਜੁ ਪ੍ਰਾਨ ਤਜੈ ਤਉ ਜਾਇ ਮਿਲੈ ਸੁ ਸ਼ਹੀਦਨ ਜੀਨਾ ।
ਸ਼ਹੀਦਨ ਮੈਂ ਵਹੁ ਇਉਂ ਮਿਲਹੈ ਜੈਸੇ ਅੰਭ ਮੈਂ ਜਾਇਕੈ ਅੰਭ ਮਿਲੀਨਾ ।੧੦।
savaiyâ : gur panth parkâsh bhayô yçh pûran jim panth bhayô tim hî likh dînâ.
jô yâ sunkai ran main lard hai nahîn bhâj sakai vahu buddhi parbînâ.
ant kî bçr ju parân tajai tau jâi milai su shahîdan jînâ.
shahîdan main vahu iun milhai jaisç ambh main jâikai ambh milînâ.10.

ਚੌਪਈ : ਜੋ ਰੁਚ ਸੋ ਯਿਹ ਪੜ੍ਹੈ ਪੜ੍ਹਾਵੈ । ਮਨਸਾ ਬਾਚਾ ਸਕਲ ਫਲ ਪਾਵੈ ।
ਸ੍ਰੀ ਗੁਰ ਭਗਤ ਅਧਿਕ ਦ੍ਰਿੜ ਹੋਈ । ਦਾਰਿਦ ਦੂਖ ਰਹੈ ਨਾ ਕੋਈ ।੧੧।
chaupaî : jô ruch sô yih pardhai pardhâvai. mansâ bâchâ sakal phal pâvai.
sarî gur bhagat adhik darird hôî. dârid dûkh rahai nâ kôî.11.

ਦੋਹਰਾ : ਸ੍ਰੀ ਰਾਮਦਾਸ ਦਰਬਾਰ ਢਿਗ ਮਨ ਤਨ ਧਨ ਚਿਤ ਲਾਇ ।
ਟਹਿਲ ਰਤਨ ਸਿੰਘ ਨੈ ਕਰੀ ਗੁਰ ਇਤ ਉਤ ਰਖੈ ਸਹਾਇ ।੧੨।
dôhrâ : sarî râmdâs darbâr dhig man tan dhan chit lâi.
tahil ratan singh nai karî gur it ut rakhai sahâi.12.

ਦੋਹਰਾ : ਬਿਕ੍ਰਮ ਬਸੁ ਗ੍ਰਹਿ ਅਹਿ ਸਸੀ ਬੀਤਤ ਭਏ ਸੁ ਸਾਲ ।
ਪਾਠ ਕਰੋ ਤੈ ਨਿਤ ਤਹਾਂ ਰਹੈਂ ਨਿਹਾਲ ਨਿਹਾਲ ਨਿਹਾਲ ।੧੩।
dôhrâ : bikarm basu garhi ahi sasî bîtat bhaç su sâl.
pâth karô tai nit tahân rahain nihâl nihâl nihâl.13.

ਦੋਹਰਾ : ਸ਼ਯਾਮ ਸਿੰਘ ਕੋ ਦੋਹਤ੍ਰੋ ਰਤਨ ਸਿੰਘ ਜਿਸ ਨਾਮ ।
ਸ੍ਰੀ ਸੁਧਾਸਰ ਢਿਗ ਜਿਸੈ ਮੀਰਾਂ ਕੋਟ ਗਿਰਾਮ ।੧੪।
dôhrâ : shayâm singh kô dôhtarô ratan singh jis nâm.
sarî sudhâsar dhig jisai mîrân kôt girâm.14.

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Dohra : Whosoever goes through those episodes,
Whosoever listens again to its contents.
Worthy of revered Guru's grace would he become,
With faith in Sikhism would he be endowed. (9)

Swaiyya : Thus has "Gur Panth Prakash" epic been completed,
The way the Khalsa Panth evolved the same has he narrated.
Whosoever participates in war after going through its contents,
Never would such an enlightened Singh desert the field.
Finally when such a warrior breathes his last,
Instantly would his soul join the martyrs' fraternity.
Among the martyrs would he join as spontaneously,
As a drop of water mixes with the ocean water. (10)

Chaupai : Whosoever reads and recites this epic with faith and devotion,
With fulfillment of his cherished desires would he be rewarded.
More profound shall be become in his faith in the Sikh Gurus,
Even as all his wants and sufferings shall stand wiped out. (11)

Dohra : At the holy shrine of Guru Ramdas, Darbar Sahib,
With faith, devotion and means has the author worked.
A devout service has Rattan Singh rendered unto the Guru,
May God's blessings be upon His humble devotee. (12)

Dohra : It was in the year eighteen hundred and ninety eight[1],
After having spent so many years on this epic.
May the devout readers and listeners of this epic,
Stay enriched, rewarded and blessed indeed. (13)

Dohra : Of S. Sham Singh is he (the author) the maternal grandson,
Rattan Singh is the name of the author,
In the vicinity of the sacred pool of Guru's shrine,
Is he a resident of village Mirankot. (14)

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